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

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

Keywords: psychopathy, hermeneutic, theory, meaning, ontology
Introduction

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

delinearity--for-cogency insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as a ‘driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’, more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/ing 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 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 denaturing <amplituding/-formative> wooden-language-⟨imbued–
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the- reference-of-thought—categorical-
impertinences/axioms/registry-teleology ⟩ stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception that thus speaks of the ‘preconverging/postconverging–de-mentating/structuring/paradigming underlying overall human social and institutional progress and development’. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure⟨as-to- historiality/ontological-
eventfulness /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-and-
accounting—of-epistemic–phenomenalism-<in-
prospectivepsychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied/ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-ment-by}—
postconverging-entailment as of prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
overcoming/unovercoming; as dimensionality-of-sublimating—
{/amplituding/formative} supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /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-
sublimating{/amplituding/formative} supererogatory-de-mentativeness/epistemic-growth-
or-conflatedness /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 sublimating /ontological-eventfulness /ontological-
aesthetic-tracing-{perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-
relativism-determinism’} say between non-universalising sophistry and prospective Socratic-
philosophers universalising-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 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 of

<amplituding/formative–epistemicity>totalising–self-referencing-
synerctising/circularity/interiorising/akrasiatich-drag”). This is so-construed from the
prospective relative-ontological-completeness perspective (as it prompts/elicits the supposedly
coherent human ontological-commitment’-<implied—self-assuredness-of-ontological-good-
faith/authenticity –postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of ecstatic-existence-as-transcendental-signifier—emergence/becoming—
spontaneity-implications reflected as existence-potency/–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 /transvalvative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as rather
reverting to eliciting ‘untransvaluated–temporal-intemporality’ values’ (being passed for
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective_psychothemnistic–apriorising/axiomatising/referencing–{of–prospectively–
implieded_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }–conflatedness –in–{preconverging–ment–by–
postconverging–entailment}) while undermining the prospective ‘relative-ontological-
incompleteness /relative-ontological-completeness
(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—
metaphoricity’–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism* of dimensionality-of-sublimating’
}
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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-sublimating ¼(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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 blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>) so projected and the perceived temporal social-value arising with such imprimaturing blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>) and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere sterile/anecdotal imprimatur totalisingly-ing—discretion/whim-of-thought over genuine knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of–prospectively–
epistemic–phenomenalism—in-
prospective psychologismic—apriorising/axiomatising/referencing—of—prospectively—
implied—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—conflatedness—in—preconverging—ment—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-and-accounting—of—epistemic–phenomenalism—in-
prospective psychologismic—apriorising/axiomatising/referencing—of—prospectively—
implied—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—conflatedness—in—preconverging—ment—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-potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception—as-of—ontological—bad-faith/inauthenticity/+ 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
postconverging-entailment>). This then provides paradoxically the underlying meaningfulness-and-teleology infrastructure for upholding the status quo and inducing in many-ways the impotence of the social sciences in thoroughly addressing human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint overcoming/unovercoming of society that ultimately have serious preconverging/postconverging–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-and-accounting—of-epistemic–phenomenalism.<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment> production as to existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression or its critical analysis, but rather in the face of criticism consciously substitutes strategies of institutional ascendency as of a strategy of influence by default sterile/anecdotal imprimatur status rather than genuine knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism.<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–
implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—conflatedness -in-{preconverging-ment–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

as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity’, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity’ or ontological-bad-
faith/inauthenticity\(^1\) (beyond-the-consciousness-awareness-teleology\(^2\) of \(\text{preconverging-existential-extrication-as-of-existential-unthought}\)) as of underlying \(\text{implicated_attendant-ontological-contiguity}\) \(~\text{educed-}\text{existentialising/contextualising/textualising intellelibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency}\)\(^3\) elucidation (as to unblurriness\(~\text{re-ontologising_by-postconverging-as-to-dragged-out-supererogatory-wholesomeness/profound-supererogation}\)\(~\text{while-anecdotalising-prior-disontologising-thresholding}\)) as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of \(\text{relative-ontological-incompleteness}/\text{relative-ontological-completeness}\)\(~\text{sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness/formative-supererogating-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing,-in-perspective-ontological-normalcy/postconvergence}\) as to human-and-social-expectations/anticipations—metaphoricity\(~\text{as-preconverging/postconverging-rede-mentating/restructuring/reparadigming–psychologism}\)\(~\text{as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing-absolutising-identitive-constitutedness}\)\(~\text{in relative-ontological-incompleteness}\) that seem to undermine the absolute a-priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism\(~\text{in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-\text{prospectively-implicit ATTENTIVE ONTOLOGICAL-CONTIGUITY}\}~\text{educed-}\text{existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency}\}\)~\text{conflatedness in \{\text{preconverging-ment_by}\}}
rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness 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 universal-transparency of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-unforegrounding-ment,-failing-prospectively-to-reflect-immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (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-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as herein construed as reflecting both human constructiveness-of-ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc. and destructuring-threshold-uninstitutionalised-threshold-presublimating–desublimating-decisionality–of-ontological-performance—including-virtue-as-ontology. The fact is knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—of–prospectively–implieded_attendant–ontological-contiguity ‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in- {preconverging–ment–by–
postconverging–entailment} is of ‘existential –amplituding/formative–
epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-
capacity-deepening—as subjecting limitedness/human-subpotency-to-‘educed–
unlimitedness/existence-sublimating–nascence’ and nothing can be construed in totalisingly–
.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-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression over our human-subpotency motives, the same actually do apply in all
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective.psychologismic–apriorising/axiomatising/referencing- {of-‘prospectively–
implieded_attendant–ontological–contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in- {preconverging–ment–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-and-accounting—of-epistemic–phenomenalism–<in-
prospective.psychologismic–apriorising/axiomatising/referencing- {of-‘prospectively–
implieded_attendant–ontological–contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in- {preconverging–ment–by–
postconverging–entailment} in addressing human-subpotency–
faith/authenticity construal as of existence'; as can thereof be validated as from strong
prediction arising as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation establishing its universal-
transparency—{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-existence—,-imbued-
projective-arbitraryness/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 supererogating ‘{‘sublimation
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-
dementing –apriorising-psychologism>’} as so-underlining existence—as-the-absolute-a-
riori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation —<as-to-perspective–
ontological-normalcy/postconvergence-implied—‘prospective-aporeticism–
overcoming/unovercoming’> as to human transversality<for-sublimating–existential-
eventuating/denouement–from–‘thinking-at-first/pure-predisposition-preemptive-of–
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed—motif-and-apriorising/axiomatising/referencing’}). However, the
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ 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—‘prospectively-implicitly–attendant–ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional–cogency—confaltedness—in [preconverging–by]
postconverging–entailment—in-self-becoming/self-confaltedness /formative–supererogating>) doesn’t ‘technically’ exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness ⟩ arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying
apriorising/axiomatising/referencing ‘meaningfulness-and-teleology’ as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity’) or ontological-good-faith/authenticity’ but equally ontological-bad-faith/inauthenticity’ (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied_attendant-ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }–conflatedness –in–{preconverging-ment–by}–

by not merely engaging for logical coherence but equally putting-into-question the apriorising/axiomatising/referencing ‘meaningfulness-and-teleology’ pretense of being as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective–profound-supererogation’ is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-
philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophistics 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 of universalising-idealisation apriorising arguments as to existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation’ 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 pretense 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/unenframing/re-ontologising,-elicited-from-prospective–profund-supererogation ; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought—and reference-of-thought-devolving–meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profund-supererogation", putting-into-question the 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⟩ of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended. With such teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of ⟨⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency~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- historiality/ontological-eventfulness /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 – narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology } with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness /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 presencing—absolutising-identitive-constitutedness . 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-
and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-‘prospectively–
implied’ attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency \(~\text{sublimating~nascence,-disclosed-from-prospective-epistemic-digression}\) 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-and-accounting—of-epistemic–phenomenalism.<in:

\text{prospective\_psychologismic\~apriorising/axiomatising/referencing\{of\~prospectively~implicited\_attendant\_ontological-contiguity} \sim educed–

\text{existentialising/contextualising/textualising \text{‘intelligibility/epistemicity/reflexivity–contiguity} \sim <imbued–notional–cogency}\}

\text{postconverging-entailment} as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in-many-ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism.<in:

\text{prospective\_psychologismic\~apriorising/axiomatising/referencing\{of\~prospectively~implicited\_attendant\_ontological-contiguity} \sim educed–

\text{existentialising/contextualising/textualising \text{‘intelligibility/epistemicity/reflexivity–contiguity} \sim <imbued–notional–cogency}\}

\text{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-of mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowings has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—in-prospective_psychologismic~apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency—conflatedness—in—{preconverging—ment–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-and-accounting—of-epistemic–phenomenalism—in-prospective_psychologismic~apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency—conflatedness—in—{preconverging—ment–by}—postconverging-entailment> exercise! Actually the projection of values including intellectual

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 } 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 universalising-idealisation just as did medieval-scholasticism of budding-positivists like Galileo and Descartes; as in-many-ways prospective
postconverging-entailment> requires that we supersed our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—implicated_attendant–ontological-contiguity ’–educed–
postconverging-entailment> involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness” “meaningfulness-and-teleology”, and so in the transvaluation of prospective human postconverging–aporeticism–overcoming/unovercoming; as for instance, it can hardly be imagined that the “reference-of-thought of the non-positivism/medievalism mindset as of its preconverging/postconverging–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/intelligibility/setting-up/measuring/instrumenting –for-
conceptualisation to grasp our modern-day conception of say physics given its ‘valuation
framework as of its <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag’ that needs to be transvaluated into a
positivism mindset. It can fairly be contended that prospective issues of knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective_psycho_logismic–apriorising/axiomatising/referencing-\{of-‘prospectively–
implicated_attendant–ontological-contiguity ’ educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ } conflatedness in
postconverging entailment in modern-day physics having to do with theory-of-everything
conception arise because of our inappropriately apt supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setting-up/measuring/instrumenting –for-
conceptualisation as of an occlusive-consciousness ” reference-of-thought requiring prospective
notional–’ deprocrypticism ” reference-of-thought preconverging/postconverging–de-
mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
onontology as of a protensive-consciousness (out of a full insight about causality as from the
epistemic ‘relative-ontological-completeness’<amplituding/formative–
epistemicity>causality as-to-projective-totalitative–implications-of-prospective-
onpresencing, for-explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity as to apriorising/axiomatising/referencing-\{of-‘prospectively–
implicated_attendant–ontological-contiguity ’ educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
postconverging entailment’ herein implied as amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity (involved a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination ’). 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 postconverging–aporeticism–overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating–nascence’. In this regards the transcendental/transvaluating conception of postconverging–aporeticism–overcoming/unovercoming is of existential <disontologising/re ontologising—aporeticism> 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–panintelligibility/panreflexivity (existentially–imbued-and-educing-hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/
acutely, decompulsing delinearity for cogency — epistemic-perspective-of-projective/reprojective — aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation, as herein specifically relevant to human-subpotency), 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 universalising 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 universalising 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 postconverging—aporeticism—overcoming/unovercoming as to the prospective deprocrypticism—or—preempting — disjointedness as of reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development—as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism—or—disjointedness as of reference-of-thought occlusive-

After many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility/relative-reflexivity and choice notionally lies with the individual.
what a psychopath is philosophically-speaking ..........................................................557

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE-<INCLUDING-VIRTUE-AS-ONTOLOGY>) .................................................................561

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE-<INCLUDING-VIRTUE-AS-ONTOLOGY>) .................................................................3712


meaningfulness-and-teleology is preconverging/postconverging–dementatively/structurally/paradigmatically constrained as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, as from candidity/candour-capacity perspective .................................................................3720

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence .................................................................................................3724

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ ........................................................................................................3737

The notion of ‘beyond-the-consciousness-awareness-teleology-<of–preconverging-existential-extrication-as-of-existential-unthought>’ .........................................................................................................3741


apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at) .......................................................... 3754

‘existential perpetuation in circularity/recurrence/repetition/repeatability’ ....................... 3780

upholding of prospective transcendental-enabling/sublimating/supererogatory-–
dementativity over any temporal extricatory preconverging–
dementing/structuring/paradigming .................................................................................. 3856

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is
a more ‘profound level of living in the realm of human thoughtfulness’ .......................... 3860

acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aesthetisation 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 maximalising-recomposuring-for-relative-ontological-completeness—
enenframed/re-ontologising–conceptualisation .............................................................. 3861

The psychopath is in a state of compuling–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>) or ‘compulsive-dementing’ ...3895

it is critical to distinguish between the notion of slanting (cinglé in French) 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>) and the notion of a lie which is in manifest prelogism-as-of-conviction,-in–
profound-supererogation-<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> ........................................................................................................ 3902

we ‘consistently’ have two sets of mental-dispositions having to do with the
uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of–
presence–(<implicated-‘nondescript/ignorable–void’-as-to-presencing–absolutilising–
identitive-constitutedness> and metaphysics-of-absence–(<implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>) representations
........................................................................................................................................ 3915

rational-realism attends to the idea of human limited-mentation-capacity-deepening—as–
subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence–
sublimating-nascence’ as enabling its more profound grasp of intrinsic-reality/ontological–
veridicality by way of a concurrently more and more ‘rational realistic’ construal of
intrinsic-reality/ontological-veridicality as of a natural human psychological growth
disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’) .......................................................... 3924


The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic ........................................................................................................................................... 4613

‘social protraction of psychopathy across individuals and society’ ........................................ 4623

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation–of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition ......................................................................................................................................... 4624

‘mental roaming/drift-cycle disposition known as postlogism-retreating’ ................................. 4629

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ ........................................................................................................................................... 4630

social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional–procrypticism/notional-disjointedness-as-of-reference-of-thought...................................................................................................................... 4634


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 ........................................................................................................................................... 4640

mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation—of-'attendant-intradimensional'-postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors .......................................................................................................................4650

psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) of the various institutionalisation/intemporalisation levels .......................................................4660

‘institutionalisation intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ is what creates a ‘sounder scientific foundation’ for a ‘(transcendental—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,— {decompulsing} delinearity—for-cogency psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’ ..................................................................................................................4663

transcendental analysis (institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness/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-contiguous meaningfulness-and-teleology reference’ .................................................................4667

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposed}—consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—to—‘educed-unlimitedness/existence-sublimating—nascence’ ..................................................................................................................4668

de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) as preconvergingly—de-mentated/structured/paradigmed registry-worldviews/dimensions......................................................................................4671

illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage.................................................................4674

The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness-formativeness—as to eventualising—inking drive or—
Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnaturedness-formativeness——as-to-eventualising—inkling-drive—or—seeding-misprising—temporal-to-intemporal-dispositions——so-construed-as-from-perspective–ontological-normalcy/postconvergence—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of—meaningfulness-and-teleology) but rather a ‘transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of—meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually ................................................................................................................4679

The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion ..................................................................................................................................4682

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology ..................................................4682

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought ..................................................................................................................................4684


Soundness-or-ontological-good-faith/authenticity-of-reference-of-thought on the other hand implies being-or-ontological-or-existential-or–meaningfulness-and-teleology disposition as of supplanting—conviction-as-to-profound-supererogation—of—attendant—intrdimensional—postconverging/dialectical-thinking—apriorising-psychologism........4686

The ‘de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics of reference-of-thought’ ..................4691

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

psychopathy is associated with temporal-dispositions destructuring-threshold

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

implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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

Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding

‘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

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven

fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘less and lesser vague idealisations’


Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of

BODMAS characters and character A (Addition) as the additionality defect character.4745

the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific apriorising/axiomatising/referencing-{of-‘prospectively-implicit attendant-ontological-contiguity’-educated- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’}—constitutedness-in—preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined......4753

‘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) .............................................................................................................4757

transcending/superseding of human uninstitutionalised-threshold........................................4809

an incidental study like psychopathy and social psychopathy with respect to the grander notional—deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>⟩ meta-conceptual frame .............................................................................................................4817

Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves..............................................................4819

the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality’ (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology)’ of society in general and social institutions.........4823

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—reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation .........................................................4826
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

transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling<-in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation

the teleology of human de-mentation-(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics) reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with corresponding dialectical and psychoanalytic existential—disontologising/re-ontologising—aporeticism reorientations (‘postconverging—or—dialectical—thinking—psychology or psychology—of—mentation—dynamics or natural—psychological—dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing)

de-mentation-(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics)—in—a-contiguity—of—an-increasing—ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving the transcended and the transcending dimensions

uninhibited/decomplexified and forward-looking perspective imbued in a notional—deprocrypticism institutionalisation/intemporalisation with respect to procrypticism


‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing possibilities for transcendental institutionalisation/intemporalisation of notional—deprocrypticism (superseding the vices—protection and impediments of, as well as human emancipation over, procrypticism)
dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’ .................................................................4864

‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-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/relative-unreflexivity/relative-reflexivity—ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) .............................................................................................4867


reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence) ........................................................................................................4895


why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ..................................................................................................................................4902

human ontological transcendental possibilities arise from human individualisations that correspond to the appropriate ‘intemporal-projecting existential<disontologising/re-
ontologising—aporeticism—becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to renewed logical-basis/logic, -as-derived-from-transversality—<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive—of-prospective-disontologising/subontologising’—as—of-prospectively-disambiguated—affirmed—and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’>’ ..........4904

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 .................................................................4910


when it comes to deciding between ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity of reference-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) ........................................................................................................4930

de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive—dialectics) as such redefines psychology as a postdictatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool) ..........4935

soundness—or-ontological-good-faith/authenticity—of-reference-of-thought—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) ........................................................................................................4936

registry-worldviews/dimensions are rather prospectively
<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} of their own specific evolving successive existentialisms ......................4938

contrasting ontological-normalcy/postconvergence as to potential human ontological-performance—<including-virtue—as-ontology>/morality/ethics/justice/etc. (longness-of-depth—of—meaningfulness and shortness—of—meaningfulness—and—teleology) and the reality—of—human temporal-dispositions at all institutional-cumulation/institutional-recomposure—{as—to—historiality/ontological—eventfulness/ontological—aesthetic—tracing—}
peculiarity for achieving all the institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing ⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩⟩ uninstitutionalised-threshold perverting/undermining ontological-normalcy/postconvergence ..............................................................................................4945


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’ .................................................................4969
deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology ⟨of–preconverging-existential-extrication-as-of-existential-unthought⟩ of prior registry-worldview mindset/reference-of-thought..............................................................4984

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)?.................................................................4989

notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality ⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology⟩...4995

comprehensive postconverging-or-dialectical-thinking–apriorising-psychologism—by— preconverging-or-dementing–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting...4999

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 incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation and notional–disjointedness .................5007
knowledge-notionalisation is about a ‘deterministic and operant construct preserving intemporality/longness as ontology’

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’


preconverging-or-dementing–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 meaningfulness-and-teleology

fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>) as then one is just in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory—de-mentativity or is non-transcendable

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

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

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-confoundedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation

articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism
ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension–level ontology as the transcending dimension is veridically an utter organicism (organic-comprehension-thinking) ............................................................5040


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 .............................................................................................................................5056

‘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 ....................................................................................................................5057

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reinstitutionalisation’ with respect to uninstitutionalised-threshold...................................5058

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology ......................5063

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality ............5063


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’ .........................................................................................................................5067

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation……………….5075

a defect of postlogism/psychopathy compulsing–nonconviction/madeupness/bottomlining

outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’–logical-dueness⟩ in hollow-constituting—\[as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\] operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought—categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action.........................................................................................................................5077

it is de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect—<as-Being-or-ontological-or-existential—defect> as perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought........................................5079

Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation notions .....................................................5080

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous preconverging/postconverging—de-mentative/structural/paradigmatic construct .........................................................................................................................................5083

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .........................................................................................................................................5091


two dilemma with respect to the conceptualisation of virtue........................................5097

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation.............................................................................................5101

‘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-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence

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

There is no reason for de-mentation—⟨supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or-attributive-dialectics⟩ and recomposing 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 un-institutionalised-threshold

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


‘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 <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications—of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity

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-accordance’ in humans

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

The use of ‘human mental-dispositions/individuations’ as of notional—firstnaturedness-formativeness—<as-to-eventualising—inking-drive—seeding—misprising>—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

By pedestal is meant the ‘temporal-to-intemporal individuations dispositional meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals

‘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).........................5132

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-accordance’.................................................................5134

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning......................................................................................................................5136

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions teleologies of meaning is accounted for..........................................................................................................................5139

an ‘ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise...............................................................5141


Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it
.........................................................................................................................................5156

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..................................................5157

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former .........................5161

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)......5168
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’...

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

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...

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? .................................................................

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 ..........................................................................5184

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–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> .................................................5196


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).................................5205
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 ..................5210

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft ................5217

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<disontologising/re-ontologising—aporeticism> psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation) .....................................................................................................5218

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’ ...................................................................................................................5221

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..........................................................................................5230

Meaningfulness of notional~firstnaturedness-formativeness<as-to-eventualising~inking-drive-or-seeding-misprising>—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 ...................................................................................................................5230

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling..........................................................5237

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 ........................................................................................................................................5248

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 punctual/immediacy/constituted/compulsions-encumbered basis for the human temporal drive) ..................................................................................................................................................5251

Meaning (defined previously as what defines/predicates value, thought and action).....5251

all the vices-and-impediments of the <cumulating/recomposing—attendant—ontological-contiguity>=successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> of temporal-dispositions at the registry-worldviews/dimensions uninstitutionalised-threshold .................................................................5254

‘knowledge-notionalisation’ or knowledge as a continuum-of-construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-dispositions to knowledge/sublimation/intemporal-disposition ..............................................................5257

preconverging-or-dementing–apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational) ..................5261


why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology .................................................................................................5269

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/intelligibilitysettingup/measuringinstrumenting ..5280


différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ ..................................................................................................................5285

‘dynamic-cumulative-aftereffect of subontologisation’ .................................................................................................................................5288


‘postlogic denaturing of temporal-dispositions individuations ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. as conjugated-postlogism’ is so-inherently linked with the registry-worldview uninstitutionalised-threshold........5296

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ ........................................................................................................................................5298

how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ............................................................................................................................................5309

‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring...............................................................................5314

at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness-formativeness—<as to eventualising—inking drive or seeding misprising>—temporal-to-intemporal-dispositions—<so construed as—from perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor .........................................................5316

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation ....5323

The vocation of the intemporal-disposition (intemporal/ontological-construct/longness-of-register-of-meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging—de-mentating/structuring/paradigming ..........................................................5328

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence sublimating—nascence’ warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold ........................................................................................................................................5330

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’ ..........................................................................................................................5337

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


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

incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
<epistemicity-relativism-determinism>_re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’) and thus incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation is non-transcendental

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


ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité and Iterabilité
the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating,

the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue .................................................................5406

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/preconvergence-perspective-
{preconverging-or-dementing–apriorising-psychologism-reference-of-thought}-and-hence-suprastructurable by ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>}-perspective-
{‘postconverging-or-dialectical-thinking–apriorising-psychologism’-reference-of-thought} which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence)
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postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ ......5414

ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating-
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need for an operant conceptualisation of psychology in grasping human dynamics ......5420

.................................................................................................................................5421
psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de- mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ .................................................................5424

by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect—as-Being-or-ontological-or-existential–defect> transcendently/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension ......................................................................................................5429
deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposing-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation ....5429


the condition of ‘recurrence’ and ‘non-transience’ transcendency arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflictedness/deconstruction for prospective transcendency................................................................................................................5441


unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional–firstnaturedness-formativeness<as to eventualising–inking drive–or–seeding–misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing .................................................................5448

without a maximalising-recomposing-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation disposition no prospective
institutionalisation transcendence-and-sublimity/sublimation/supererogatory–mentativitv will be possible.................................................................5450
depracrypticism, 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.............................................................................................5450
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registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism).................................................................5478
perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions .........................................................................................................................5501
‘preconverging–de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging–dementing–apriorising–
psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality


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


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

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

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition
Suprastructuralism ultimately reflects the relative-unreflexivity/relative-reflexivity—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-\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising~in-relative-ontological-completeness})\text{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-\langle\text{perspective-ontological-normalcy/postconvergence}\rangle)\text{conceptualisation})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 tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ with our human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence sublimating–nascence’, 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process 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-<disontologising/re-ontologising—aporeticism> veridical context need for a retracing to establish the existential-<disontologising/re-ontologising—aporeticism> reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations……The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions……a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology……Existence is actually an ‘implicated-attendant-ontological-contiguity’~educed-existentialising/contextualising/textualising \text{intelligibility/epistemicity/reflexivity~contiguity-<imbued–notional~cogency>}\text{of existence-potency~sublimating–nascence,—}

readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence .......................................................5577

‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews ..................................................................................................................5579


‘aetiology/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> storied-construct/ontologically-valid-narration conceptualisation’.............................................................................................................................................................................5604

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—dementating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—dementating/structuring/paradigming with respect to existential—disontologising/re-ontologising—aporeticism—reality to enable prospective institutionalisation over the uninstitutionalised-threshold..........................................................5607

not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought.............................................5615

a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s
postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery ..........................................................................................................................5631

humans actually come into existence which avows an ‘implicit attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’-,<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 principles ........................................................................................................................................5635


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’ ........................................................................................................................................5645


ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation Socrates will be passed by
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vague while upholding its shallow notion of value .................................................................5665

‘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
.........................................................................................................................................5667

‘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 .................................................................5667

‘subtransversality<-in-desublimating–existential-eventuating/denouement>-by-
supratransversality<-in-sublimating–existential-eventuating/denouement> technique of
transversality<-for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-
of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-
apriorising/axiomatising/referencing’> ...........................................................................5669

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/disontologising–conceptualisation in
corresponding conjugated-postlogism of temporal-dispositions.....................................5676

teleology/teleological-differentiation is not a discrete construct but rather deterministic as
of existential-reference/existential-tautologisation/ontology/ontological-veridicality of
‘implicit_attendant–ontological-contiguity’–educed–
externalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–
contiguity<-imbued–notional~cogency’,<-reifying-or-elucidating-of-prospective-
relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-
context> ...........................................................................................................................5681

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teleological-discretion being defined only by epistemic choice/differentiation’ ............5682
decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrystalism by maximalising-recomposing-for-relative-ontological-completeness—
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ontological-normalcy/postconvergence points out that paradoxically the transcendental
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fundamental ‘paradox of post-structural deconstruction by its transcendental implications’

Long-form of Terms and their Elucidations

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

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
- ‘Alt + Right-Arrow’ to go in the reverse direction again
- 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 prospective intolerance<of-disparateness>/exactifying_precisioning–of-sublimation<as-to:
postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing–
thoretical,-conceptual-and-operant-implications>’

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

accreting-accreting-substitutive-subsumption-as-futural-différance-freeplay
transcendental-futural-différance-freeplay-that-produces-ontological-
aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-
reflected ‘epistemicity-relativism-determinism’ > of meaningfulness-
and-teleology –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- reference-
of-thought-temporality -as-of-neuterisation /relative-ontological-
incompleteness /preconverging-existential-extrication-as-of-existential-
unthought’)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
perplicity_perspicacity/astuteness/edginess/incisiveness—of-
incisiveness—of:
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting—for—conceptualisation with regards to the-very-same-
immanant-existence/intrinsic-reality/ontological-veridicality—as-to-
‘human<amplituding/formative—epistemicity>totalising—purview-of-
apriorising/axiomatising/referencing/totalising—purview-of-
 construal refers to the ‘cut-through/deflating effect’ of
ntelligibility setting

supererogating ‘relative-ontological-completeness’-as-singularisation

up/measuring instrument

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

menting³—for-

conceptualisation

affirmation/projection/assertion/notional–self-distantiation/dueness-

validating-logicising/suitable-measuring-instrument-validating-

measuring:<as-to-postconverging-or-dialectical-thinking —apriorising-

psychologism> over relative-ontological-incompleteness’-as-

dissingularisation:<as-to-the-disjointedness/ment-of-presencing—

absolutising-identitive-constitutedness > /epistemic-

nonimmanence/flawed-epistemicity-relativism-determinism construal as of

unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-

measuring-instrument-invalidating-measuring:<as-to-preconverging-or-

dementing —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-incompleteness² prospectively deneutered from

its <amplituding-formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in pseudo-
edginess/pseudo-incisiveness), underlying a postconverging-or-
dialectical-thinking —apriorising-psychologism representation over a

preconverging-or-dementing —apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,—as-to—‘human<amplituding-formative—
epistemicity> totalising-purview-of-construal, wherein for instance as of relative-ontological-completeness\textsuperscript{57} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing\textsuperscript{70}—apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{55}—unenframed/re-ontologising-conceptualisation of ‘the-very-same physics <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated–unlimitedness/existence sublimating–nascence’\textsuperscript{53} and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed/disontologising–conceptualisation, and the same elucidation extends to the overall human <amplituding/formative–epistemicity>-totalising–thrownness-in-existence\textsuperscript{35} 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–meaningfulness-and-teleology\textsuperscript{99} as postconverging-or-dialectical-thinking\textsuperscript{21}—apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism <amplituding/formative–epistemicity>
epistemicity>totalising~meaningfulness-and-teleology as preconverging-or-dementing—apriorising-psychologism representation or wherein prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought meaningfulness-and-teleology as postconverging-or-dialectical-thinking—apriorising-psychologism representation will cut-through/deflate our ‘positivism—procrypticism shiftiness-of-the-Self’ such that we can fathom that this hermeneutic/textuality/reprojecting/supererogating/zeroing/reacuting/decompulsing/delinearity—for-cogency elucidation by its ‘mere prompting of what is implied by notional—deprocrypticism’ 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/intelligibility/setting-up/measuring/insinuating—for—conceptualisation as of prospective notional—deprocrypticism full construal’ relative to our ‘positivism—procrypticism shiftiness-of-the-Self’ 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-deprocripticism amplituding-formative-epistemicity-totalising-meaningfulness-and-teleology in prospective relative-ontological-completeness from our relative-ontological-incompleteness 'positivism-procripticism shiftiness-of-the-Self' perspective as if as of postconverging-or-dialectical-thinking apriorising-psychologism representation whereas in reality such perspectival apriorising/axiomatising/referencing-entailing-existentialising-enframing/imprintedness-as-to-historicity-tracing-in-presencing-hyperrealisation/hyperreal-transposition is rather flawed-and-untenable as it is just a furtherance of positivism-procripticism preconverging-ordementing apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism-procripticism mindset to effectively begin to contemplate and come to terms-as-of-axiomatic-construct with the causality-as-to-projective-totalitative-implications-of-prospective nonpresencing,for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity of prospective notional-deprocripticism as a perspective that is prospectively_unenframed-or-re-ontologising-to as edgily-and-incisively-spilling-over-our-'positivism-procripticism shiftiness-of-the-Self', such that even in the expanded-view-of-things just as budding-positivists existentially-disontologising/re-ontologising-aporeticism 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<disontologising/re-ontologising—aporeticism>

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

amplituding supererogatory—de-mentative—amplituding—
<supererogatorily—stranding/attributing as of either
‘postconverging/dialectical-thinking,—as-soundness or
hermeneutically/textually/reprojectingly/supererogatingly/zeroin gly/re-acutely, {decompulsing}—delinearity—for-cogency—as-from—
‘existence’s—effusing/ecstatic—inlining’;—as—
'interlay/organicism/aestheticising-handle-<of- 'psychologismic-
transfixity{residualising—decompulsing}delinearity—over—nonresidualising—
{compulsing}linearity}>{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_circumscripive/totalitative—
restructuring'—educing—sublimation/desublimation>, (amplituding is so-
construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—<reifying{as-to-knowledge-developing}-and-
empowering>—for—inlining and speaks not just of the 'specific human-
subpotency conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—<reifying{as-to-knowledge-developing}-and-
empowering>—for—inlining with phenomenal existence’ but equally all
other possible ‘phenomenal/manifest~subpotencies—\(\text{in-transitive}
\)conflatedness—reflexivity,—in-the-full-potency-of-
existence’s—sublimating—nascence) conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—<reifying{as-to-
knowledge-developing}-and-empowering>—for—inlining with
phenomenal existence’ whether of animate or inanimate
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
<reifying{as-to-knowledge-developing}-and-empowering>, and
amplituding is so-elaborated-as-of conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledgedeveloping}-and-empowering>-<as-to-frame-of-motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>-for—inlining<as-to-frame-of-reflection/retentiveness/recollection/memoration/memory/anamnesis/cognition/intelligibility/comprehension/realisation>, with this elucidation practically underlined with the elucidation of such notions like ‘real, pseudoreal and unreal’ wherein everything contemplated about existence is necessarily real whether of ‘phenomenal/manifest occurrence’ or ‘phenomenal/manifest imaginary occurrence’ as to existence’s panintelligibility/panreflexivity—effusing/ecstatic—inlining while the-very-same notions rather speak to the ‘notional <preconverging~’motif-and-apriorising/axiomatising/referencing~’entailing>existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) by <postconverging~’motif-and-apriorising/axiomatising/referencing~’entailing>existentialising—framing/imprinting (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<reifying{as-to-knowledge-developing}-and-empowering> as to social-stake-contention-or-confliction’ as thus implicating the veracity of human-subpotency differentiating contemplation of ontological-veracity as surrealisingsupererogating),¶ amplituding as to its


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delinearity—for cogency—magnitudes{of-experientiality/experiment} of
the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere—
form/virtualities/dereification/akrasiatichdrag/denatured/preconverging-
or-dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology} 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>}’ is
preconverging/postconverging—de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of ‘reference-of-thought
as of its destructuring-threshold—{uninstitutionalised-
threshold/presublimating—desublimating-decisionality}—of-ontological-
performance’—<including-virtue-as—
ontology>/morality/ethics/justice/etc. 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 psychologismic–
epistemic-acutisation—difficulty–<for, residualising–
\{decompulsing\} delinearity–for-e cogency–magnitudes\{of-experientiality/experiment\} by
dispensing-with-immediacy–for-relative-ontological-completeness–by-
reification/contemplative-distension (as of human self-surpassing–
existentialism-form-factor,–in-overcoming–notional–collateralising–
beholdening-protohumanity–to–attain-sublimating-humanity–as-to-
existence-potency ~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression to supersede human temporality /shortness
<amplituding/formative> wooden-language\(\langle\text{imbued–averaging-of–}
\text{thought–<as-to-leveling/ressentiment/closed-construct-of–}
\text{meaningfulness-and-teleology –as-of–'nondescript/ignorable–void'}
\text{' with-regards-to-prospective-apriorising-implications>}) as it rather
enters into \langle\text{amplituding/formative–epistemicity>totalising–self–}
referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle of its
prior registry-worldview/dimension
supernovatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin
trumenting –for–conceptualisation to any such prospectively implied
\text{meaningfulness-and-teleology}\{\text{reference-of-thought,}\} and thus all
human transcendence-and-sublimity/sublimation/supernovatory–de–
mentativity can only occur as of asceticism induced psychoanalytic–
unshackling/memetic-reordering/institutional-recomposuring that is preconverging/postconverging–redementating/restructuring/reparadigming (in the face of ecstatic-existence-as-transcendental-signifier—emergence/becoming–spontaneity-implications reflected as existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by
aposteriorising/logicising/deriving/intelligising/measuring of "meaningfulness-and-teleology", and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional~ deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism


conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. in relative-ontological-incompleteness is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of

ontology>/morality/ethics/justice/etc. brings about prospective emancipating/teleologically-elevated ontological-performance"
<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’ leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for a ‘nihilistic <amplituding/formative> wooden-language⟨imbued—averaging-of-
meaningfulness-and-teleology –as-of—nondescript/ignorable–void ‘ -
with-regards-to-prospective-apriorising-implications⟩) are effectively associated with vices-and-impediments 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-incompleteness’/relative-ontological-completeness ⟨sublimating—registering/decisioning,—as self-becoming/self-conflatedness /formative—supererogating,
<projective/reprojective—aestheticising—re-motif—re-apriorising/re-
axiomatising/re-referencing—in-perspective—ontological-normalcy/postconvergence⟩⟩ as to human-and-social—
expectations/anticipations—metaphoricity—as—preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism’;¶ the effective manifest ‘asceticism—as-of-parrhesiastic—askesis—acumen
transvaluation development’ (as enabling the superseding of human prior
\textless \textsuperscript{amplituding/formative–epistemicity} totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{34} ) can be
contemplated as of reference-of-thought-level induced \textsuperscript{103} universalising-
idealisation transvaluation as reflected with ‘Socrates principled ascetic
stances associated with his maieutic eliciting of a basic sense of
universalising-idealisation in his interlocutors even when bordering on
the incongruous during his condemnation while upholding the ontological-
pertinence of the incongruous \textsuperscript{103} universalising-idealisation over
sophistic/pedantic apparently congruous non-universalising’ developing
into ‘Plato’s perpetuating of the philosophical tradition with his Academy
with a further phronesis/practicality emphasis in striving, as of the
deferral-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-and-
accounting—of-epistemic–phenomenalism<in-
prospective psychologismic–apriorising/axiomatising/referencing—\{of-
\textsuperscript{prospectively–implcitied_attendant–ontological-contiguity \textsuperscript{'}educed–
existentielising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional–cogency>’ \}—conflatedness —
in \{preconverging-ment–by}–postconverging-entailment\} and so-
reflecting the reality that the ordinariness as
\textless \textsuperscript{amplituding/formative} wooden-language<imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—
disontologising framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness* by-reification/contemplative-distension* (as of human self-surpassing—existentialism-form-factor—in-overcoming

‘notional—collateralising-beholdening-protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-potency ~sublimating—nascence,

disclosed-from-prospective-epistemic-digression to supersede human temporality”/shortness <amplituding/formative> wooden-language

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-

construct-of—meaningfulness-and-teleology -as-of-


prospective_psychologismic—apriorising/axiomatising/referencing-{of-

‘prospectively—implicated_attendant—ontological-contiguity ‘~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency’}—conflatedness -
in-{preconverging-ment—by}—postconverging-entailment> as of human limited—mentation-capacity—as-subjecting—‘educed—
unlimitedness/existence—sublimating—nascence’-to—limitedness/human—
subpotency commitment induced disinterest/indifference/apathy and thus

‘veridical knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism<-in-

prospective_psychologismic—apriorising/axiomatising/referencing-{of-
is postconvergingly–de-mentated/structured/paradigmed out-of-profoundly-developed-interest/concern/care-induced-institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{67}-by-reification/contemplative-distension\textsuperscript{67}), 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 universalising-idealisation postconverging–de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great’ along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society;\textsuperscript{103} 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/thrownness-disposition,—as–reproducibility-of-
beyond-the-consciousness-awareness-teleology implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

preconverging-existential-extrication-as-of-existential-unthought implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

disontologising-preconverging/dementing-apriorising-psychologism implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

blurriness-sterilising/anecdotalising/trivialising-of-prospective-re-
onontologising-by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out 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/intelligibilitysettingup/measuringins-trumenting–for–conceptualisation so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation is rather wrongly construed in ¯presencing—absolutising-identititive-constitutedness as superseding ecstatic-existence/intrinsic-reality at its prospective destructuring-threshold-\{(uninstitutionalised-threshold /presublimating–desublimating-
decisionality\}-of-ontological-performance–<including-virtue-as-
ontology>/morality/ethics/justice/etc. and so as of a lack of insight about
<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-
explicating–relative-unreflexivity/relative-reflexivity–ontological-
contiguity as of 'relative-ontological-incompleteness' /relative-
ontological-completeness

(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reproductive–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,–in-perspective–ontological-normalcy/postconvergence>\) as to human-and-social–expectations/anticipations—metaphoricity ~as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism '~, and blurriness

<sterilising/anecdotalising/trivialising-of-prospective-re-
onologising by-preconverging,–in-disontologising-formalic–dragging-
out/hollowing-out> is reflected aporetically with such conundrums as
existence-in-existence, disparityness-of-conceptualisation

<unforegrounding-ment, failing-prospectively-to-reflect-
immanent–relative-unreflexivity/relative-reflexivity–ontological-
contiguity >, is–ought problem, and logical issues of elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively–implicated_attendant_ontological-
contiguity” ~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/re-
 flexibility–contiguity-<imbued–notional~cogency>

blurriness
thus fundamentally speaks of a 'closed-minded unilateral-conceptualisation-of-knowledge' wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an 'open-minded bilateral-conceptualisation-of-knowledge' wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in 'epistemic-conflatedness 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 meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting’ 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 of all registry-worldviews/dimensions as to the fact that
successive registry-worldviews/dimensions involve successive renewing of
reproducibility—mathesis/motif/throwness-disposition, as–
reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening as subjecting limitedness/human subpotency to ‘educed–
unlimitedness/existence sublimating—nascence’ grasp of existence-potency ~sublimating—nascence, disclosed from prospective-epistemic-
digression at their destructuring-threshold of ontological-performance of—including-virtue-as-ontology>
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,—in-disontologising-formulaic—dragging-
out/hollowing-out> at the destructuring-threshold of ontological-
performance of—including-virtue-as-
ontology>/morality/ethics/justice/etc. is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in
‘presencing—absolutising-identitive-constitutedness’ terms as of
elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—‘prospectively-implicated-attendant-ontological-
contiguity’—educted—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’”, because going by
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’”, human
ontological/knowledge uncertainty—as-failing-to-reflect-the-effective—
‘existential-veracity-and-entailment-of-relative-unreflexivity/relative-reflexivity’ inherently implies human sovereign choices and options are
then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with
respect to prospective knowledge implications provides the
ontological/knowledge certainty—as-reflecting-the-effective—‘existential-veracity-and-entailment-of-relative-unreflexivity/relative-reflexivity’ to
turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this
prospective ‘is determinacy’ transformation carries with it the given
prospective knowledge acceptance, rejection or any other qualified
attribution associated with the prior ‘ought indeterminacy’) given that the
prior registry-worldview/dimension reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation specific elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—‘prospectively-implicated_attendant_ontological-
contiguity’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency>’ reaches its ‘is
determinacy’ limits of analysis from whence its ‘ought indeterminacy’
arises at its destructuring-threshold{(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)}-of-ontological-
performance -<including-virtue-as-ontology>, speaking of an issue of
relative-ontological-incompleteness that is only resolvable by the very
fact that prospective relative-ontological-completeness changes the prior
‘ought indeterminacy’ as of prior normativities/conventions/practices into
the prospective registry-worldview/dimension ontologically-veridical ‘is
determinacy’ as reflected in renewed normativities/conventions/practices
as to prospective institutionalisation, and in this regard we can appreciate
how medieval-scholasticism non-positivism & reference-of-thought-level
pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the
positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’
emphasis or how ancient-sophists non-universalising ‘ought
indeterminacy’ gave way to the universalising-idealisation ‘is
determinacy’ of Socratic-philosophers or how notions like cannibalism,
various practices of slavery and serfdom, etc. in human history as of ‘ought
indeterminacy’ of their practices in relative-ontological-incompleteness\(^8\) gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness\(^7\) on the basis of human-subjectemancipating-relativism-driven-recomposuring-constructivism-towardssingularisation

\(<\text{as-to-the-nondisjointedness/entailment-of-prospective-}\)

\(\text{nonpresencing}>\);\(^4\) blurriness\(<\text{sterilising/anecdotalising/trivialising-}

\(\text{of-prospective-re-ontologising_by-preconverging,-in-disontologising-}

\text{formulaic–dragging-out/hollowing-out}>\text{ as of disparateness-of-}

\text{conceptualisation}<\text{unforegrounding-ment,-failing-prospectively-to-}

\text{reflect-‘immanent–relative-unreflexivity/relative-reflexivity—ontological-}

\text{contiguity ‘}>\text{ highlights that the destructuring-threshold,–}

\langle\text{uninstitutionalised-threshold /presublimating–desublimating-}

\text{decisionality}\rangle\text{–of-ontological-performance}^{12}\text{–}<\text{including-virtue-as-}

\text{ontology>/morality/ethics/justice/etc. of all registry-}

\text{worldviews/dimensions are knowledge-deadends-<as-preconverging–de-}

\text{mentating/structuring/paradigming> of meaningfulness-and-teleology}^{19}\text{with the implication that without originariness-parrhesia,—as–spontaneity-}

\text{of-aestheticisation renewing of reproducibility—}

\text{mathesis/motif/thrownness-disposition,—as–reproducibility-of-}

\text{aestheticisation there is basically no chance for non-universalising}

\text{ancient-sophists ever getting to universalising-idealisation, medieval-}

\text{scholastics pedantic dogmatism ever getting to positivism/rational-}

\text{empiricism, and just as well with our positivism–procrypticism ever}

\text{getting to prospective deprocrypticism, and in all these instances as}

\text{‘foregrounding _ entailment<in-succession-of-profound-}
supererogation >-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation ’-in-reflecting-
‘immanent–relative unrelexivity/relative reflexivity—ontological-
contiguity ’;=as-operative-notional~ deprocrypticism) as of
construction-of-the-Self’, as involving the respectively implied base-
institutionalisation, 10 universalisation, positivism/rational-empiricism
and prospectively notional~ deprocrypticism (‘relative-ontological-
completeness’—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–(as-to-underlying,—ontological-commitment’;
<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-
reality>)’ ‘foregrounding _ entailment-_ in-succession-of–profound-
supererogation >-(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation ’-in-reflecting-
‘immanent–relative unrelexivity/relative reflexivity—ontological-
contiguity ’;=as-operative-notional~ deprocrypticism).’ blurriness;
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising by-preconverging,—in-disontologising-formulaic—dragging-
out/hollowing-out> is ultimately associated with lack of dispensing-with-
immediacy-for-relative-ontological-completeness77-by-
reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-'notional-collateralising-
beholding-protohumanity'-to-'attain-sublimating-humanity'-as-to-
existence-potency ~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality /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 regards to
human preconverging-existential-extrication-as-of-existential-unthought
in the perception and relation to the human existential-
<disontologising/re-ontologising—aporeticism> narrative, with
contrastive conceptualisation as of an ‘asceticism’ for opened-construct-
of—‘meaningfulness-and-teleology’ that is reflexive of overall Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology 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 secondnatured institutionalisation positive-
opportunism—of-social-functioning-and-accordance ‘implications’ (as to
a mechanical/mere-form disposition for reproducibility—
mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation that do-not/poorly-appreciate dimensionality-of-sublimating—\{<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
 Rationalisation/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation\}; and finally blurriness—
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging—in-disontologising-formulaic—dragging-
out/hollowing-out> is associated with sophistic/pedantic induced
equivalence of teleologically-elevated knowledge-reifying
meaningfulness-and-teleology—as to maximalising-recomposuring-
for-relative-ontological-completeness—unenframed/re-
ontologising—conceptualisation) and teleologically-degraded
<amplituding/formative> wooden-language—imbued—averaging-of-
meaningfulness-and-teleology—as-of—'nondescript/ignorablevoid’—with-
regards-to-prospective-apriorising-implications> meaningfulness-and-
teleology (as to incrementalism-in-relative-ontological-
incompleteness—as of enframed/disontologising—conceptualisation) as of
social-stake-contention-or-confliction perversed inclination;
unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation,—while-
anecdotalising-prior-disontologising-thresholding> as construed from the
ontologically-veridical perspective of ontological-
normalcy/postconvergence (as from prospective nonpresencing—
so-implied in the relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process, as of an underlying human epistemic-ricochetting/transepistemic foregrounding entailment-

notional—deprocrypticism (that speaks more of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’ in its becoming historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity-relativism-determinism’) wherein

notional—deprocrypticism) is more than just a question of arbitrary unification but rather is a preconverging/postconverging—de-mentative/structural/paradigmatic postconverging—confiscation/selectiveness of the possibility of prospective
relative-ontological-completeness that is reflexive of ecstatic-existence', and 
and 
foregrounding entailment-in-succession-of-profound-supererogation->(postconverging-narrowing-down-sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising-
elicited-from-prospective—profound-supererogation ’-in-reflecting-
immanent—relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’;—as-operative-notional—deprocrypticism) effectively implies that at reference-of-thought-level ‘intellectual-entitlement to 
disparateness-of-conceptualisation<unforegrounding—ment,-failing-
prospectively-to-reflect ‘immanent—relative-unreflexivity/relative-
reflexivity—ontological-contiguity ’> possibilities as from * recurrent-
utter-uninstitutionalisation’s 
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation’ is invalid and rather of 
foregrounding entailment—in-succession-of—profound-supererogation->(postconverging—narrowing-down—sublimation—as-to—
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation ’—in-reflecting—
immanent—relative-unreflexivity/relative-reflexivity—ontological—
contiguity ’;—as-operative—notional—deprocrypticism) (as of 
ontological-normalcy/postconvergence prospective postconverging—aporeticism—overcoming/unovercoming implications) of 
rulemaking-over-non-rules—apriorising/axiomatising/referencing—
unreflexivity/relative-reflexivity—ontological-contiguity ';–as-operative
unreflexivity/relative-reflexivity—ontological-contiguity ';–as-operative
notional– deprocrypticism) as from *base-institutionalisation–uninstitutionalisation (as of ontological-normalcy/postconvergence prospective postconverging–apereticism–overcoming/unovercoming implications) to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other supposed "meaningfulness-and-teleology"/knowledge 'based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism') to then induce prospective 'universalisation foregrounding__entailment-<in-succession-of–profound-
supererogation >\textasciitilde (postconverging\textendash narrowing-down\textendash sublimation-as-to\textendash ‘existence\textendash as-sublimating-withdrawal/unenframing/re-ontologising\textendash elicited-from-prospective\textendash profound-supererogation \textendash in-reflecting\textendash ‘immanent\textendash relative-unreflexivity/relative-reflexivity\textendash ontological-contiguity \textendash ;–as-operative-notional\textendash deprocrypticism), likewise

\textasciitilde foregrounding\_entailment\textendash \textendash in-succession-of\textendash profound-
supererogation >\textasciitilde (postconverging\textendash narrowing-down\textendash sublimation-as-to\textendash ‘existence\textendash as-sublimating-withdrawal/unenframing/re-ontologising\textendash elicited-from-prospective\textendash profound-supererogation \textendash in-reflecting\textendash ‘immanent\textendash relative-unreflexivity/relative-reflexivity\textendash ontological-contiguity \textendash ;–as-operative-notional\textendash deprocrypticism)\textendash as\texttimes from

\texttimes universalisation\textendash non-positivism/medievalism (as of ontological-normalcy/postconvergence prospective postconverging\textendash aporeticism\textendash overcoming/unovercoming implications) to positivising/rational-empiricism\textendash based\textendash universalisation\textendash directed\textendash rulemaking\textendash over\textendash non\textendash rules\textendash apriorising/axiomatising/referencing\textendash psychologism (excludes all other supposed \textasciitilde meaningfulness\textendash and\textendash teleology\textendash knowledge ‘based on prior

\texttimes universalisation\textendash directed\textendash rulemaking\textendash over\textendash non\textendash rules\textendash apriorising/axiomatising/referencing\textendash psychologism’) to then induce prospective ‘positivism/rational-empiricism \textendash foregrounding\_entailment\textendash \textendash in-succession-of\textendash profound-supererogation \textendash narrowed-down\textendash sublimation-as-to\textendash ‘existence\textendash as-sublimating-withdrawal/unenframing/re-ontologising\textendash elicited-from-prospective\textendash profound-supererogation \textendash in-reflecting\textendash ‘immanent\textendash relative-
unreflexivity/relative reflexivity—ontological-contiguity ’;–as-operative-notional– deprocrypticism)’, and likewise ’foregrounding__entailment-
reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity

(existentially–imbued-and-educing-&lt;epistemic

 undermining &hermeneutically{textually/reprojectingly/supererogatingly/zeroin gly/re–acutely, {decompulsing} delinearity–for-cogency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re–axiomatising/re–referencing–conceptualisation—as–herein–
specifically–relevant–to–human–subpotency), furthermore with regards
specifically to say the ‘positivism/rational-empiricism ‘reference-of-
thought–devolving level of ‘meaningfulness-and-teleology’ we can
factor in that any ‘supposedly deepening/profound’ conception/theory/idea
say about biological hereditary is rather inconceivable as a phenomenality
that fails ‘foregrounding entailment-&lt;in-succession-of–profound-
supererogation’–\(\text{postconverging–narrowing-down–sublimation-as-to–}
‘existence—as-sublimating–withdrawal/unenframing/re–ontologising–
elicited–from–prospective–profound–supererogation’–\(\text{in–reflecting–}
‘immanent–relative–unreflexivity/relative–reflexivity–ontological–
contiguity ’;–as–operative–notional~ deprocrypticism) (as of
ontological–normalecy/postconvergence prospective
postconverging–aporeticism–overcoming/unovercoming implications)
rather to a specific–and-coherent conceptualisation of gene regulation and
so except it can demonstrate a further ‘foregrounding entailment-&lt;in–
succession-of–profound–supererogation’–\(\text{postconverging–narrowing–}
down–sublimation-as-to–existence—as–sublimating–
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–
profund-supererogation ’-in-reflecting-‘immanent–relative-
unreflexivity/relative-reflexivity—ontological-contiguity ’;–as-operative-\nnotional~ deprocrypticism) (epistemic-ricochetingly/transepistemically
as of ontological-normalcy/postconvergence prospective
postconverging–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-
ment,-failing-prospectively-to-reflect-‘immanent–relative-
unreflexivity/relative-reflexivity—ontological-contiguity ’>’ and so as of
the life sciences need for existential-reality constraining
‘foregrounding__entailment-<in-succession-of–profound-
supererogation’ >-⟨postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profund-supererogation ’-in-reflecting-
‘immanent–relative unreflexivity/relative-reflexivity—ontological-
contiguity ’;–as-operative-notional~ deprocrypticism)
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
<apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting–for–conceptualisation’ as so-reflected consistently in gene
regulation ‘as of ‘foregrounding__entailment-<in-succession-of–
profund-supererogation’ >-⟨postconverging–narrowing-
down-sublimation-as-to-’existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective-
profound-supererogation ’-in-reflecting-’immanent-relative-
unreflexivity/relative-reflexivity—ontological-contiguity ’;—as-operative-
otional~ deprocrypticism) preconverging/postconverging—de-
mentative/structural/paradigmatic postconverging—
confiscation/selectiveness of the possibility of the ontological-veracity of
biological hereditary ’‘meaningfulness-and-teleology’’;'¶ (the overall
implications of unblurriness<re-ontologising_by-postconverging-as-to-
dragged-out-supererogatory—wholesomeness/profound-
supererogation ,—while-anecdotalising-prior-disontologising-
thresholding> reflected as from ‘‘amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘implicitied_attendant-
ontological-contiguity ’’—educed—
existentialising/contextualising/textualising _‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’
‘‘foregrounding—entailment-<in-succession-of—profound-
supererogation’’—(postconverging—narrowing-down—sublimation-as-to-
’existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation ’-in-reflecting-
’immanent-relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’;—as-operative-notional~ deprocrypticism) in reifying—or-
elucidating relative-unreflexivity/relative-reflexivity—ontological-
contiguity’<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-
that fails to justify abstractively-and-systematically any such entailing
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness
epistemic-ricochetting/transepistemicity implications of
aetiologisation/ontological-escalation–<ontological-
veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending>, and thus ‘superseding-and-resolving the
epistemic postconverging–aporetic/ism overcoming/unovercoming of
prospective knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism–<in–
prospective_psychologismic–apriorising/axiomatising/referencing–{of–
‘prospectively–implicited_attendant–ontological-contiguity ‘–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness 
–
in–{preconverging–ment–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-formativeness–as to eventualising–inkling–
drive or seeding misprising—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
‘intemporalising/ontologising ontological-good-faith/authenticity—~postconverging—de-
mentating/structuring/paradigming and ‘temporalising ontological-
bad-faith/inauthenticity—~preconverging—de-
mentating/structuring/paradigming’, beyond-the-consciousness-
awareness-teleology—<of—preconverging-existential-extrication-as-of-
existential-unthought>)
categorical-imperatives/axioms/registry-teleology (as to the epistemic-
 imperative totalising operance of human meaningfulness-and-teleology
underlying apriorising/axiomatising/referencing/intelligibility-setting-up/measuring-ins
trumenting,—so-construed-as—categorical-imperatives/axioms/registry-
teleology) underlies human conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<reifying—as-to-
knowledge-developing—and-empowering> in existence as to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as—
panintelligibility/panreflexivity—<existentially—imbued-and-educing—
<epistemic>
totalising hermeneutically/textually/repjectingly/supererogatingly/zeroin
gly/re-acutingly, \{decompulsing\} delinearity\text{-}for\text{-}cogency\text{-}epistemic-
perspective\-of\-projective/repjective\-aestheticising-re\-motif\-and\-re-
apriorising/re\-axiomatising/re\-referencing\-conceptualisation\-as\-herein-
specifically\-relevant\-to\-human\-subpotency\} (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 psychologismic-
epistemic\-acutisation\-difficulty\-for\-residualising-
\{decompulsing\} delinearity\text{-}for\text{-}cogency\text{-}magnitudes\text{(of\-expierentiality/experiment)\}},
with the implication that human limited-mentation-capacity\-as-
subjecting\-'educed\-unlimitedness/existence\-sublimating\-nascence'\-to-
limitedness/human\-subpotency undermines the existential-
\textless\text{disontologising/re\-ontologising\-aporeticism}\textgreater\-ontological-
performance ^7^\textless\\text{including-virtue-as-
ontology}/morality/ethics/justice/etc. of human categorical-
imperatives/axioms/registry\-teleology\text{\textsuperscript{69}} so-reflected as to successive
human registry-worldviews/dimensions uninstitutionalised\-threshold\text{\textsuperscript{102}}-
circularity\-as\-subtransversality\textless\\text{in\-desublimating\-existential-
eventuating/denouement}\textgreater\-of\-motif\-and-
apriorising\-axiomatising/referencing rather superseded with human
limited-mentation-capacity\-deepening\-as\-subjecting\-limitedness/human-
subpotency to 'educed\-unlimitedness/existence\-sublimating\-nascence' and the further epistemic consequence (from ^6^ nonpresencing-

<amplituding/form <amplituding/formative–epistemicity>causality–as-to-projective–
ative—totalitative—implications-of-prospective—nonpresencing—for-
epistemicity—causality as—to-projective—totalitative—implications-of-prospective—
nonpresencing—for—explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity
as of foregrounding—entailment—<in-succession-of—profound-supererogation—
(postconverging—narrowing—down—sublimation—as-to—existence—as-sublimating—
withdrawal/unenframing/re-ontologising—elicited—from-prospective—
profound-supererogation—in—reflecting—‘immanent—relative—
unreflexivity/relative-reflexivity—ontological-contiguity’—as-operative—
notional—deprocrypticism) meaningfulness-and-teleology in
explicating—relative—reflecting—holographically—<conjugatively-and-transfusively>—the—
relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the—
human-institutionalisation-process, and so-construed-as—from-the—
ontological-normalcy/postconvergence-epistemic—or-notional—projective—
perspective-of-conceptualisation; in this regards ‘formativeness in—
existence as <amplituding/formative—epistemicity> causality—as—to—
projective-totalitative—implications-of-prospective—nonpresencing—for—
explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity’ is rather reflected as of the teleologies (‘phenomenal/manifest —conceptivity/epistemic-reflexivity/epistemic-reflexivity—relativism—determinism—
<reifying{as-to-knowledge-developing}—and-empowering> in existence as—
ontological’) of phenomenal/manifest—subpotencies—in-transitive—
confoundedness—reflexivity—in-the-full-potency-of—
existence’s—sublimating—nascence) as so-underlied as of overall reifying—
and-empowering—reflexivity—of-ecstatic-existence—as—
panintelligibility/panreflexivity {existentially–imbued-and-educing-
<epistemic
hermeneutically/linearly/superovertly/zeroin
re–acutely, {decompulsing}delinearity–for–cogency>–epistemic–
apriorising/re–axiomatising/re–referencing–conceptualisation—as–herein–
specifically–relevant–to–human–subpotency}, with the supererogatory
implication that the ‘epistemic–projection perspectives of
preconverging/dementing’—apriorising–psychologism and
postconverging/dialectical–thinking’—apriorising–psychologism’ are of
‘the–very–same notionalisation/notional–conception/amplituding of
referencing/registering/decisioning of shallow–supererogation’—to—
profound–supererogation’ (such that the relative–unreflexivity/relative–
reflexivity—ontological–contiguity ~of–the–human–institutionalisation–
process’ is ‘the–very–same notionalisation/notional–conception/amplituding of referencin
registering/decisioning of shallow–supererogation’—to—profound–supererogation’ ) thus reflecting the
fact that the ‘ontological–normalcy/postconvergence of the full–potency of
existence’ as the absolute epistemic–projection perspective of profound–
supererogation’ is ‘not of referenced/registered/decisioned
presence/constitutedness’ but rather ‘of
referencing/registering/decisioning becoming/conflatedness’/formative–
supererogating’ and by extension the ‘epistemic–
abnormalcy/preconvergence’ of phenomenal/manifest–subpotencies~in–
transitive–conflatedness ~reflexivity~in–the–full–potency–of–
transcendent-reflexivity-of-manifestation/phenomenality of
phenomenal/manifest~subpotencies-(in-transitive-conflatedness -
reflexivity,-in-the-full-potency-of-existence's~sublimating~nascence));
<amplituding/formative~epistemicity>causality~as-to-projective-
totalitative~implications-of-prospective~nonpresencing,-for-
explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity / totalitative-accruing~relative-cause-and-effect-predicative-
effectivity~sublimation-(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging~de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)
/ operatives-of-ontologically-hegemonising-narrative : implicating~the-
specific-human-subpotency-panintelligibility/panreflexivity~/reflexivity-
ine-ecstatic-existence~as-of-its-knowledge-reifying-and-empowering-
conflatedness~/constitutive-of-existence/intrinsic-reality-and-so-reflected-
as-of~~implied~attendant~ontological-contiguity/~/~educed-
existentialising/contextualising/textualising ~intelligibility/epistemicity/re-
exflexivity~contiguity~-~imbued—notional~cogency~
{as-the-
panintelligibility/panreflexivity~/~insight-about-ecstatic-existence-
epistemically-deflates~'existence-in-existence-constitutedness~/-
constituted~'}, and this speaks to the fact that any implied~meaningfulness-
and-teleology~/ (as knowledge-reification~gesturing-and-accounting—of-
epistemic~phenomenalism~<in-
prospectivePsychologism~apriorising/axiomatising/referencing-{of-
'prospectively-implicated~attendant~ontological-contiguity ~/educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency’ }—constitutedness -
in–preconverging-entailment’ out of this framework are rather
epistemically-impertinent and ineffectual given their elaboration-as-to-
more-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively-implicit~attendant~ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency’ ; insightfully, the
inherent human epistemic relation to ecstatic-existence-as-transcendental-
signifier—emergence/becoming–spontaneity-implications reflected as
existence-potency ~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~nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity~ontological-contiguity as conflating
towards the inherent ontological-normalcy/postconvergence of ecstatic-
existence-as-transcendental-signifier as from human-subpotency
epistemic-abnormalcy/preconvergence 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–nonpresencing–for–
explicating–relative-unreflectivity/relative-reflexivity–ontological–
contiguity construed as causality; wherein for instance the appraisal of
‘health epiphenomenon of existence’ as of †historiality/ontological–
eventfulness ‡ontological-aesthetic-tracing≤perspective–ontological–
normalcy/postconvergence-reflected–‘epistemicity-relativism–
determinism’≥ ranging from per-cep-ti-vi-ty-as-of-bad-omen, per-cep-ti-
vity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-
period, per-cep-ti-vi-ty-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, per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory–
construct-as-the-exclusive-cause-and-effect-conceptualisation, and per-
cep-ti-vi-ty-as-of-factoring-in—‘epistemic–
hermeneutically/textually/reprojectingly/supererogatingly/zeroin
gly/re-acutingly, “decompulsing” delinearity–for-cogency:–socioeconomic,–
education,–information,–environmental,–gender-and-power-relations–
issues-underlying-healthcare-and-medical-delivery reflects the ‘epistemic–
veracity of human apriorising/axiomatising/referencing–{of–
‘prospectively-implicated-attendant-ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>’ }–conflatedness’ –
in {preconverging-ment–by} postconverging entailment/projective–
conflating apriorising’ towards construing the ontological–
normalcy/postconvergence of ecstatic-existence-as-transcendental–
signifier speaking of ‘ontological-prime mover-totalitative-framework as
causality as of construction’, whereas a ‘presencing—absolutising-identitive-constitutedness’ will naively equate any one of the registry-worldview’s/dimension’s given per-cep-ti-ty of ‘health epiphenomenon of existence’ in which it projects-mentally-by-its-reference-of-thought as the ‘absolute basis for construing, defining and refining the conception of causality’ failing to factor-in that it is rather in an ‘epistemic situation as of epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness requiring not such an apriorising/axiomatising/referencing-{of-‘prospectively-implicit_attendant—ontological-contiguity’—educed—existentiation/contextualisation/textualisation ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’}—constitutedness in preconverging entailment apriorising/axiomatising/referencing but rather an apriorising/axiomatising/referencing-{of-‘prospectively-implicit_attendant—ontological-contiguity’—educed—existentiation/contextualisation/textualisation ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’}—confoundedness in {preconverging ment by} postconverging entailment/projective-confating apriorising/axiomatising/referencing in relative-ontological-completeness 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-human-constructs for the simple reason that all such domains are of ‘epistemically manifest historiality/ontological-
eventfulness ontology-aesthetic-tracing perspective ontological normalcy postconvergence reflected epistemicity relativism determinism in implicit attendant ontological contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency as of human limited- mentation capacity deepening as subjecting limitedness human subpotency to educed unlimitedness existence sublimating nascence); and this explains why a registry worldview dimension is a amplituding formative wooden language imbued averaging of thought as to leveling ressentiment closed construct of meaningfulness and teleology as of nondescript ignorable void with regards to prospective apriorising implications) with the state of relative ontological incompleteness just as well aspiring for progress just as the state of relative ontological completeness but the former failing to grasp that progress preconverging postconverging de- mentatively structurally paradigmatically arises rather by a change of supererogatory acuity perspicacity astuteness edginess incisiveness of apriorising axiomatising referencing intelligibility setting up measuring instrument for conceptualisation for aposteriorising logicising deriving intelligising measuring of meaningfulness and teleology in existence, such that even such budding positivists like Newton or Descartes while making breakthroughs as of positivism rational empiricism are still caught up in reasoning as of the old non positivism medievalism apriorising axiomatising 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 causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating–relative–
unreflexivity/relative-reflexivity—ontological-contiguity can thus be
understood as the ‘preconverging/postconverging–de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness’ in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness ’ as so constructively implied herein, as to the reality that
a ‘traditional conception of causality as if human-subpotency is
constituting the possibility for causations in existence’ is herein construed
as ontologically-flawed as it fails to reflect that existence is already a given
and the very exercise of ‘human-subpotency construal of causation is one
of apriorising/axiomatising/referencing–of–prospectively–
implied–attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity,<imbued–notional–cogency>’–conflatedness 1–
in {preconverging-ment–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–panintelligibility/panreflexivity–(existentially–
imbuend–and–educing–<>epistemic>
totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acuttingly-/decompulsing/delinearity~for-cogency>~epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif—re-
-apriorising/re-axiomatising/re-referencing—conceptualisation,—as—herein—
specifically-relevant-to-human-subpotency), speaking to the fact that
existence is rather about ecstatic notional—reflexivity—<veridical/sound>-
relative-reflexivity—in-existence/relativising—from-limited-mentation-as-
its-deepening/psychologismic—<residualising—decompulsing/delinearity~for-
cogency>—by—{flawed/unsound}—relative-unreflexivity—in-
existence/absolutising—from-limited-mentation/psychologismic—epistemic—
apotentialisations—nonresidualising—imbued—decompulsing/delinearity—in-eclecticism—
of prior mere formulaicity/ritualisation> as all
phenomena/manifestations in existence (so-construed as
phenomenal/manifest—subpotencies—{in-transitive-conflatedness—
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
preconverging/postconverging—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
‘preconverging/postconverging—de-mentative/structural/paradigmatic
encumbered_transcending> applies in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process with respect to human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint, including prospectively
say as of our present positivism—procrypticism requiring the
preconverging/postconverging–de-mentative/structural/paradigmatic
implications of prospective deprocrypticism—or–preempting—
disjointedness-as-of—reference-of-thought aetiology/ation/ontological-
escalation<ontological-
veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending>)
circularity/recurrence 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-preconverging/postconverging–de-
mentative/structural/paradigmatic-registry-worldview-‘terms—as-of-
axiomatic-construct’(of ‘perversion-and-derived—perversion-of-
reference-of-thought’<as-preconvergingly>
apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >,—as-to-uninstitutionalised-threshold -circularity-as-
subtransversality-<in-desublimating–existential-
eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing'-and-'corresponding-ontological-
reconstituting-in-perspective–ontological-normalcy/postconvergence-
induced–confoundedness–of-veridical–reference-of-thought-as-
prospective-institutionalisation/supratransversality-<in-sublimating–
existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing'>

compulsing–nonconviction/madeupness/bottomlining
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nonconviction/mad

′<decontextualising/de-existentialising–of-attendant-intradimensional–
eupness/bottomlining

apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

attendant-intradimensional–ontologising’–imbued–

〈<decontextualising/de-existentialising–of-attendant-intradimensional–
existentialising–of-

attendant–

apriorising/axiomatising/referencing ‘-logical-dueness’>-<as-existential-
intradimensional–
apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-
tising/referencing>-induced-

-disontologising’–
of-the–‘attendant-
intradimensional–
ontologising’–

sought-precedes-existentially-veridical–‘attendant-intradimensional–
decontextualised-transposition,-falsely-projected-

apriorising/axiomatising/referencing–in-shallow-supererogation-<as-to-disontologising-perverted-outcome-

in-shallow-supererogation-<-as-disontologising-perverted-outcome-

in-shallow-supererogation-<-as-disontologising-perverted-outcome-

in-shallow-supererogation-<-as-disontologising-perverted-outcome--
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>}

supererogation >,–and-thus-invalidating-any-wrongly-implied-logical-
processing-engaging

conflatedness\textsuperscript{13} or \textit{apriorising/axiomatising/referencing-} \{of- \textit{prospectively–

apriorising/axioma \textit{implied_attendant–ontological-contiguity ' ~educed–
tising/referencing–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
\{of–

'prospectively–
\{preconverging-ment-by] postconverging-entailment or effecting-
implied_attend \textit{ontological–
contiguity ' ~educ

epistemicity \{totalising/circumscribing/delineating epistemic conflating of

\textit{existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
\{preconverging-ment-by] postconverging-entailment
alexistentialising/co

\textit{implied_attendant–ontological-contiguity ' ~educed–
textualising ‘intelligibility/epistemicity/re

\textit{existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

\textit{existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

\textit{apriorising/axiomatising/referencing-} \{of- \textit{prospectively–

\textit{conflatedness-in–

\textit{nonpresencing}\textsuperscript{>}] projected epistemic-immanence/veridical–
\textit{epistemicity-relativism-determinism in reflecting the ecstatic singularity of

\textit{conflatedness-in–

\textit{postconverging-ment-by}\textsuperscript{–

\textit{conceptualisation–and–existence—as-sublimating–

\textit{existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

\textit{apriorising/axiomatising/referencing-} \{of- \textit{prospectively–

\textit{conflatedness-in–

\textit{nonpresencing}\textsuperscript{>}] projected epistemic-immanence/veridical–
\textit{epistemicity-relativism-determinism in reflecting the ecstatic singularity of

\textit{conflatedness-in–

\textit{postconverging-ment-by}\textsuperscript{–

\textit{conceptualisation–and–existence—as-sublimating–

\textit{existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

\textit{apriorising/axiomatising/referencing-} \{of- \textit{prospectively–

\textit{conflatedness-in–

\textit{nonpresencing}\textsuperscript{>}] projected epistemic-immanence/veridical–
\textit{epistemicity-relativism-determinism in reflecting the ecstatic singularity of

\textit{conflatedness-in–

\textit{postconverging-ment-by}\textsuperscript{–

\textit{conceptualisation–and–existence—as-sublimating–
entailment withdrawal/unenframing/re-ontologising, elicited from prospective—profound-supererogation<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—nonpresencing>—as-veridical-epistemicity-relativism-determinism;

existence/intrinsic-reality/ontological-veridicality; and by that token as apriorising/axiomatising/referencing-{of-'prospectively-implicit\_attendant-ontological-contiguity \~educed-\-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>}' }—conflatedness-in-
{preconverging-ment-by}-postconverging-entailment aspires for relative epistemic-normalcy it becomes reflective of the 'ontological-normalcy/postconvergence of existence-potency\~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely relative-unreflexivity/relative-reflexivity—ontological-contiguity\~of-the-human-institutionalisation-process\~apriorising/axiomatising/referencing-{of-'prospectively-\-
implicit\_attendant-ontological-contiguity \~educed-\-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>}' }—re-
originariness/re-origination as of \^reference-of-thought—and—\^reference-of-thought- devolving—\^meaningfulness-and-teleology", marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness giving warranty to apriorising/axiomatising/referencing-{of-'prospectively-\-
\~implicit\_attendant-ontological-contiguity \~educed-\-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>}' }—conflatedness-in-
{preconverging-ment-by}-postconverging-entailment epistemic-veracity as to human ontological-performance\~<including-virtue-as-
ontology>/morality/ethics/justice/etc. with regards to human-subpotency-
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness-formativeness—as to eventualising–inking-
drive or seeding misprising—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor

constitutedness or apriorising/axiomatising/referencing {of-
apriorising/axioma existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
tising/referencing-}

prospectively–implicited_attendant–ontological-contiguity ‘–educed–
{of-
prospectively–}

implicated_attendant ‘atomising epistemic constituting of motif–and–
t–ontological-
contiguity ‘–ed–

implicated_attendant–ontological-contiguity ‘–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
textualising/textu-

as to falsely imply their existence-in-existence (since
alising ‘intelligibil-
ity/epistemicity/ref-
lexivity–
contiguity–
<imbued–
epistemicity>totalisingly–preceding-and-redefining’)

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unlimitedness/existence sublimating nascence’ to limitedness/human-
subpotency at any given moment (speaking of human epistemic-
abnormalcy/preconvergence[1] with respect to the human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of that given moment) such
that apriorising/axiomatising/referencing-{of ‘prospectively–
implied attendant ontological-contiguity ’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity~<imbued–notional–cogency>’ } —constitutedness-
in–preconverging entailment poorly construes of ‘relative-ontological-
incompleteness’/‘relative-ontological-completeness’

/sublimating~registering/registering/decisioning—as-self-becoming/self-
conflatedness /formative–supererogating~<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
re-referencing—<in-perspective–ontological-normalcy/postconvergence>\) as

to human-and-social—expectations/anticipations—metaphoricity”—as-
preconverging/postconverging rede-
mentating/restructuring/reparadigming—psychologism” (beyond-the-
consciousness-awareness-teleology~<of–preconverging-existential-
extrication-as-of-existential-unthought> ) as it is in an underlying state of
homelessness (as failing to grasp that homeliness as to the possibility of
attaining originariness/origination~<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) can only arise as human-subpotency pursues-and-achieves
relative epistemic-normalcy as of prospective human limited-mentation-
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
‘duced-unlimitedness/existence-sublimating–naseness’ to achieve
relative-ontological-completeness’ so-reflected as ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence>) since the state of
human limited-mentation-capacity—as-subjecting ‘duced-
unlimitedness/existence-sublimating–nasence’ to limitedness/human-
subpotency implies that ‘human understanding has-ever-and-is-ever-
always about attaining apriorising/axiomatising/referencing-{of-
‘prospectively-implicated_attendant-ontological-contiguity ’ ~duced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency’}—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-potency’ ~sublimating–nasence,-
disclosed-from-prospective-epistemic-digression, but then the
apriorising/axiomatising/referencing-{of ‘prospectively-
implicated_attendant-ontological-contiguity ’ ~duced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency’}—constitutedness-
in-preconverging-entailment epistemic stance in perspective epistemic-
abnormalcy/preconvergence by wrongly implying its prior attainment of
epistemic-normalcy from the state of human limited-mentation-capacity—
as-subjecting ‘duced-unlimitedness/existence-sublimating–nasence’ to-

de-mention
(supererogatory—ontological—de-mention-or-dialectical—de-mention—stranding-or-attributive-dialectics)—as-to—’prior-preconverging/dementing’—qualia-schema’—and—’prospective-postconverging/dialectical-thinking’—qualia-schema’—(rescheduling-of-placeholder-setup/mental-devising—representation/mentation/consciousness-awareness-teleology) as to human—limited-mentioned-capacity-deepening—as-subjecting—limitedness/human-subpotency—to—’educed-unlimitedness/existence—sublimating—nascence’—construal-of—’superseding—oneness-of-ontology’—in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold—’—superseding-or-suprastructuring, and as in association with preconverging/postconverging—de-
mentative/structural/paradigmatic, preconverging/postconverging–de-
mentatively/structurally/paradigmatically, preconverging/postconverging–de-
mentating/structuring/paradigmating, preconverging/postconverging–de-
mentate/structure/paradigm, preconverging/postconverging–de-
mentated/structured/paradigmed, preconverging/postconverging–re-
dermentating/restructuring/reparadigming, preconverging/postconverging–
rede-mentate/restructure/reparadigm, preconverging/postconverging–
rede-mentated/restructured/reparadigmed rathers points to the veracity of an
apriorising/axiomatising/referencing-{of-‘prospectively–
 implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency>’ }–conflatedness} in–
(preconverging-ment–by)–postconverging entailment conception (and
not an apriorising/axiomatising/referencing-{of-‘prospectively–
 implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional~cogency>’ }–constitutedness} 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 as subjecting–
limitedness/human-subpotency to ‘educed-unlimitedness/existence-
sublimating-nascence’ as so-underlying ‘relative-ontological-
incompleteness’/relative-ontological-completeness

(sublimating-referencing/registering/decisioning—as-self-becoming/self-
conflicatedness/formative–supererogating—<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—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism’; as so-implied
with respect to the de-mentation—(supererogatory—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-
dialectics) of human’s reference-of-thought (as the’s reference-of-thought
is the ‘superseding-axiomatic-construct postconverging—de-
mentating/structuring/paradigming of all other devolving axiomatic-
constructs’, and preconverging/postconverging—de-
mentatively/structurally/paradigmatically underlies as of successive de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) of human’s reference-of-
thought the relative-unreflexivity/relative-reflexivity—ontological-
contiguity—of-the-human-institutionalisation-process) and the
‘operative de-mentation—(supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics) of
’s reference-of-thought—devolving’ (as of’s reference-of-thought ‘implied
level of

<amplituding/formative>nondisjointing/nondisparate/notional~

deprocrypticism induction foregrouding entailment <in-succession-of-

profound-supererogation <postconverging–narrowing-

down–sublimation-as-to–existence–as-sublimating-

withdrawal/unenframing/re-ontologising–elicited-from-prospective–

profound-supererogation ’–in-reflecting–immanent–relative–

unreflexivity/relative-reflexivity–ontological-contiguity ’–as-operative–

notional– deprocrypticism) meaningfulness-and-teleology

as derivative axiomatic-constructs from superseding/overcoming human-

subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint), and in both reference-

of-thought–and–reference-of-thought–devolving–meaningfulness-

and-teleology frames as of human limited-mentation-capacity-

depening–as-subjecting-limitedness/human-subpotency-to–educed–

unlimitedness/existence-sublimating–nascent grasp of ecstatic-

existence as of existence–as-the-absolute-a-priori-of-

conceptualisation–and–existence–as-sublimating-

withdrawal/unenframing/re-ontologising–elicited-from-prospective–

profound-supererogation’<as-to-perspective–ontological-

normalcy/postconvergence-implied ‘prospective-aporeticism-

overcoming/unovercoming’), and as of human aestheticisation–and–
aestheticisation-towards-ontology<elicited–idiomatisation> in inducing

‘both meaningfulness-and-teleology’ and its existentially-

<disontologising/re-ontologising–aporeticism> incipient
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—

'notional–firstnaturedness-formativeness—as-to-eventualising–inkling–
drive–or–seeding–misprising>—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective–ontological–
normalcy/postconvergence>‘–existentialism-form-factor’)

denaturing\(^{16}\)

denaturing/usurping/arrogating/perverting-in-constitutedness\(^{14}\)

deneuterising\(^{17}\)
deneuterising—(disambiguation of intemporal-as-sound/postconverging–
or-dialectical-thinking and temporal-as-denaturing /preconverging-or–
dementing , so-construed-as-binarity-of–categorical–
imperatives/axioms/registry-teleology as-respectively-in–notional–
contiguity/epistemic-contiguity —<profound-supererogation —of–
mentally-aestheticised–postconverging/dialectical-thinking —qualia–
schema>—and~‘notional-discontiguity/epistemic-discontiguity’—
<between—prior-shallow-supererogation —of—mentally–
aestheticised–preconverging/dementing —qualia–
schema and prospective-profound-supererogation —of—mentally–
aestheticised–postconverging/dialectical-thinking —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—of—ontological-reconstituting—of—
confiliatedness\(^{13}\)—différance/internal-dialectics/difference-deferral-of–
reference-of-thought—devolving highlighting the dynamics of limited—
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating-nascence’
imposing deneuterising of motif-and-apriorising/axiomatising/referencing
over shallow limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating-nascence’
to limitedness/human-subpotency relative
55 neuterising of motif-and-apriorising/axiomatising/referencing

18 deprocrypticism—or—preempting—disjointedness-as-of—reference-of
or—preempting—‘<amplituding/formative>amplificatory—epistemicity>growth-or-
conflatedness’/transvalutative-
disjointedness-as—of—reference-of—

of reference-of—
thought

apriorising/axiomatising/referencing—psychologism, and so as of

apriorising/axiomatising/referencing—of—‘prospectively—
implicated—attendant—ontological-contiguity—‘educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflectivity—contiguity—<imbued—notional—cogency>’—conflatedness’—
in—‘preconverging—ment—by}—postconverging—entailment of the

positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting for upholding intemporal-preservation as to perspective
ontological-normalcy/postconvergence over the

‘<amplituding/formative>wooden-language—<imbued—temporal—mere—

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ontological-contiguity ~-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’

<amplituding-formative–epistemicity> causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-
explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity of prospective relative-ontological-completeness

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins

[trumenting –for–conceptualisation]

destructuring–transitoriness ~(construed–as–of–dissingularisation–<–as–to-
the-disjointedness/ment-of–presencing–absolutising–identitive–
constitutedness > /epistemic–nonimmanence/flawed–epistemicity–
relativism–determinism–induced–deratiocination–or–deratiocontiguity)

reflexivity/epistemicity–relativism–determinism ~<reifying {as–to–
knowledge–developing}–and–empowering> ~<as–to–the–’preconverging–
stranding/attribution’–of–the–’de–mentation’

{supererogatory–ontological–de–mentation–or–dialectical–de–
mentation–stranding–or–attributive–dialectics},–induced–
flawed ‘teleology’ of leveling–down/equating’ so–construed as from
existence—as–sublimating–withdrawal/unenframing/re–ontologising–
elicited–from–prospective–profound–supererogation perspective of
notional~/deprocrypticism>

postconverging-or-
dialectical-thinking-as-of-postconverging-conceptivity/epistemic-
dialectical-thinking-reflexivity/epistemicity-relativism-determinism-reifying-as-to-
knowledge-developing-and-empowering-as-to-the-postconverging-
stranding/attribution-of-the-de-mentation-
(supererogatory-ontological-de-mentation-or-dialectical-de-
mentation-stranding-or-attributive-dialectics)-induced-
disposedness/psychologismic-construct-and-entailing-of-ontologically-
sound ‘teleology’ of unleveling/disambiguating so-construed as from
existence-as-sublimating-withdrawal/unenframing/re-ontologising-
elicited-from-prospective-profound-supererogation perspective of
notional~/deprocrypticism>

difference-conflatedness-as-to-totalitative-reification-in-
conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
to-totalitative-reification-in-
nonpresencing-as-veridical-epistemicity-relativism-determinism-as-
of-epistemically-differentiated-ontological-depth-of-reality-(as-of-the-
singularisation-differentiated-and-disambiguated-trace-of-dynamic-temporal-to-
<intemporal-ontological-performance-including-virtue-as-ontology>-nondisjointedness/entailment-of-prospective-
nonpresencing-as-postconverging-or-dialectical-thinking-apriorising-psychologism-
and-preconverging-or-dementing-apriorising-psychologism-
respectively; difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing-as-veridical-epistemicity-relativism-determinism is
epistemicity-more fundamentally construed as from ontological-
relativism

determinism

normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating

prospective–profound-supererogation\textsuperscript{56}’ human limited-mentation-capacity-deepening— as subjecting limitedness/human subpotency to—
‘educed-unlimitedness/existence sublimating—nascence’\textsuperscript{53} variously attains differing ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>/morality/ethics/justice/etc. so-reflected as the <cumulating/recomposuring~attendant~ontological-contiguity >
successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought—and—
\textsuperscript{83}reference-of-thought-devolving— meaningfulness-and-teleology \textsuperscript{9} implying that human \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} as validated with predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment \textsuperscript{1}:<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigmimg (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— meaningfulness-and-teleology —so-construed-as-metaphoric —so-informing-prospective-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—so-
reflected—and-compensated-with-the-notion-of-dimensionality-of—
sublimating —(<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisig/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) ) which is just as decisive for prospective human limited—
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence’ in the sense that ‘human intelligibility ever always projects of an underlying <amplituding/formative-epistemicity> totalising/circumscribing/delineating reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of notional-contiguity/epistemic-contiguity' <profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> perspective of the unchanging immanency of existence as superseding–oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ and this facet preconverging/postconverging–dementatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of 'meaningfulness-and-teleology' as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity –postconverging–de-
mentating/structuring/paradigming –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-
or residuality-or spirit-of meaningfulness-and-teleology-so-construed-as-metaphoricity-informing-prospective-
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating-{<amplituding/formative>supererogatory-de-
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation)} as limiting or of prospective human-subpotency-aporeticism’ which surpassing as to human psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening-as-subjecting-limitedness/human-subpotency-to-‘educed-
unlimitedness/existence-sublimating–nascence’ as of prospective base-
institutionalisation, universalisation, positivism and prospectively notional–depropripticism sublimation-over-desublimation of
meaningfulness-and-teleology as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment implies-
self-assuredness-of-ontological-good-faith/authenticity–postconverging-de-
mentating/structuring/paradigming-as-being-as-of-existential-reality)}
and so with regards to ‘the-very-same overall phenomenality/manifestation of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’

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difference-in-kind/difference-in-aposteriorising-or-logicising


difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive-'notional-contiguity/epistemic-contiguity


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-sublimating

sublimating<^2><^\langle\text{amplituding/formative}\rangle>

supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)—as-to-human-ontological-performance—<including-virtue-
as-ontology>,—as-so-construed—as-from-prospective-ontological-
epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)—as-to-totalitative-reification-in-singularisation—as-to-the-
nonpresencing>

veridical-epistemicity-relativism-determinism

residuality/spirit-drivenness—
equalisation)

dimensionality-of-desublimating-lack-of

dimensionality-of-desublimating-lack-of

supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)—as-to-totalitative-reification-in-singularisation—as-to-the-
nonpresencing>
equalisation⟩-as-to-human-ontological-performance

-as-ontology⟩,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-in-
reflecting-perspective-epistemic-abnormalcy/preconvergence-distorted-originariness/distorted-origination-as-to-presencing—absolutising-identitive-constitutedness

dispensing-with-immediacy-for-relative-ontological-completeness

-by-reification/contemplative-distension

-as ‘dispensing-with-shallow-reproducibility-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness

-by-reification,-so-construed-insightfully-as-of-human-limited-mentation-capacity—as-subjecting ‘educed

unlimitedness/existence-sublimating-nasence’-to-limitedness/human

subpotency-successive-re-originary-projections/anticipations-about-the-

⟨amplituding-formative-epistemicity⟩-totalising-purview-of-construal-as-existence/intrinsic-reality/ontological-veridicality-for-articulation-of-

meaningfulness-and-teleology , -that-in-that-succession-are ‘as-from-
relative-ontologically-flawed-to-relative-ontologically-veridical-
articulation-of —meaningfulness-and-teleology , -but-then-as-the-
'preceding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of–meaningfulness-and-teleology–construed-as-
habit-and-tradition’-is-‘preconverging/postconverging–de-
mentatively/structurally/paradigmatically-defining-as-reference-to-be-
superseded’-by-dialectically-successive-‘re-originary-
projections/anticipations-of-relative-ontologically-veridical-articulation-
of–meaningfulness-and-teleology’ (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 psychologismic–
epistemic-acutisation—difficulty<for,-residualising–
\{decompulsing\} \{delinearity-for-cogency\} \{magnitudes\} (of-experientiality/experiment\})
as-of-human-limited-mentation-capacity—as-subjecting-‘educed–
unlimitedness/existence-sublimating-nascence’–to-limitedness/human–
subpotency-paradoxically-renders-prospective–‘nonpresencing–or–
withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence-
\{implicated-epistemic-veracity-of–nonpresencing<\{perspective–
ontological-normalcy/postconvergence\}>–or–transcendental-reasoning-
of-event–as-prospective-ontology-origination–
perspective/framing/reference/horizon/projection-of–‘meaningfulness-
and-teleology’–the-critical-determination-of-relative-ontologically-
veridical–‘meaningfulness-and-teleology’–over–‘presencing–or–
metaphysics-of-presence–\{implicated–nondescript/ignorable–void\}–as-
as validated by the fact that the <cumulating/recomposing-attendant-
ontological-contiguity >-succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating
\{amplituding/formative\> supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation⟩ reasoning-through/messianic-reasoning’ transcenden
disjointedness-as-of reference-of-thought psychoanalytic unshackling/memetic-re-ordering/institutional-recomposing as of de- mentsation (supererogatory ontological de-mentation-or-dialectical de- mentsation—stranding-or-attributive-dialectics)

dissemination\textsuperscript{28/se} \textsuperscript{5} maximalising-recomposing-for-relative-ontological-completeness— unenframed/re-ontologising—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/accounting—of-epistemic— phenomonalism for prospective knowledge’ arising as from ‘implicated-attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re flexivity—contiguity—<imbued—notional—cogency>’

mathesis/motif/thrownness-disposition,—as—reproducibility-of— aestheticisation amenable thus to existence’s validation as of

<amplituding/formative—epistemicity> causality—as-to-projective totalitative—implications-of-prospective—nonpresencing—for—

dissingularisation as-to-the-disjointedness/ment-of-presencing—absolutising-identitive-constitutedness > (operantly-construed-as-of-incrementalism-in
relative-ontological-incompleteness —
enframed/disontologising–conceptualisation/disjointing/disparateness/internal-decoherencing).\(1\) and thus dissingularisation-as-to-the-disjointedness/ment-of-presencing—absolutising-identitive-constitutedness > is construed ’as from prospective’ nonpresencing—<perspective–ontological-normalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality ~as-to-projective--
‘prospective postconverging-or-dialectical-thinking’–apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’

distractive-alignment-to-reference-of-thought—of-
apriorising/axiomatising/referencing—as—destructuring-or-of-
reference-of-constitutedness—over-conflatedness

thought—of-
apriorising/axioma

tising/referencing>

epistemic-abnormalcy/preconvergence—preconvergence-as-

‘preconverging-or-dementing’–apriorising-psychologism representation-as-of-preconverging-aestheticisation’, and not postconvergence-as-

‘postconverging-or-dialectical-thinking’–apriorising-psychologism representation-as-of-postconverging-aestheticisation’

<amplituding—for

<amplituding/formative–epistemicity>growth-or-
mative–conflatedness  /transvaluative-
epistemicity>grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness

/th-or-

{construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-

existence-potency  ~sublimating–nascence,—disclosed-from-prospective-

nsvaluative–

epistemic-digression}; reflecting intemporal-solipsistic—firstnatureness-

rationalising/transe of-epistemic-growth-or-conflatedness  /transvaluative-
pistemicity/anamnestic-residuality-as-ratiocinative-integrity-{not-mythical-recollection}/transepistemicity
residuality/spirit-drivenness
epistemic-totalising

meaningfulness-and-teleology’-underlying-re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibility-setting-up/re-measuring/instrumenting as of ‘relative-ontological-incompleteness’/relative-ontological-completeness’

as of the epistemic construal from existence-potency—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-subpotency/obstinacy/ideology-overt-projection/assertion that ignores—
and-overlooks the epistemic construal from existence-potency~sublimating–nascent-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-existence registry-worldview/dimension 'in effect <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology as reflected by the fact that apriorising/axiomatising/referencing/intelligibility-setting up/measuring ins trumenting by a positivistic mindset is <amplituding/formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given 'meaningfulness-and-teleology' with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-as-wrongly-implying:
Sing-self-referencing-syncretising/circul arity/interiorising/aksiasian-drag

preconverging/dementing –apriorising-psychologism)

epistemic-totalitative is rather ‘of the nonpresencing-<perspective-ontological-normalcy/postconvergence> notional/epistemic/bindingness-as-to-determination/conceptivity-of-relative-unreflexivity/relative-reflexivity-projective evaluation of ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression and so with regards to the conception of all the relevant ‘specific epistemic-totalising ~resubjecting_or_totalising-entailing-reconstrual<of the whole/purview of the whole/oneness of ontology> of existence’ as cumulatively/recomposuringly reflecting the epistemic-totalitative (and as epistemic-totalitive is articulated herein as the underlying relative-unreflexivity/relative-reflexivity-ontological-contiguity~of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposuring~attendant–ontological-contiguity>-succession of human registry-worldviews/dimensions reference-of-thought ‘specific epistemic-totalising ~resubjecting_or_totalising-entailing-reconstrual<of the whole/purview of the whole/oneness of ontology> of existence’ as of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional~deprocrypticism), with epistemic-totalitative so-construed as <amplituding/formative-epistemicity>causality~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’, whereas the
specific epistemic-totalising ~resubjecting_or_totalising-entailing=reconstrual of the whole/purview of the whole/oneness of ontology of existence’ is rather about any inherent epistemicity totalising/circumscribing/delineating given ‘meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating=nascence’ to limitedness/human-subpotency epistemicity totalising=throwness-in-existence”, and thus epistemic-totalitative contrasts with epistemicity totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting) in that while the latter refers to any given registry-worldview/dimension wooden-language (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology -as-of- ‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent epistemicity totalising/circumscribing/delineating of ‘meaningfulness-and-teleology”, epistemic-totalitative (as to existence-
potency ~sublimating–nascence, disclosed from prospective epistemic digression

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness ~of apriorising/axiomatising/referencing/intelligibility setting up /measuring in

trumenting ~for–conceptualisation epistemic-veracity implications) rather
refers to notionally epistemically bindingnessly

relative-unreflectivity/relative-reflexivity ~of-the-human
institutionalisation-process opened-construct of meaningfulness-and teleology
in increasing relative-ontological-completeness as of the notional ~deprocrypticism true-ontology ~as-of-Being development/ontological-framework-expansion ~as-to-depth-of
ontologising-development-as-infrastructure-of meaningfulness-and

teleology ~perspective of perception in reflecting human-subpotency
potential to converge to existence-potency ~sublimating–nascence,
disclosed from prospective epistemic digression

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness ~of apriorising/axiomatising/referencing/intelligibility setting up /measuring in

trumenting ~for–conceptualisation epistemic-veracity implications ~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-thinking\textsuperscript{1}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-psychologism in positivism or notional\textsuperscript{−}deprocrypticism terms–as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency’~sublimating–nascence,–disclosed-from-prospective-epistemic-digression notional/epistemic/bindingness\textsuperscript{21}–apriorising-
trumenting for aposteriorising/logicising/deriving/intelligising/measuring

"meaningfulness-and-teleology" in existential-instantiations; and epistemic-totality as such further speaks of the <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human reference-of-thought-which-varies-as-of 'relative-ontological-incompleteness'/relative-ontological-completeness'


<including—virtue—as—ontology>/morality/ethics/justice/etc. or ontological-veracity shows a relative-ontological-completeness’ variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity—together—with—quantum-mechanics—axiomatic-
constructs

event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastrucure-of-

meaningfulness-and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development

psychologismic-epistemic-acutisation—difficulty—for—

residualising {decompulsing} delinearity—for-eogency—magnitudes {of-}

dementatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness—of—reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically—<conjugatively-andtransfusively> the relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of universalising-idealisation aprorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting as reproducibility—thathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—aprriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—aprriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of positivism/rational-empiricism aprriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting as reproducibility—thathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking—aprriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing—aprriorising-psychologism’; with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation(s)’ speaks of the possibility of aetiologicalisation/ontological-escalation—ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending as of ‘infinity/a-million-and-one-instances-
of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting and the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism implications', such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers\textsuperscript{103}universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting 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/intelligibilitysettingup/measuringins trumenting and as of the preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness\textsuperscript{8}— enframed/disontologising–conceptualisation will assume a nondescript/ignorable–void\textsuperscript{10} pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of \textsuperscript{10}procrypticism–or–
disjointedness-as-of
reference-of-thought prospectively ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting’ thus ‘ignoring the aetiologisation/ontological-escalation-
<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of prospective deprocrypticism–or–preempting—disjointedness-as-of
reference-of-thought

existence-potency existence-potency–sublimating–nascence,-disclosed-from-prospective-
~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of-⟨amplituding/formative–epistemicity⟩
totalising–renewing-realisation/re-perception/re-thought,-in-
disclosed-from-
supererogatory–epistemic–confiliatedness/⟩–as-to-the-ontological-
prospective-normalcy/postconvergence-projective-perspective,-to-which-latter-
epistemic-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
digression prospective-epistemic-abnormalcy/preconvergence⟩

implicated_attenda implicated_attendant–ontological-contiguity—‘educed–
nt–ontological–
extistentialising/contextualising/textualising_‘intelligibility/epistemicity/re
contiguity ~educ

ed~

existentialising/co
determinism~<reifying|as-to-knowledge-developing|and-empowering>

ntextualising/textu

as to 64 nonpresencing~<perspective~ontological-
alising~'intelligibil

normalcy/postconvergence> epistemic—projective-equalisation of huma

ity/epistemicity/ref

limited-mentation-capacity-deepening—as subjecting limitedness/human

lexivity~

subpotency~‘educated unlimitedness/existence sublimating—nascence’

contiguity~

as so-educated upon the inherent relative-unreflexivity/relative-reflexivity—

<imbued–

ontological-contiguity77 that is the-very-same-immanent-

notional~cogency>

existence/intrinsic-reality/ontological-veridicality’, and

and

‘implicated_attendant~ontological-contiguity67 ~educated–

existentialising/contextualising/textualising~’intelligibility/epistemicity/re

flexivity—contiguity~<imbued—notional~cogency>’ refers to

meaningfulness—and-teleology’ projective epistemic-veracity and thus

ontological-veracity construed preconverging/postconverging—de-

mentatively/structurally/paradigmatically as of

apriorising/axiomatising/referencing—{of~‘prospectively-

implicated_attendant~ontological-contiguity ~educated–

existentialising/contextualising/textualising~’intelligibility/epistemicity/re

flexivity—contiguity~<imbued—notional~cogency>’ }—conflatedness13

in~{preconverging~ment–by} postconverging entailment—with-existence

or conflatedness ‘of-construal-alongside-existential-sublimating-

manifestation’, so-implied as ‘implicated_attendant~ontological-

contiguity ~educated–

existentialising/contextualising/textualising~’intelligibility/epistemicity/re
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’

<amplituding/formative–epistemicity>causality ~as-to-projective-
explicating–relative-unreflexivity/relative-reflexivity–ontological-
contiguity apriorising/axiomatising/referencing–{of–‘prospectively–
implied_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ }–conflatedness ~-
in–{preconverging–ment–by}–postconverging–entailment highlights that
abstract notions/conceptualisations are only as pertinent as reflexive of
existential–<disontologising/re-ontologising–aporeticism> sublimating
manifestation which preconverging/postconverging–de-
mentatively/structurally/paradigmatically precedes (‘not the
unforegrounding–ment or vague-foregrounding/vague-entailment as
background’ implied with such abstract notions/conceptualisations, but
rather as the ‘foregrounding–entailment–in–succession–of–profound-
supererogation’ ~>postconverging–narrowing-down–sublimation–as–to–
‘existence–as–sublimating-withdrawal/unenframing/re-ontologising–
elicited–from–prospective–profound-supererogation ’–in–reflecting–
‘immanent–relative-unreflexivity/relative-reflexivity–ontological–
contiguity ‘;–as–operative–notional–deprocrypticism) which is so–
construed as: ‘implicated_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ as to existence–
potency ~sublimating–nascent/disclosed from prospective epistemic digression’ underlying causality with regards to <amplituding/formative epistemicity> causality ~as-to-projective-totalitative–implications-of prospective–nonpresencing–for-explicating–relative
presencing—absolutising-identitive-constitutedness > as-flawed-
epistemicity-relativism-determinism.

thus ‘implicated_attendant—
ontological-contiguity’ →-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
exflexivity—contiguity<-imbued–notional~cogency>’

<amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective nonpresencing,—for-
explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity as of its implied epistemic 55 maximalising-recomposing-for-
relative-ontological-completeness —unenframed/re-
ontologising–conceptualisation veridically implies the
‘(<amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective nonpresencing,—for-
explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity)’ → foregrounding _ entailment-<in-succession-of–profound-
supererogation>→ (postconverging–narrowing-down–sublimation-as-to-
‘existence— as-sublimating-withdrawal/unenframing/re-ontologising-
elicited-from-prospective–profound-supererogation ’ in-reflecting-
‘immanent relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’;—as-operative-notional~ deprocrypticism)

‘meaningfulness-and-teleology’ as of the existential-
<disontologising/re-ontologising—aporeticism> notional–reflexivity—
<{veridical/sound} relative-reflexivity–in-existence/relativising–from-
limited-mentation-as-its-deepening/psychologismic–<residualising–
decompositional—delinearity–for cogency> by {flawed/unsound} relative-
unreflexivity–in-existence/absolutising–from-limited
mentation/psychologismic–epistemic–acutisation–nonresidualising–
formulaicity/ritualisation of epistemic causality with regards to overall
panintelligibility–panreflexivity (existentially–imbued–and–educing–
 epistemic–
apriorising/re–axiomatising/re–referencing–conceptualisation–as–herein–
specifically–relevant–to–human–subpotency) (as ‘implicated_attendant–
ontological–contiguity’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–notional–cogency’ is rather about human–
subpotency~aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint~imbued–
<so–construed–as–from–perspective–ontological–
surpassing–existentialism–form–factor—in–overcoming–
‘notional–collateralising–beholdening–protohumanity’–to–‘attain–
sublimating–humanity’–as–to–existence–potency ~sublimating–nascence–
disclosed–from–perspective–epistemic–digression), and this point is
not epistemically overriding/superseding inherent existence which is ever always absolutely the 'foregrounding entailment->'(postconverging narrowing-
down sublimation as to 'existence as sublimating withdrawal/unenframing/re-ontologising elicited from prospective profound supererogation '-in reflecting immanent relative unreflexivity/relative reflexivity ontological contiguity '); 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 'foregrounding entailment->'(postconverging narrowing down sublimation as to-'existence as sublimating withdrawal/unenframing/re-ontologising elicited from prospective profound supererogation '-in reflecting immanent relative unreflexivity/relative reflexivity ontological contiguity '); as operative notional deprocrypticism) as the absolute a-priori that gives reasons and the ‘human consciousness level of epistemic sufficiency constitutedness’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity deepening as subjecting limitedness/human subpotency to ‘educed
unlimitedness/existence sublimating nascence" (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism

prospective psychologismic-apriorising/axiomatising/referencing-{of-
'prospectively-implicated-attendant-ontological-contiguity '-educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>' }—conflicatedness -
in-preconverging-ment-by-postconverging-entailment> as of
‘implicated-attendant-ontological-contiguity’ '-educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>' as underlined by the
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-orientuition-or-foresight-as-of-embodied-
consciousness’ reflects the veridicality that all epistemic-conceptions of
phenomenal/manifest-subpotencies-{in-transitive-conflicatedness –
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/pan-reflexivity {existentially-imbued-and-educing-
<epistemic

hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
phy/re-aeutingly, decompulsing, delinearity–for-cogency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
ontological implications; and this conception of human knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–

<in-prospective_psychologismic–apriorising/axiomatising/referencing–

{of-‘prospectively–implicited_attendant–ontological–
contiguity~—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’—conflatedness–
in-[preconverging-ment–by]–postconverging-entailment> as of
‘implicited_attendant–ontological-contiguity~—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ 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/inferring-of-elucidation-
outside—‘prospectively–implicited_attendant–ontological–
contiguity~—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ without establishing
the analogy/mere-analogising coherent relative-unreflexivity/relative-
reflexivity–ontological-contiguity~—as of ‘implicited_attendant–
ontological-contiguity~—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ and thus do not speak
to an ‘entailing dynamics of existentially–disontologising/re–
ontologising—aporeticism— reflected relative-unreflexivity/relative-reflexivity—ontological-contiguity as to existence—as-sublimating-withdrawal/unenframing/re-ontologising.—elicited-from-prospective—profound-supererogation as is the case with ‘thought—experiments of mere common/comparative patterning’ thus inducing blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> of meaningfulness-and-teleology as to disparateness-of-conceptualisation<unforegrounding—ment—failing—prospectively-to-reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’ which do not project an entailing dynamics unlike thought—experiments of veridical ‘implicated_attendant—
ontological-contiguity’ ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ such as Einsteinian relativity conceptualisations as to their ‘foregrounding—entailment—<in-
succession-of—profound-supererogation’—<postconverging—narrowing-
down—sublimation—as—to—‘existence—as-sublimating—
withdrawal/unenframing/re-ontologising.—elicited-from-prospective—
profound-supererogation ’—in—reflecting—‘immanent—relative—
unreflexivity/relative—reflexivity—ontological—contiguity ’—as—operative—
notional— deprocrypticism) and so since thought—experiments reflecting ‘implicated_attendant—ontological—contiguity’ ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ because of their
and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought—
devolving—meaningfulness-and-teleology
(and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating-nascence—to-limitedness/human-subpotency 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—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins—trumenting—for—conceptualisation as to sublimating ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming remains of the same ontological-congruence across all human knowledge-reification—gesturing—and-accounting—of-epistemic—phenomenalism—
prospective.psychologismic—apriorising/axiomatising/referencing—of—
‘prospectively—implicated—attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/refl flexivity—contiguity—<imbued—notional—cogency>’—conflatedness—
in—postconverging—ment—by—postconverging—entailment—domains as reflected by the overall registry-worldview’s/dimension’s—reference-of-thought—and—devolving—meaningfulness-and—
teleology implied peculiar (‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism
ciculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment’)
<implied—self-assuredness-of-ontological-good—faith/authenticity —postconverging—de-
mentating/structuring/paradigming —as-being—of-existential—reality>)
‘foregrouding entailment—<in-succession—of—profound—supererogation’—(postconverging—narrowing-down—sublimation—as—to—existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound—supererogation ’—in—reflecting—’immanent—relative-unreflexivity/relative-reflexivity—ontological—contiguity ’—as—operative—notional—depromcription) 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 reference—of—thought epistemic-veracity for sublimation warranted across all the subject-matters so—reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational—empiricism overall epistemic attitude of’ reference—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-commitment’<implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>)
and low emotional-involvement inducing the requisite candidness for
prospective knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
‘prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemcity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness -
in–{preconverging-ment–by}–postconverging-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
‘reference-of-thought in enhancing overall human contemplation for
knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism=<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
‘prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemcity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness -
in–{preconverging-ment–by}–postconverging-entailment> such an
‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemcity/re-
flexivity–contiguity–<imbued–notional–cogency>’ conception of
knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism~"in-
prospective psychologism~apriorising/axiomatising/referencing-{of-
'prospectively-implicated_attendant-ontological-contiguity '~educted-
existentialising/contextualising/textualising_"intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional—cogency>’ }—conflatedness —
in-{preconverging-ment—by}—postconverging-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/unenframing/re-ontologising,-elicited-from-
prospective—profound-supererogation<6> (thus averting vague elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—"prospectively-implicated_attendant-ontological-
contiguity’ ~educted—
existentialising/contextualising/textualising_"intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional—cogency>’ ) and construes of
existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
profound-supererogation<~as—to-perspective—ontological-
normalcy/postconvergence-implied—"prospective-aporeticism—
overcoming/unovercoming”> enabling sublimation-over-desublimation,
that is, the ‘implicated_attendant-ontological-contiguity’ ~educted—
existentialising/contextualising/textualising_"intelligibility/epistemicity/re
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–imbued–notional–cogency’ }—conflatedness—
in-preconverging-ment–by–postconverging-entailment

composition/blending-in–linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaicity/ritualisation–as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising–prospectively–losing-track-of–epistemic-totalising–re-apriorising/re-axiomatising/re–
analogy/mere-analogising) with ‘implicated-attendant-ontological-contiguity’ \( ^{'} \)~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ speaking thus of
overall human sublimation-educing–epistemically
+hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting–delinearity~for-cogency~as-to-possibilities-of-self-
becoming-as-of–‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence’ \( ^{'} \), and we can consider
in this regards for instance the veridicality that the convolutedness of say
modern-day DNA genetics knowledge-reification~gesturing-and-
accounting—of-epistemic–phenomenalism\( ^{'} \)in

prospective_psychologismic~apriorising/axiomatising/referencing-\{of-
‘prospectively–implicated_attendant–ontological-contiguity’ \( ^{'} \)~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ \}–conflatedness
in \{(preconverging-ment–by}–postconverging-entailment\}

‘implicated_attendant–ontological-contiguity’ \( ^{'} \)~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ cannot be construed as
of mere conceptual-patterning–(as-devoid-of–prospectively–
implicated_attendant–ontological-contiguity’ \( ^{'} \)~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ ~reifying-or-
elucidating-of–prospective-relative-ontological-completeness’ \( ^{'} \); so–
rather-enabled-<by-a- nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /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/merie-analogising)
since such a conceptual-patterning conception will be
existentially/ontologically elusive by its poor reflection of relative-
ontological-completeness and by the relic/artifactual orientation not
postconvergently–de-mentated/structured/paradigmed in perpetually
furthering/inducing the veracity of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–
profound-supererogation underlying the complex sublimating conception
of genetics in ‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency’ and in many case such
an approach as to ‘blurriness–<sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,-in-disontologising-
formulaic–dragging-out/hollowing-out> of ‘meaningfulness-and-
teleology will rather distract from the more ontologically-profound issue
of deeper and deeper induced sublimation of genetics science as of
‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency’ imbued sublimation-
educing—"epistemic—"
hòrmeneutic/textuality/reprojecting/supererogating/zeroing/re-
decuting.-/decompulsing/-delinearity—-for-cogency—-as-to-possibilities-of-self-
becoming-as-of—‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence’(and this mistake is
often made as of mere academicism in a flawed prior_knowledge-
reification—gesturing-and-accounting—of-epistemic–phenomenalism-
<in-prior_psychologismic–apriorising/axiomatising/referencing–{of-
‘prior–implicated_attendant–ontological-contiguity’—-duced–
existentilising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—constitutedness -
in–preconverging-entailment> that construe of the insights of latter
‘implicated_attendant–ontological-contiguity’—-duced–
existentilising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ elucidations as of
notional-contiguity/epistemic-contiguity <profound-supererogation
of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> projection of ‘relative-ontological-incompleteness’/relative-
ontological-completeness <
(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—metaphoricity—as-
preconverging/postconverging—red-
mentating/restructuring/reparadigming–psychologism’ rather in terms
‘prospectively—implicated—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—imbed—notional–cogency—conflicatedness—in—{preconverging—ment–by}—postconverging—entailment—project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness.
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out> of ‘meaningfulness-and-teleology’ of our positivism–
procrypticism uninstitutionalised-threshold for the prospective
relative-ontological-completeness, and so-reflected as the
deprocrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–as-to-underlying,-ontological-commitment’

<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)

(‘preempting—disjointedness-as-of—reference-of-thought,-as-to–
〈amplituding/formative–epistemicity〉growth-or-
conflatedness /transvalutative-

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 ‘implicated_attendant–
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–〈imbued–notional–cogency〉’

‘forefronting__entailment–<in-succession-of–profound-
supererogation’>~〈postconverging–narrowing-down–sublimation-as-to-

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'existence—as-sublimating-withdrawal/unenframing/re-ontologising-elicited-from-prospective–profound-supererogation'-in-reflecting-
foregrounding__entailment-<in-succession-of–profound-supererogation..'postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising-
elicited-from-prospective–profound-supererogation ’-in-reflecting-
‘immanent–relative unreflexivity/relative reflexivity—ontological-
contiguity ’:–as-operative-notional~ deprocrypticism) in elucidating
relative unreflexivity/relative reflexivity—ontological-contiguity
<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective>’,

<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging.–in-disontologising-formulaic–dragging-
out/hollowing-out> as to the very nature of the social will often lead to the
naïve ‘epistemic obviating of the inherent ‘implicated_attendant
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ foreground/operantly-
entailing-conception of many a social-domain (as to their veridical
<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-
explicating–relative unreflexivity/relative reflexivity—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 ‘foregrounding__entailment-
<in-succession-of–profound-supererogation’-<postconverging–
narrowing-down-sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–
profound-supererogation ’-in-reflecting-‘immanent-relative-
unreflexivity/relative-reflexivity—ontological-contiguity ’;–as-operative-
otional~ deprocrypticism⟩
statistics over the effectively veridical and	potent social-domain ‘implicated_attendant—ontological-
contiguity’ ’-‘educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity–contiguity-⟨imbued–notional~cogency⟩’ thus ‘ignoring the
social-domain ‘implicated_attendant—ontological-contiguity’ ’-‘educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity–contiguity-⟨imbued–notional~cogency⟩’

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
‘implicated_attendant—ontological-contiguity’ ’-‘educed—
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re
flexivity–contiguity-⟨imbued–notional~cogency⟩’ foreground/operantly-
entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the social implicit attendant ontological-contiguity-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity<imbued–notional–cogency>’ 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 universalising-idealisation thinkers in both instances as to their foregrounder entailment<in-succession-of–profound-supererogation>(postconverging–narrowing–
withdrawal/unenframing/re-ontologising–elicited-from-prospective–
profound-supererogation ’in-reflecting ‘immanent–relative–
unreflectivity/relative-reflexivity–ontological-contiguity ’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/ed as of our presencing—absolutising–
identitive-constitutedness 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 ‘implicitted-attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-〈imbued-notional-cogency〉’ ontological-veracity in reflecting holographically-〈conjugatively-and-transfusively〉 the relative-unreflexivity/relative-reflexivity-ontological-contiguity-〈of-the-human-institutionalisation-process〉 as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notional-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency-〈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-s the socioeconomic-domain ‘implicitted-attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-〈imbued-notional-cogency〉’ 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 postconverging-aporeticism-overcoming/unovercoming concerns associated with the recurrence of economic and financial crises and weak income growth and redistribution. all such cases of blurriness
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging.-in-disontologising-formulaic–dragging-
out/hollowing-out> that unforegrounds/conceptually-s
‘implicated_attendant–ontological-contiguity’~duced–
existentialising/contextualising/textualising ‘intelligibility(epistemicity/re
flexivity–contiguity~<imbued–notional~cogency>’ are intimately related
to the poor capacity of such blurry domains-of-study to naturally (as of
their underlying supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>
with regards to the ‘full-conflatedness’ of
apriorising/axiomatising/referencing–conceptualisation as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression) and clearly define their human-subpotency–
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness-formativeness~as-to-eventualising–inkling–
drive or seeding misprising—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 ‘implicated_attendant–
ontological-contiguity’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
textivity–contiguity–<imbued–notional~cogency>’

‘foregrounding–entailment–<in-succession-of–profound-
supererogation’–(postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising–
elicited-from-prospective–profound-supererogation ’–‘in-reflecting–
‘immanent–relative unreflexivity/relative reflexivity—ontological-
contiguity ’–‘as-operative-notional~ deprocrypticism’) in elucidating
relative unreflexivity/relative reflexivity—ontological-contiguity ’<as–
from-prospective–ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective’ and preempting its unforegrounding-
ment with flawed use of conceptual-tools), as such blurry domains rather
adopt a ‘presencing—absolutising-identitive-constitutedness’ 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 universal-transparency–(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’~sublimating–nascence–disclosed-from-prospective-epistemic–
digression of construal of causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity as reflecting existential-reality/ontological-veracity', (and where this fails as with climate change it again has to do with blurriness
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> and the associated eliciting of social-vestedness/normativity<discreely-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 ‘implicated_attendant—ontological-contiguity’ ‘educted—existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency’

‘foregrounding__entailment—<in-succession-of—profound-supererogation >—(postconverging—narrowing-down—sublimation—as-to—existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation ’—in-reflecting—‘immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’—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 'implicated_attendant–ontological-contiguity'~educed–existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity~
elicited-from-prospective–profound-supererogation~in-reflecting–
'immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity~as-operative-notional~ dep rocrypticism) '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 postconverging–aporeticism–overcoming/unovercoming things'
existential–existential-transitioning-or-iterability-trace-of-narratives-as-
transitioning-or-iterability-trace-of-narratives-as-
dots_or_implicated_attendant–ontological-contiguity~educed–
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity~

reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology~in-lockstep-of-temporal-dispositions-hollow-
constituting~as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>,~as-non-veridical-narratives-and-intemporal-corresponding-ontological-reconstituting~as-to-
existentialising/co–

ntextualising/textualising
narratives}
conception prospectively in relative-ontological-incompleteness\textsuperscript{58} of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{87} – (sublimating–referencing/registering/decisioning, as-self-becoming/self-confilatedness/formative–supererogating, \textlangle prosthetic–decising\rangle as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57} as-preconverging/postconverging—redeploying/restructuring/reparadigming–psychologism\textsuperscript{89} (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness\textsuperscript{87} is-educed—and–avails—and–re-avails with human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed unlimitedness/existence sublimating–nascence’\textsuperscript{53}, so-reflected with the ‘effective-and-relative theorising supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstruments–for–conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards ‘wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating\textsuperscript{25} \textlangle supererogatory–growth-or-confilatedness/transvaluative–growth-or-confilatedness\rangle.\textsuperscript{19}
rationalising/transepistemic/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–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’, 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–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity, 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process 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\textsuperscript{61} nonpresencing.-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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 \textsuperscript{9} as-to-projective-totalititative–implications-of-prospective- nonpresencing.-for- explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism- <reifying\{as-to-knowledge-developing\}-and-empowering>

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

flawed-existential-elevation-of-\textsuperscript{8} reference-of-thought (of-preconverging-or-dementing –apriorising-psychologism,-‘denaturing -postlogic-backtracking-towards-social-aggregation-enablers’ over postconverging-
or-dialectical-thinking -‘intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity’)
foregrounding

entailment-<in-succession-of–profound-supererogation>

(postconverging–narrowing-down–sublimation-as-to
existence–as-sublimating-withdrawal/unenframing/re-ontologising–
elicited-from-prospective–profound-supererogation
'in-reflecting–
supererogation

‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity’

(postconverging–

narrowing–

<amplituding/formative–

down–sublimation epistemicity> totalising/circumscribing/delineating
‘implicated_attendant–as-to–existence’

as-sublimating–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
withdrawal/unenframing/re–ontologising–
elicited-from–

prospective–

(profound–

supererogation

‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity’

<as–

from-prospective-ontological-normalcy/postconvergence-epistemic-or

notional–projective-perspective’

so-construed as the knowledge
reification–gesturing-and-accounting—of-epistemic–phenomenalism

in elucidating
relative-unreflexivity/relative-reflexivity—ontological-contiguity

<as–

in–

{preconverging–ment–by}–postconverging entailment>

exercise of
ontological–supererogation

(postconverging–narrowing-down–sublimation-as-to
existence–as-sublimating-withdrawal/unenframing/re-ontologising–
elicited-from-prospective–profound-supererogation
'in-reflecting–
notional~ deprocrryptopticism} \ 'immanent~ relative-unreflexivity/relative-reflexivity—ontological-contiguity \ ' as to apriorising/axiomatising/referencing—\{of—prospectively—implied—attendant—ontological-contiguity \ '—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—\{imbued—notional—cogency\}\}—conflicatedness— in—\{preconverging—ment—by—postconverging—entailment\} with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness reference-of-thought's—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations, with such explanations reflected-as-of—relative-unreflexivity/relative-reflexivity—ontological-contiguity— and-inducing-corresponding-prospective-sublimity, and so as to dimensionality-of-sublimating

in {preconverging-ment–by} postconverging entailment>\[1\] and with regards to the ‘reference-of-thought of all the <cumulating/recomposuring–attendant–ontological-contiguity> successive registry-worldviews/dimensions in their successive relative-ontological-completeness \[1\] as so-construed in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process’ implied knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-

prospective-psychologismic–apriorising/axiomatising/referencing–{of-
‘prospectively–implicated–attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity<imbued–notional–cogency>’ }—conflatedness -
in {preconverging-ment–by} postconverging entailment> the foregrounding__entailment-<in-succession-of–profound-
supererogation’>-\[\textbf{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation ’–in-reflecting-
‘immanent–relative-unreflexivity/relative-reflexivity–ontological-
contiguity ’;–as-operative–notional~ deprocripticism) of

‘meaningfulness-and-teleology’ is rather as of the ‘successive
reference-of-thought in relative-ontological-completeness’
apriorising/axiomatising/referencing–{of–prospectively–
implicated–attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

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...
knowledge-reification—gesturing-and-accounting—of-epistemic—
phenomenalism<in-
prospective psychologismic—apriorising/axiomatising/referencing—{of-
‘prospectively-implicated_attendant—ontological-contiguity ’—duced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional~cogency>’ }—confalatedness | -
in-{preconverging-ment 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—<in-succession-of—profound-
supererogation’ >-{postconverging—narrowing-down—sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation ’—in-reflecting—
‘immanent—relative unreflexivity/relative reflexivity—ontological-
contiguity ’;—as-operative-notional— deprocrypticism) conception in
‘implicated_attendant—ontological-contiguity’—duced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional~cogency>’ ,¶
foregrounding__entailment—<in-succession-of—profound-
supererogation’ >-{postconverging—narrowing-down—sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation ’—in-reflecting—
‘immanent—relative unreflexivity/relative reflexivity—ontological—
contiguity as-operative-notional deprocrypticism
<amplituding-formative>
<epistemics>
totalising hermeneutically/textually/reprojectingly/supererogatingly/zerogly/re-acutingly, decompulsing delinearity-for-cogency-epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and-re-

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apriorising/re-axiomatising/re-referencing~conceptualisation, as herein
specifically relevant to human subpotency'), and this potency-driven
epistemic-conception of existence’s foregrounding entailment-in-
succession-of-profound-supererogation) > (postconverging-narrowing-
down-sublimation-as-to ‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising, elicited-from-prospective—
profound-supererogation ’ in-reflecting ‘immanent—relative—
unreflexivity/relative-reflexivity—ontological-contiguity ’ as-operative—
notional—deprocrypticism) reflects the ‘relativeness to
originariness/origination { so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) of epistemic-situations as to
phenomenal/manifest—subpotencies-and-their-corresponding-manifest—
teleological-aporeticism in the full-potency of existence (so-construed as
from the ontological-normalcy/postconvergence epistemic-projection
perspective)’, and so with regards to the fact that transcendence-and-
sublimity/sublimation/supererogatory de-mentativity and desublimation
in existence is preconvergingly/postconvergingly—de-
mentated/structured/paradigmed around
phenomenal/manifest—subpotencies { in-transitive-conflatedness —
reflexivity, in-the-full-potency-of-existence’s—sublimating—nascence}
(such that there is a notional—symmetrisation of phenomenal/manifest—
subpotencies—and-their-corresponding-phenomenal/manifest—
teleological-aporeticism that is equally reflected in the ‘human-subpotency

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as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘edued-
unlimitedness/existence-sublimating-nascence' underlying the relative-
unreflexivity/relative-reflexivity-ontological-contiguity~of-the-human-
institutionalisation-process as of ‘human Being-
development/ontological-framework-expansion—as-to-depth-of-
tonologising-development-as-infrastructure-of-meaningfulness-and-
teleology, institutional-development—as-to-social-function-development
and living-development—as-to-personality-development psychologismic-
epistemic-acutisation—difficulty<for, residualising—
delinearity<for-cogency> magnitudes{of-experientiality/experiment}',
and so decisively derived-and-construed as from the ‘counterintuitive
discernment about the full ontological implications of human cognisance-
and-integration of postlogism/notional-psychopathy denatured
meaningfulness-and-teleology at uninstitutionalised-threshold as
articulated herein specifically with regards to psychopathy and social
psychopathy manifestation in our positivism procrypticism registry-
worldview/dimension’ providing insight on the ‘human ontological-
performance—<including-virtue-as-
onontology>/morality/ethics/justice/etc. of registry-worldviews/dimensions
reference-of-thought—and—reference-of-thought—devolving—
meaningfulness-and-teleology’ so-reflected dialectically as of human
notional-contiguity/epistemic-contiguity - profound-supererogation

of-mentally-aestheticised-postconverging/dialectical-thinking - qualia-schema>

and notional-discontiguity/epistemic-discontiguity


speaking of 'notional-symmetrisation-as-to-symmetrisation-by-desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking' - by-preconverging-or-dementing ' - perspectives-of-human-

meaningfulness-and-teleology' of the

<cumulating/recomposuring-attendant-ontological-contiguity >-

successive registry-worldviews/dimensions reference-of-thought-and-


such existence foregrounding__entailment-in-succession-of-profound-supererogation >-

(postconverging-narrowing-down-sublimation-as-to-

existence-as-sublimating-withdrawal/unenframing/re-ontologising-

elicited-from-prospective-profound-supererogation - in-reflecting-

'immanent-relative-unreflexivity/relative-reflexivity-ontological-contiguity ;' - 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—'prospectively-implicated_attendant-ontological-contiguity ' -educated-

existentialising/contextualising/textualising 'intelligibility/epistemicity/re

hermeneutically/textually/reprojectingly/supererogatingly/zeroin gly/re-acutingly, <delinearity–for-cogency>–epistemic-perspective-of-projective/reproductive—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation, as herein–specifically-relevant-to–human-subpotency) are all in originariness/origination<(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence). This further undermines naïve physicalism that 'fails to perceive the comprehensive supervening of phenomenal/manifest-subpotencies-{in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence} which is exactly what existentially-disontologising/re-ontologising-aporeticism avails as to the fact that it is the human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies/for-human-constructs) as to varied phenomenal/manifest-subpotencies-corresponding-teleological-postconverging-aporeticism-overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the 'relative-unreflexivity/relative-reflexivity—ontological-contiguity' of the comprehensive supervening of phenomenal/manifest-subpotencies-{in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence's-sublimating-nascence}' so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity-{existentially-imbued-and-educing-
<epistemic
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-decompulsing}delinearity—for-cogency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—as—herein—specifically-relevant-to—human-subpotency), and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical

panintelligibility/panreflexivity–(existentially-imbued-and-educing–epistemic–totalising33 hermeneutically/textually/reprojectingly/supererogatingly/zeroin gly/re-acutingly, {decompulsing} delinearity–for-cogency–epistemic–perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–as–herein–specifically-relevant-to–human-subpotency), 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 ‘relative-unreflexivity/relative-reflexivity–ontological-contiguity’ of the comprehensive supervening of
phenomenal/manifest-subpotency-(in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence) as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/pan-reflexivity -(existentially-imbued-and-educing-
epistemically
hermeneutically/textually/reprojectingly/supererogatingly/zeroin
gly/re-acutingly,-decompulsing)-delinearity–for-cogency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation–as–herein-
specifically-relevant-to–human-subpotency) 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 relative-unreflexivity/relative-
reflexivity—ontological-contiguity of existence, and just as the same can
be said even of inherent mathematics epistemic-conception
notwithstanding its rather contemplatable peculiar transverse epistemic-
conception phenomenal/manifest-subpotency-(in-transitive-
conflatedness –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 –reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) with regards to the relative–
unreflexivity/relative-reflexivity—ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest-subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) as of human living/institutional/Being implications do have transversephenomenal/manifest existential—disontologising/re-ontologising—aporeticism—consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest-subpotencies—(in-transitive-conflatedness—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—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—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) as to their peculiar transverse epistemic-conception phenomenal/manifest-subpotencies—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing—{of ‘prospectively—implied_attendant_ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’ }—constitutedness—.
specifically relevant to human subpotency) 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 relative-unreflexivity-relative-reflexivity—ontological-contiguity of existence’ as to the possibility of human limited-mentation-capacity-deepening— as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’ induced epistemic-conceptions of phenomenal/manifest—subpotencies- ⟨in-transitive-conflatedness— 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— 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— reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence⟩ in apriorising/axiomatising/referencing—of—prospectively—implicited—attendant—ontological-contiguity— ‘—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—constitutedness— in—preconverging—entailment as substituting for other phenomenal/manifest—subpotencies- ⟨in-transitive-conflatedness—}
reflexivity, in the full potency of existence’s sublimating nascence) (and
thus fundamentally since a physics reductionism of existence cannot
generate the profound sublimation in existence of say a biology epistemic-
conception of living phenomena or a biological/neurological reductionism
of existence cannot generate the more profound sublimation in existence of
say a social and socio-psychological epistemic-conception of social-
constructs and institutions meaningfulness-and-teleology, such
pretences are often at best unscientific postures riding-the-wave/exploit-
without-corresponding sublimation-as-to-existence-potency ~sublimating-nascence-implications of the success obtained in
their relevant epistemic-conceptions of physical phenomena and living
phenomena respectively to then wrongly project substitutive sublimation in
another domain-of-study, and so manifested at worst with the usurpation
of such natural sciences successes associated particularly with their
desublimating projections in wrongly drawing profound social and
sociopsycho interpretations)

historiality/ontological-eventfulness ontological-aesthetic-tracing
<perspective-ontological-normalcy/postconvergence-reflected-
logical-aesthetic-tracing apriorising/axiomatising/referencing as to reference-of-thought-and-
tracing reference-of-thought-devolving, and so underlined by the
<perspective-ontological-normalcy/postconv human limited-mentation-capacity-deepening—as-subjecting-
ergence-reflected 'epistemicity relativism determinism' in perspective ontological-normalcy/postconvergence projective-totalitative–implications-of-prospective

nonpresencing-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity ~as-reflecting

<amplituding/formative–epistemicity> causality all-along

comprehensively-as-to-the relative-unreflexivity/relative-reflexivity—ontological-contiguity

~of-the-human-institutionalisation-process

(construed-psychoanalytically-as-of-the conflatedness

dynamics-of

fundamentally-seeded/incipient-human limited-mentation-capacity

deepening—as-subjecting-limitedness/human-subpotency-to ‘educed

unlimitedness/existence sublimating–nascence’ -driven-as-to

intemporality /intemporal-preservation-psychology-of-completeness-in

notional-contiguity/epistemic-contiguity

<profound-supererogation

of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema

-as-so-reflecting-prospective-transcendence-and


discontiguity/epistemic-discontiguity

<between—prior-shallow

supererogation –of-mentally-aestheticised–preconverging/dementing


threshold-of–nonconviction/madeupness/bottomlining-in-shallow

supererogation –<as-to ‘attendant-intradimensional’–prospectively-

disontologising–preconverging/dementing –apriorising-psychologism>

47historicity- ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of apriorising/axiomatising/referencing as to 47 reference-of-thought—devolving’ (is-so-construed-as-of-

hyperrealisation/hyperrealisation/hyperrealisation) its-defining-shallow-preconverging/postconverging—de-

mentative/structural/paradigmatic—‘presencing-conceptualisation-disposition’)—as-to-human-psychological-entrapment-to-the-

incrementalism-in-relative-ontological-incompleteness”—
enframed/disontologising—conceptualisation-disposition-of—‘defining-priorly-aestheticised-conceptualisations’,—as-so-resulting-from-prior-human—limited—mentation-capacity—as-subjecting—‘educed—

unlimitedness/existence sublimating—nascence’—to limitedness/human—

subpotency—ontological-performance” —<including-virtue-as-ontology>-—outcomes;¶ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition constrasts with prospective

historiality/ontological-eventfulness’/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism-determinism’ (which-is-construed-as-of-its—
defining-prospective-aestheticised-conceptualisations-more-profound-

preconverging/postconverging—de-mentative/structural/paradigmatic—‘re-

originariness/reorigination-futural-ontological-performance’—

<including-virtue-as-ontology>-projection,-superseding-presencing—
as to prior, present and prospective human-subpotency potential of overall aestheticisation-and-aestheticisation-towards-ontology-elicited-idiomatisation.


presencing—
absolutising—
identitive—
constitutedness

-as-flawed—
epistemicity—
relativism—
determinism

ignorance/affordability/opportunism/exacerbation/social-chainism-or-
bility/opportunism/social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social-chainism-or-
-ontological-contiguity
-existentialising/contextualising/textualising/‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’
-mere
-
forms/reprisings’ by psychopathic postlogism -slantedness, inducing

derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-
or-temporal-
nonconviction/madeupness/bottomlining-as-to-shallow-
endemisation

supererogation > as from ‘prelogism -as-of-conviction,-in-profound-
supererogation <-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mental-projection then
followed by muddled- reference-of-thought in cohering-to-postlogism -
set-of-narratives in denaturing ‘prelogism -as-of-conviction,-in-

248
profound-supererogation -<existentially-veridical−‘attendant-
intrdimensional−apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at'>; arising as a
result of the ‘registry-worldview relative-ontological-incompleteness’-of-
reference-of-thought (beyond-the-consciousness-awareness-teleology-
<of-preconverging-existential-extrication-as-of-existential-unthought> )
epistemic-projection’ and corresponding ‘lack of constraining social
universal-transparency’-{transparency-of-totalising-entailing-as-to-
entailing-<amplituding/formative−epistemicity>totalising−in-relative-
ontological-completeness }’, and so-construed more precisely not on the
basis of our positivism−procrypticism (or any given self-presence/self-
constitutedness ‘-<in-perspective−epistemic-
abnormalcy/preconvergence> )
<amplituding/formative−
epistemicity>totalising−self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for elucidative
ontological-veracity (with regards to such ’individuations
<amplituding/formative−epistemicity>totalising−intervalist-as-
categorising—‘implicited_attendant−ontological-contiguity’−educed−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity−contiguity-<imbued−notional~cogency>’;−phenomenal-
abstractiveness−of-presencing-in−‘occlusive-consciousness’−enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting-for-operant-or-incidenting-predicative-insights of positivism−
procrypticism ‘implicited_attendant−ontological-contiguity’−educed−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>’ ·<reifying–or–
categorisation) but rather veridically evaluated on the
notional~/deprocrypticism basis of the relative–unflexivity/relative–
reflexivity—ontological-contiguity ~/of–the–human–institutionalisation–
process ~/as–‘individuations candidity/candour capacity’ in perspective
ontological-normalcy/postconvergence notional elucidative ontological–
veracity of ‘temporality~/shortness–to–intemporality ~/longness–of–
preconverging/postconverging–de–mentating/structuring/paradigmning
ontological–performance ~/<including–virtue–as–ontology>’

incrementalism–

akrasiatic–incrementalism–in–relative–ontological–incompleteness

in–relative–
enframed/disontologising–conceptualisation ~as–to~/historicity–
onological–

incompleteness


apriorising/axiomatising/referencing>—
enframed/disontologising–conceptualisation as to dimensionality–of–
desublimating–lack–of ~/<amplituding/formative> supererogatory–de–
mentativeness/epistemic–growth–or–conflatedness ~/transvaluative–
rationalising/transepistemicity/anamnestic–residuality/spirit–drivenness–
equalisation) so–reflecting lack–of–the–epistemic–projective–perspective–
of–ontological–normalcy/postconvergence

intemporality

dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
prospective-institutionalisation,-as-from-inherently-determinable-
apriorising-teleological-thresholding–as-teleological-framework-or-
narrative-framework / upholding-or-renewing-of-categorical-imperatives-
or-axioms-or-registry-teleology -for-intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation-<as-so-preceding-in-
perspective-ontological-normalcy/postconvergence-human-epistemic-
categoricality-of-apriorising/axiomatising/referencing> / dimensionality-
of-sublimating –(<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation), ¶ as to ‘implied human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to–educed-
unlimitedness/existence-sublimating–nascence’ inducing de-
mentation–(<supererogatory–ontological–de-mentation–or-dialectical–de-
mentation–stranding-or-attributive-dialectics) of human placeholder-
setup/mental-devising-representation/mentation/consciousness-
awareness-teleology” (with regards to the ‘full incipient supererogating
breadth of human intelligibility transmutation’ exuding
‘<supererogatory–human-subpotency>–effecting imbued epistemic–
totalising preformulating/preframing/premeaningfulness of
notional–originariness-parrhesia,—as–spontaneity-of-aestheticisation’
before the incipience of metaphoricity” and then “meaningfulness-and-
teleology” as to existentialising-frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing) behind the sublimating–
postconverged ‘substantive abstract-tissue-of-social-emanance’

epistemically/hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutingly, [decompulsing] delinearity–for-cogency—
cumulated/recomposured as to cumulating/recomposuring of
‘prospectively–implicited_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’, intemporality ‘in
reflecting human profound ontological-performance’–<including-virtue-
as-ontology>/morality/ethics/justice/etc. as of ‘nonpresencing–
<perspective–ontological-normalcy/postconvergence>’ epistemic-
conception of intemporal individuation’ it is herein contended (beyond
naivist human intragenerational/intradimensional conception of individual
persons punctual existential—disontologising/re-ontologising—
aporeticism> ontological-performance’–<including-virtue-as-
ontology>/morality/ethics/justice/etc. so-construed as to the given
registry-worldview/s/dimension’s <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing> existentialising—
enframing/imprintedness (as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) shallow social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction), speaks to the
‘sole veridically scientific conception of human ontological-
performance’–<including-virtue-as-
ontology>/morality/ethics/justice/etc. subsuming notions of ontology,
morality, ethics, etc.’ and so as to a ‘cogent epistemic-totalising’
protraction conceptivity/epistemic-reflexivity/epistemicity-relativism—
determinism-<reifying{as-to-knowledge-developing}-and-empowering>'
apriorising/axiomatising/referencing-as-of-existence-

potency~sublimating–nascent,-disclosed-from-prospective-epistemic-
digression,-as-of-'

human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation-

nondisjointedness/entailment-of-prospective- nonpresencing>

relative apriorising/axiomatising/referencing-{of- ‘prospectively–

implied-attendant–ontological-contiguity ‘~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—constitutedness ‘-
in- preconverging-entailment towards relative

apriorising/axiomatising/referencing-{of- ‘prospectively–

implied-attendant–ontological-contiguity ‘~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness ‘-
in-{preconverging-ment–by}–postconverging-entailment}, \(\text{limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to–‘educed-unlimitedness/existence-sublimating–nascent’}

fundamentally speaks of human knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism<in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-

‘prospectively–implied-attendant–ontological-contiguity ‘~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness ‘-
in-{preconverging-ment–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, universalisation-non-positivism/medievalism
preclusive-consciousness, our present positivism—procrypticism
occlusive-consciousness and prospective notional—deprocrypticism
protensive-consciousness), speaking of human teleology so-construed as
‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’<reifying(as-to-
knowledge-developing)-and-empowering> 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/panreflexivity-(existentially-imbued-and-educing-
<epistemics

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, decompulsing)\delinearity\for\cogency\>epistemic-
\perspective\of\\projective\/reprojective—estheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing-conceptualisation,—as-herein-
specifically-relevant-to-human-subpotency),\with\limited-mentation-
capacity-deepening—as subjecting limitedness/human-subpotency-to-
‘educed-unlimitedness/existence-silumating—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 psychologismic—
epistemic-acutisation—difficulty—for, residualising—
(demultiplying, delinearity—for-cogency—magnitudes(of-experientiality/experiment)
),
rather arising as of ‘aestheticisation—and—aestheticisation-towards-
ontology’<elicited—idiomatisation> of human ontological-performance’ —
<including-virtue-as-ontology> ‘underlying both ‘motif-as-to-
aestheticisation—<imbued-projective-arbitrariness/waywardness>’ and
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin
strumenting—for—conceptualisation as to aestheticisation-towards-
ontology’ (so-construed as <amplituding/formative—
epistemicity> totalising—conflatedness of meaningfulness-and-
teleology involving the ‘epistemic—
totalising—resubjecting_or_totalising-entailing—reconstrual—of—the—
whole/purview of the whole/oneness of ontology of motif-as-to-
aestheticisation—<imbued-projective-arbitrariness/waywardness> to
eexistence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation in
preconverging/postconverging—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
reference-of-thought–and–reference-of-thought–devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human

meaningfulness-and-teleology with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring

meaningfulness-and-teleology, with human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘reduced-unlimitedness/existence-sublimating–nascence’ (as to aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>) speaking to an emphasis on both human knowledge

‘generativity potential’ and its ‘ontological-performance–<including-virtue-as-ontology>/morality/ethics/justice/etc. potential’ (as reflected in issues of human

induced presencing—absolutising-identitive-constitutedness ) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension to ever always preserve human

meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance–<including-virtue-as-ontology>/morality/ethics/justice/etc. potential’ as so-socially-and-institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human

and in this respect the ‘philosophical as straddling both
aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/justice/etc. potential) of human

\textsuperscript{56}`meaningfulness-and-teleology\textsuperscript{72}` speaks to the ’epistemic successes and failures of human aestheticising’ as to human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/justice/etc. leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 \textsuperscript{56}`meaningfulness-and-teleology\textsuperscript{72}` including metaphysics, ethics, etc.) whereas science (including the aspiration of the human and social sciences) is thus but the ’prospective intolerance\textsuperscript{disparateness} of exactifying_precisioning–of-sublimation\textsuperscript{as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–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 postconverging-aporeticism—overcoming/unovercoming, while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation

(blurring/undermining-of-prospective-totalising-entailing—as-to-
entailing—amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness ) in incrementalism-in-relative-ontological-
incompleteness—inframed/disontologising—conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically/bindingnessly—
un/relative-reflexivity—be considered as involved in philosophy however ontologically-flawed we may now think of their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-
totalising—resubjecting or totalising-entailing—reconstrual—of the whole/purview of the whole/oneness of ontology to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation that can establish the

historiality/ontological-eventfulness/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-and-accounting—of-epistemic–phenomenalism
<in-prior_psychologismic~apriorising/axiomatising/referencing~{of-
'prior–implicated_attendant–ontological-contiguity }—educted—
existentialising/contextualising/textualising~'intelligibility/epistemicity/re-
flexivity–contiguity~(educed—notional~cogency)—constitutedness
—in–preconverging-entailment> in a pedantic gesturing/accounting—of-
epistemic–phenomenalism of mere aestheticisation hardly appreciative of
the 're-ontologising {epistemic-totalising} re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination
{decompulsing} delinearity/delinear–accreting/recomposuring
cogency/tensing/limpidity~<as-of-prospective-profound-
supererogation~, for–residuality—in–re-originariness/re-
origination>—prospective_reifying–mental-aestheticising~<as-of
'prospective_reformulating–of-mental-aestheticising as to ‘residuality
in–re-originariness/re-origination’ of mental-aestheticising’ of
'relative-ontological-incompleteness /relative-ontological-
completeness’ (sublimating~referencing/registering/decisioning—as-
self-becoming/self-conflatedness /formative–supererogating–
<projective/reprojective—anestheticising–re-motif—and–re-apriorising/re-
axiomatising/re-referencing–in-perspective–ontological–
normalcy/postconvergence>) as to human-and-social–
expectations/anticipations—metaphoricity~‘as–
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’ as to a

<amplituding/formative> disposedness/psychologismic-construct {as-to-orientation/value-construct/valuation—and—derived-parameterising} and
<amplituding/formative> entailment {as-to-totalising—}
disparateness'/inexactitude associated with human servitude’ was entertained with ancient epochal philosophies/thoughts it is rather of ‘manifest philosophically unseriousness in our present times’ to claim/imply such a human servitude contemplation as of ‘prior philosophical-analysis prospective leeway of tolerance <of-disparateness'/inexactitude’), as so-enabling such alternate/complementary sublimating human aestheticising possibilities ‘inducible prospective intolerance <of- disparateness'/exactifying_precisioning–of-sublimation<as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> sublimating elucidations’ (as it can be appreciated that it is ‘prior philosophical-analysis prospective leeway of tolerance <of-disparateness'/inexactitude associated with human servitude’ which ultimate historial sublimating elucidation brought about our ‘present-day philosophical-analysis prospective intolerance <of-disparateness'/exactifying_precisioning against human servitude sublimating elucidation’) for science’s very own further development in its prospective postconverging–aporeticism–overcoming/unovercoming (as increasingly appreciated with a postmodern influence and conception of science so-reflecting experientiality/experiment-<as-to-existentially-formative–‘epistemic re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,—so–‘notionally/epistemically/bindingnessly’ unreflexivity/relative-reflexivity–implicated-and-articulated ‘as-from-
conceptualisation (imbued-postconverging/dialectical-thinking —
'projective-insights' /'epistemic-projection-in-conflatedness' —of—
notional— deprocripticism-prospective-sublimation) that truly
underlies all human "meaningfulness-and-teleology" thus enabling the
prospective possibility for human emancipation and progress (as even the
sciences while ultimately aspiring for prospective intolerance<of-
dispersateness>/exactifying_precisioning—of-sublimation<as-to-
postconverging—narrowing-down—apriorising/axiomatising/referencing—
entailing-theoretical,—conceptual-and-operant-implications> scientific
accounts, will implicitly/punctually adopt practices of 'prospective
leeway of tolerance<of-disparateness>/inexactitude' as to the more
critical issue of their prospective postconverging—aporeticism—
overcoming/unovercoming wherein for instance it is mostly in the last 30-
or-so years that astronomy has arrived at a highly cogent/tense/limpid—
<as-of-prospective-profound-supererogation","for-residuality—in—re-
originariness/re-origination> 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 retractions, and generally in this
respect science at its 'breakthrough-level of scientific accounts' is rather
of relatively high 'prospective leeway of tolerance<of-
dispersateness>/inexactitude' 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 prospective intolerance of disparateness/exactifying precisioning of sublimation/as-to-postconverging narrowing down apriorising axiomatising referencing entailing theoretical, conceptual and operant implications scientific accounts); but then human limited-mentation-capacity-deepening as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence sublimating nascence’ as to aestheticisation and aestheticisation towards ontology <elicited idiomatisation> necessarily priorly conforms to existence as the absolute a priori of conceptualisation and existence as sublimating withdrawal/unenframing/re-ontologising, elicited from prospective profound supererogation <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’ as-to-presencing absolutising identitive constitutedness⟩ notion of the more 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 <elicited idiomatisation> notion of overall human knowledge’ (as to any
such non-Western postconverging epistemic—projective-equalisation 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-historically-as-of-thespecifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and furthermore such a misnomer as to its metaphysics-of-presence-(implicated-'nondescript/ignorable–void 'as-to- presencing—absolutising-identitive-constitutedness ) seem to supersede the more fundamental notion of human underlying ontological-commitment

<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existental-reality>

(as instigatingly 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 relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process) beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various social-setups dynamics of relative-ontological-completeness in renewing of human ⟨meaningfulness-and-teleology⟩; human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'

thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and intolerance <of disparateness>/exactifying_precisioning—of-sublimation—

postconverging—narrowing-down—apriorising/axiomatising/referencing—

entailing-theoretical,—conceptual-and-operant-implications> of human sublimating "meaningfulness-and-teleology" and so as to the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation—

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

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins

tumenting—for—conceptualisation within the artistic framing,

philosophical framing or scientific/ontological framing as to their respective prospective postconverging—aporeticism—

overcoming/unovercoming need for aestheticisation (generativity potential) and/or aestheticisation-towards-ontology (ontological-performance –<including-virtue-as-

ontology>/morality/ethics/justice/etc. 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 intolerance <of disparateness>/exactifying_precisioning—of-sublimation—

postconverging—narrowing-down—apriorising/axiomatising/referencing—

entailing-theoretical,—conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation; and in this regards
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence' needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of 'presencing—absolutising-identitive-constitutedness'—

<preconverging~'motif-and-apriorising/axiomatising/referencing—with-entailing>-existentialising—enframing/imprintedness—as-to-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—as-subjecting-'educed-unlimitedness/existence-sublimating-nascence' to limitedness/human-subpotency warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology—


apriorising/axiomatising/referencing—sublimating-reflexivity—

beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is

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notionally/epistemically/bindingness-ly

‘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 explicata as to the fact that nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness -reference-of-thought-devolving> actually point to an overall reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—in-prospectivepsychologismic–apriorising/axiomatising/referencing—of-prospectively–implicited_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’ }—conflatedness - in {preconverging-ment–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 'intolerance-of-disparateness'/exactifying_precisioning-of-sublimation<as-to-postconverging-narrowing-down-apriorising/axiomatising/referencing-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially-<disontologising/re-ontologising—aporeticism> 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/intelligibilitysettingup/measuringins-trumenting—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest—subpotency—(in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected).
limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ as reflecting both overall knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—of-
‘prospectively-implicated-attendant-ontological-contiguity’ ‘educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity—<imbued—notional—cogency>’ —conflatedness—
in—{preconverging-ment—by}—postconverging entailment— orientation associated with the overall philosophical and intolerance—of-
disparateness>/exactifying_precisioning—of-sublimation—<as-to-
postconverging—narrowing-down—apriorising/axiomatising/referencing—
entailing-theoretical,—conceptual-and-operant-implications— orientation associated with science rather fundamentally speaks to the pre-eminence
of their aetiologisation/ontological-escalation—<ontological-
veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending— purpose so-reflected in the succession of
‘relative-ontological-completeness’—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing—of—predicative-
effectivity—sublimation—<as-to-underlying,—ontological-commitment—
<implied—self-assuredness—of-ontological-good—
faith/authenticity—<postconverging—de-
mentating/structuring/paradigming—<as-being—of-existential—
reality—>’ as narrowing-down selectivity of the intemporal-disposition as
implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their 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 as of appropriate ‘sovereign human existential-
<disontologising/re-ontologising—aporeticism—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 postconverging—aporeticism—overcoming/unovercoming associated with the corresponding human limited-mentation-capacity—as-subjecting—
‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency and the prospective projective-insights from all such specific postconverging—aporeticism—overcoming/unovercoming concerning their retrospective and prospective implications and is in-many-ways no different from a cumulative/recomposuring understanding as to scientific postconverging—aporeticism—overcoming/unovercoming reflection of human historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'> while avoiding an epistemically-flawed complex of presencing—absolutising-identitive-constitutedness ; along the same lines human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to
‘educent-unlimitedness/existence-sublimating-nascence’ as reflecting both overall knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism—prospective_psychologismic—apriorising/axiomatising/referencing—of-‘prospectively-implicated-attendant-ontological-contiguity ‘-duced—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency>’—conflatedness —in—preconverging-ment—by—postconverging-entailment orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-ing—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-ment—failing-prospectively-to—reflect—‘immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity’ ‘cannot be artificially transformed and construed as preconverging/postconverging—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—disontologising/re ontologising—aporeticism—postconverging—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/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ 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—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency 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-and-accounting—of-epistemic–phenomenalism—<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-
=prior–implicated_attendant_ontological-contiguity ‘–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity-contiguity-<imbued—notional~cogency}> }—constitutedness —
in_preeconverging-entailment> that equates/level-down everything across space and time as to wrongly imply everything is of the same notional-contiguity/epistemic-contiguity ‘<profound-supererogation ‘-of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> (as of undisambiguated relative-unreflexivity/relative-
reflexivity—ontological-contiguity as to relative-ontological-
incompleteness‘–of-apriorising/axiomatising/referencing and relative-

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flexivity–contiguity–imbued–notional–cogency’—conflatedness—in-preconverging–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 blurriness

existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation
as we can easily appreciate that the lack of blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out> in many a natural science as to an untenable constraining of social universal-transparency
⟨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-'prospectively–implicated–attendant–ontological-
contiguity '~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional–cogency>’ 's–reifying-or-
elucidating-of–‘prospective-relative-ontological-completeness';-so-
rather-enabled-<by-a– nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
⟨perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩ and isms–conceptualisations because of institutional-prescience/imprimaturing< dullness of the-
spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued-
flexivity–contiguity–<imbued–notional~cogency>

—in-{preconverging-ment–by}–postconverging entailment— as to organic-

knowledge is inherently of existential–disontologising/re-ontologising—

aporeticism— 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’

has to be epistemically affirmed while the desublimating relative-

ontological-incompleteness’ has to be epistemically unaffirmed and so

with regards to the constraining implications as to existence—as-

sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-

prospective–profound-supererogation” with no naïve notion of neutrality

or impression-driven/good-naturedness/wishfulness that wrongly leads to

equating/leveling-down everything across space and time as of naïve

absolutising conceptual-patterning,(as-devoid-of–prospectively-

implicated_attendant–ontological-contiguity ’–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-

flexivity–contiguity–<imbued–notional~cogency>’ ’s–reifying-or-

elucidating-of–‘prospective-relative-ontological-completeness ‘;–so-

rather-enabled–by-a–nonpresencing-divulging-of-momentous-

historiality/ontological-eventfulness /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 universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness:


driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness—presublimation-construct—of ‘meaningfulness-and-teleology’ value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness (as-to—historicity—tracing—in-presencing—hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation as to nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection), and in this regards as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educted-unlimitedness/existence-sublimating—nascence’ 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 relative-un-reflexivity/relative-reflexivity—ontological-contiguity’), knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism—<in-
prospective.psychologismic—apriorising/axiomatising/referencing—of—
‘prospectively—implicated—attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency’ }—conflatedness —
in—{preconverging—ment—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-
completeness’ 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
timey/philosophy/thought without involving any relative-ontological-
completeness’ 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
timey/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 construal) of the interpreter’ and thereof deriving the \"historiality/ontological-eventfulness\"/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\textsuperscript{17} 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 \"historiality/ontological-eventfulness\"/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-completeness\textsuperscript{17}
underlying/organising their comprehensive conceptualisation), and this 
insight is very much implicited in the Derridean and Foucauldian 
conceptions of interpretation as to the implicated grasp of projective-
insights in deconstruction and archaeology/genealogy knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism
<in-prospective psychologismic–apriorising/axiomatising/referencing-
{of- 'prospectively–implicited_attendant–ontological-
contiguity ' ~educed–
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity–contiguity~<imbued–notional~cogency> ’ }—conflatedness -
in-{preconverging-memt_by}–postconverging-entailment respectively
which by their underlying/organising implicited 'projective-
insights' /'epistemic-projection-in-conflatedness' of
apriorising/axiomatising/referencing as to human limited-mentation-
capacity-deepening—as subjecting limitedness/human-subpotency to
‘educed-unlimitedness/existence-sublimating–nascence’ as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal, as so-explicited herein, stand-out particularly as to their re-
original–as-unenframed/re-ontologising/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking -
'projective-insights'/'epistemic-projection-in-conflatedness' -of-
notional~ deprocrypticism-prospective-sublimation) of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-
construal and thus preconverging/postconverging–de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating `historiality/ontological-
eventfulness`/ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected-`epistemicity-relativism-
determinism`>` implications of relative-ontological-completeness` just as
it is so-implicated in the natural sciences (unlike many a presencing—
absolutising-identititive-constitutedness`/ prior_knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism-
in-prior_psychologismic~apriorising/axiomatising/referencing-{of-
`prior–implicited_attendant–ontological-contiguity `~educed–
existentialising/contextualising/textualising` `intelligibility/epistemicity/re-
flexivity–contiguity `<imbued–notional~cogency>` consti-
stitutedness`~ preconverging-entailment> posturing which are
preconverging/postconverging–de-
mentatively/structurally/paradigmatically bogged down in desublimating
`historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition as to their relic/artifactual postures equating/leveling-down
everything across space and time as of naive absolutising conceptual-
patterning—(as-devoid-of` `prospectively–implicited_attendant
ontological-contiguity `~educed–
existentalising/contextualising/textualising` `intelligibility/epistemicity/re-
flexivity–contiguity `<imbued–notional~cogency>` `s–reifying-or-
elucidating–` `prospective-relative-ontological-completeness` `~so-
rather-enabled<by-a nonpresencing-divulging-of-momentous-

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historiality/ontological-eventfulness /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-
conflatedness of apriorising/axiomatising/referencing as of
underlying/organising 'relative-ontological-incompleteness'/relative-
ontological-completeness

[sublimating–reference/registering/decisioning–as-self-becoming/self-
conflatedness/formative–supererogating–projective/reprojective–
aestheticising-re-motif–and–apriorising/re-axiomatising/re-
referencing–in-perspective–ontological-normalcy/postconvergence⟩ as
to human-and-social–expectations/anticipations—metaphoricity—as-
preconverging/postconverging–re-mentating/restructuring/reparadigming–psychologism and it is herein
critically contended so-associated with 'desublimating blurriness',
<sterilising/anecdotalising/trivialising-of-prospective-re-
tonologising-by-preconverging–in-disontologising–formulaic–dragging-
out/hollowing-out> 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 <disontologising/re-ontologising–aporeticism–
knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism</in>
prospective psychologismic-apriorising/axiomatising/referencing-{of-
'prospectively–implicated–attendant-ontological-contiguity ‘~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity~-<imbued-notional~cogency>’ }—conflatedness -
in-{preconverging-ment–by}–postconverging-entailment> but rather
sterile/anecdotal institutional-prescience/imprimaturing–<dullness of-
the spirit/psychologismic–epistemic-acutisation—nonresidualising-
imbued–<compulsing> linearity–in-eclecticism of prior–mere-
formulaicity/ritualisation> 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/contextualising/textualising sublimation
implications as to conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism<reifying{as-to-knowledge-developing}-and-
empowering> imbued theoretical/conceptual/operant implications but for
the empty institutional-imprimaturing blurriness
<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out>) mystification/solemnity/gravity projected’ and so-
fundamentally defeating the fundamental dimensionality-of-sublimating
<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /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/contextualising/textualising 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 this /historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> insight explicitly reflected and elaborated herein as to the relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process~/imbued /historiality/ontological-eventfulness~/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> projective-insights of ‘relative-ontological-incompleteness’ /relative-ontological-completeness ~(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—metaphoricity”–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigning–psychologism’ (so-reflected as of notional–deprockrypticism or

\(<\text{amplituding/formative}>\) notional–preempting—disjointedness-as-of-
\(<\text{amplituding/formative}>\) reference-of-thought dimensionality-of-sublimating

\(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) profound dispensing-with-immediacy-for-relative-
ontological-completeness” by-reification/contemplative-distension

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-<conjunctively-and-transfusively> the relative-
unreflexivity/relative reflexivity–ontological-contiguity ~of-the-human-
institutionalisation-process ) with human limited-mentation-capacity-
deepening—as subjecting limitedness/human subpotency to ‘educed–
unlimitedness/existence sublimating–nascence’ 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 ‘sovereign
human existential <disontologising/re-ontologising—aporeticism–
valour’ in the human knowledge-reification–gesturing-and-accounting—
of-epistemic–phenomenalism—<in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-
'prospectively-implicated_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising „intelligibility/epistemicity/re-
flexivity-contiguity.<imbued–notional~cogency>’ }—conflatedness -
in-{preconverging-ment~by}–postconverging-entailment> exercise is all
about articulating its \*historiality/ontological-eventfulness\*/ontological-
aesthetic-tracing,<perspective–ontological-normalcy/postconvergence-
reflected-‘epistemicity-relativism-determinism’> as to relative-
ontological-completeness\* 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
phenomenalism\*<in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-
‘prospectively-implicated_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity-contiguity.<imbued–notional~cogency>’ }—conflatedness -
in-{preconverging-ment~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/unenframing/re-ontologising.-elicited-from-prospective–
profound-supererogation* that brings about the enculturation of
strategies of institutional self-preservation over prospective knowledg-
reification-gesturing-and-accounting—of-epistemic-phenomenalism

<in-prospective-psychologism-apriorising/axiomatising/referencing-
{of-‘prospectively-implicitly-attendant-ontological-
contiguity ’ ~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—conflicatedness |

in {preconverging–ment–by}–postconverging-entailment};¶ and in this
regards ‘re-originary–as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation{imbued-
postconverging/dialectical-thinking ~‘projective-insights’/‘epistemic-
projection-in-conflicatedness ’~of-notional—deprocrypticism-
prospective-sublimation} ‘relative-ontological-
incompleteness’/relative-ontological-completeness |

/sublimating–referencing/registering/decisioning—as-self-becoming/self-
conflicatedness /formative–supererogating><projective/reprojective—
aestheticising-re-motif—re-apriorising/re-axiomatising/re-
referencing,—in-perspective–ontological-normalcy/postconvergence> as

to human-and-social—expectations/anticipations—metaphoricity” “as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming–psychologism” as of the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality
enabling the construal of sublimating “historiality/ontological-
eventfulness”/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism–
determinism” > fundamentally reflects how prospective destructuring-
threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}-of-ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. of human

prospective sublimating, meaningfulness-and-teleology as to existence—as-sublimating-withdrawal/unenframing/re-ontologising, elicited-from-prospective—profound-supererogation as of human underlying ontological-commitment, <implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—de-
mentating/structuring/paradigmng—as-being-as-of-existential-reality>

that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-
ontological-completeness, apriorising/axiomatising/referencing
construct logical-basis/logic, -as-derived-from~transversality, <for-
sublimating—existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising—as-of-prospectively-disambiguated—
affirmed-and-unaffirmed—motif-and-
apriorising/axiomatising/referencing>, (as there is no prior recurrent-
utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, and positivism/rational-
empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought respective logical-basis/logic, -as-derived-
from~transversality, <for-sublimating—existential—
eventuating/denouement, from ‘thinking-at-first/pure-predisposition—
preemptive-of-prospective-disontologising/subontologising—as-of-
prospectively-disambiguated—affirmed-and-unaffirmed—motif-and-
apriorising/axiomatising/referencing>, for prospective base-
institutionalisation, universalisation, positivism and prospectively
incrementalism-in-relative-ontological-incompleteness —
enframed/disontologising-conceptualisation' emphasising the disjointing
relative-ontological-incompleteness logical-basis/logic,-as-derived-from-transversality—for-sublimating—existential—
eventuating/denouement—from-‘thinking-at-first/pure-predisposition—
apriorising/axiomatising/referencing' which is in want for
prospective transcendence-and—
sublimity/sublimation/supererogatory—de-mentativity as of
maximalising-recomposuring—for-relative-ontological-completeness —
enframed/re-ontologising—conceptualisation (to enable re-ontologising
prospective Being-development/ontological-framework-expansion—as-to—
deepth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology) as with the respective emphasising of
non-universalising logical-basis/logic,-as-derived-from-transversality
—for-sublimating—existential-eventuating/denouement—from-‘thinking-at—
first/pure-predisposition—preemptive-of-prospective—
disontologising/subontologising—as-of-prospectively-disambiguated—
affirmed-and-unaffirmed—'motif-and—
apriorising/axiomatising/referencing', non-positivising/non-rational—
empiricism logical-basis/logic,-as-derived-from—transversality—for—
sublimating—existential-eventuating/denouement—from-‘thinking-at—
first/pure-predisposition—preemptive-of-prospective—
disontologising/subontologising—as-of-prospectively-disambiguated—
affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing' > \(^1\) and

disjointing/disparateness/ing logical-basis/logic,-as-derived-
from~transversality<for-sublimating–existential-
eventuating/denouement-from–thinking-at-first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed-'motif-and-
apriorising/axiomatising/referencing' > \(^1\) (with regards to the
apriorising/axiomatising/referencing construct of \(^2\) meaningfulness-and-
teleology\(^3\)) by ancient-sophists, medieval-scholastics and modern-day
pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing<-amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } (to
undermine prospective \(^1\) universalising-idealisation, budding-positivism
and postmodern-thought respectively) and involving ‘their seeding-
misprising ontological-bad-faith/inauthenticity\(^4\)–preconverging–de-
mentating/structuring/paradigming\(^5\) that covertly and/or overtly project
respectively that afterall all the human world that exists is-of-non-
universalising-sophistry or is-of-non-positivising-scholasticism or is-of-
disjointed pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing<-amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness } in
contempt of ‘relative-ontological-incompleteness'\(^6\)/relative-ontological-
completeness \(\langle\text{sublimating}\text{-referencing/registering/decisioning, as-}\langle\text{self-becoming/self-conflatedness /formative–supererogating,}
\langle\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle\text{ as to human-and-social–expectations/anticipations—metaphoricity}\rangle\text{ as-}
\langle\text{preconverging/postconverging–reden-mentating/restructuring/reparadigming–psychologism}'\rangle\text{ human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated unlimitedness/existence sublimating–nascence’ as of organic-knowledge more critically involves the ‘requisite fundamental knowledge-refication–gesturing-and-accounting—of-epistemic–phenomenalism<in-
}\langle\text{prospective.psychologismic–apriorising/axiomatising/referencing-{of–}
\langle\text{‘prospectively-implicated_attendant–ontological-contiguity ‘-educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional–cogency}> ‘}\rangle\text{ conflatedness -}
\langle\text{preconverging-ment–by}\text{ postconverging-entailment}\text{ point-of-departure’ as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-
their-relative-ontological-completeness – reference-of-thought-
devolving> by ‘their very own sublimating prospective/nascent relative-ontological-completeness’}\text{ reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite}\langle\text{maximalising-recomposuring-for-relative-ontological–}
\rangle
completeness\textsuperscript{17}—unenframed/re-ontologising-conceptualisation for effective theoretical–conceptual–operant conceptualisation enabling ‘sublimating supererogatory–unbeholdening-conflatedness\textsuperscript{13}

\textsuperscript{11}historiality/ontological-eventfulness\textsuperscript{18}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism-determinism’\textsuperscript{19}’ (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness \textsuperscript{87}– reference-of-thought-devolving> by the ‘presublimation relative-ontological-incompleteness\textsuperscript{88,89}’ reference-of-thought/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning’ thus rather inducing ‘desublimating relic/artifactual–beholdening-constitutedness\textsuperscript{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-and-accounting—of-epistemic–phenomenalism\textsuperscript{<in-prospective_psychologismic–apriorising/axiomatising/referencing-

{of-’prospectively–implicated_attendant–ontological-contiguity ’~educed–existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ }—conflatedness \textsuperscript{13}–

{in-{preconverging-ment–by}–postconverging-entailment} point-of-

departure of prospective/nascent relative-ontological-completeness’\textsuperscript{85} reference-of-thought/grandest-axiomatic-construct—as-to-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflicatedness —
in-{preconverging-ment–by}–postconverging-entailment’ } of modern-
day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—<amplituding/formative–
epistemicity>—totalising—in-relative-ontological-completeness } as to
their flawed fundamental knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—{of-
‘prospectively–implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflicatedness —
in-{preconverging-ment–by}–postconverging-entailment’ point-of-
departure cannot intelligibly conceptualise the effective theoretical–
conceptual–operant implications warranting the ‘prospective/nascent
relative-ontological-completeness } reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning’
respectively of Socratic-philosophers ‘/universalising-idealisation
knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism—<in–
prospective_psychologismic–apriorising/axiomatising/referencing—{of-
‘prospectively–implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflicatedness —
in-{preconverging-ment–by}–postconverging-entailment’; budding–
positivists 'rational-empiricism/positivism knowledge-
reification-gesturing-and-accounting—of-epistemic-phenomenalism-

<in-prospective_psychologismic-apriorising/axiomatising/referencing-
{of—'prospectively-implicated_attendant-ontological-
contiguity '~educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity-contiguity<imbued–notional~cogency’ }—conflatedness ~

in {preconverging-ment~by}—postconverging-entailment’ and
prospective postmodern-thought ‘/deprocrypticism—or—preempting—
disjointedness-as-of~reference-of-thought knowledge-
reification-gesturing-and-accounting—of-epistemic-phenomenalism]

<in-prospective_psychologismic-apriorising/axiomatising/referencing-
{of—'prospectively-implicated_attendant-ontological-
contiguity '~educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity-contiguity<imbued–notional~cogency’ }—conflatedness ~

in {preconverging-ment~by}—postconverging-entailment’ (as reflecting
a rather more fundamental apriorising and psychoanalytic
presublimating defect warranting prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to
supersede such ~presencing—absolutising-identitive-constitutedness~/
mental-flex equating/leveling-down everything across space and time as
of naive absolutising conceptual-patternning—{as-devoid-of—'prospectively-
implicated_attendant-ontological-contiguity '~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>'s–reifying-or-
elucidating–of–'prospective-relative-ontological-completeness';-so-
rather-enabled–<by-a–nonpresencing-divulging–of–momentous-
historiality/ontological-eventfulness/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-incompleteness′/relative-ontological-
completeness′-{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—metaphoricity′–as–
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism′), and in-many-
ways such presublimating mental-reflex as of mere institutional-
prescience/imprimaturing–<dullness of the spirit/psychologismic–
epistemic-acutisation—nonresidualising imbu<ed–<compulsing>–linearity–in-
eclecticism–of–prior–mere–formulaicity/ritualisation> pretense of
integrating such nascent-particular/incipient-and-material/technical-
sublimations–<blinded–to–their–relative–ontological–completeness–
reference–of–thought–devolving> is not of prospective
apriorising/axiomatising/referencing–sublimating–reflexivity—
beholdening upon existence—as–sublimating–withdrawal/reenframing/re–

contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ – conflatedness -
in {preconverging–ment–by}–postconverging–entailment framework involving a detour to existence–potency ~sublimating–nascence,-
disclosed–from–prospective–epistemic–digression in epistemic–totalisingly /acutely–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 postconverging–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
trumenting –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-threshold /presublimating–

desublimating–decisionality}–of–ontological–performance’T–<including–
virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective postconverging-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-and-accounting—of-epistemic—phenomenalism—<in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-

'prospectively-implicitly-attendant-ontological-contiguity’—educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-

flexivity—contiguity—<imbued—notional—cogency’}—conflatedness —
in {preconverging-ment-by-postconverging-entailment}) and so beyond

presencing—absolutising-identitive-constitutedness

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

syncretising/circularity/interiorising/akrasiatic-drag and blurriness

<sterilising/anecdotalising/trivialising-of-prospective-re-

ontologising_by-preconverging,-in-disontologising-formulaic—dragging-

out/hollowing-out> induced pedantic abandonment to desublimating

incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising—conceptualisation (in lieu of sublimating

maximalising-recomposuring-for-relative-ontological-completeness—
unenframed/re-ontologising—conceptualisation with the so-induced

universal-transparency—{transparency-of-totalising-entailing—as-to-

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and subsequent seconndnatured human institutionalisation from the
universal-transparency\textsuperscript{102} \langle\text{transparency-of-totalising-entailing-as-to-
etailing-}\langle\text{amplituding/formative-epistemicity}\rangle \text{totalising-in-relative-ontological-completeness}\rangle, but knowledge-reification-gesturing-and-
accounting—of-epistemic-phenomenalism-\langle\text{in-}
prospective psychologicism-\text{apriorising/axiomatising/referencing-}\langle\text{of-
\text{prospectively-implicated-attendant-ontological-contiguity} \text{‘} -\text{educed-}
\text{existentialising/contextualising/textualising} \text{‘}\text{intelligibility/epistemicity/re-
flexivity-contiguity-} \langle\text{imbued-notional-cogency}\rangle \text{’}\rangle\text{—conflatedness -}
in-\langle\text{preconverging-ment-by} \langle\text{postconverging-entailment}\rangle \text{ends/should-
not aspire to any ‘convincing’ of ontological-bad-
faith/inauthenticity‘—}\text{preconverging-de-
mentating/structuring/paradigming}^{135} \text{as the latter is nothing but a}
circular process that only ends up degrading knowledge into falsehoods
as individual supererogatory—shallowness or supererogatory—
profoundness inceptively lies with the individual and not knowledge, well
before sublimating knowledge can be of any relevance thereof as to
derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation

\text{\textsuperscript{54}logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation—<construed-as-to-act-
logical-execution-or-logical-implications-of-‘notion-of-agreement-or-
implication—disagreement’>}

310
supposedly-apriorising-in-conviction-as-to-profound-supererogation

\[ \text{maximalising-\textit{antiakrasiatic–maximalising-recomposuring-for-relative-ontological-completeness}}^{\prime\prime} - \text{unenframed/re-ontologising-conceptualisation-as-to-dimensionality-of-sublimating} \]

\[ \text{for-relative-ontological-normalcy/postconvergence-reflected-}\]

\[ \text{unenframed/re-ontologising-conceptualisation-as-to-dimensionality-of-sublimating} \]

\[ \langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness } ^{/} \text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \]

\[ \text{so-reflected in the epistemic-projective-perspective-of-} \]

\[ \text{ontological-normalcy/postconvergence-unwinding-as-} \]

\[ \text{unfolding/dépliage-as-détendre of elucidation-in grasping} \]

\[ ^{\prime\prime}\text{implicated-attendant-ontological-contiguity} ^{\prime\prime} - \text{reduced–existentialising/contextualising/textualising ‘intelligibility/epistemicity/re} \]

\[ \text{flexivity–contiguity- } ^{\langle} \text{imbued–notional–cogency} ^{\rangle} \]
elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> as to
existence-potency ~sublimating–nascent,-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
further-epistemically-unconceal-the-very-ontologically-same-existential-
reality over wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-
onontologically-flawed-construal (preconverging-or-dementing –
apriorising-psychologism ~reference-of-thought in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation -?
<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>
as shallowness-of-thought-or-unsophistication-of-understanding))

56meaningfulness-
meaningfulness as of its inherent ‘apriorising-teleological-thresholding–
as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’
as of apriorising/axiomatising/referencing-{of ‘prospectively–
implied_attendant_ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency’ >}—conflatedness ‘-
in {preconverging ment by} postconverging entailment with-existence,-
as-defining-backdrop-Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology(56)–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 reference-of-
thought—devolving-as-of-instantiative-context>—meaningfulness-and-
teleology of the fact that there can only be one <amplituding/formative-
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology 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-
teleology is rather derivational as of human relative ontological-
performance—<including-virtue-as-
on-tology>/morality/ethics/justice/etc. as of ‘various relative-ontological-
completeness—of—reference-of-thought’ in reflecting meaningfulness-
and-teleology as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,—as-to—‘human<amplituding/formative-
epistemicity>totalising—purview-of-construal’ as from existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression epistemic-or-notional—projective-perspective over human-
subpotency epistemic-or-notional—projective-perspective (thus inducing
successive relative
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology\(^{99}\)) as well as the given \(^{83}\) reference-of-thought-\(^{77}\) devolving temporal-to-intemporal ontological-performance\(^{77}\)-\(^{99}\)-<including-virtue-as-ontology>/morality/ethics/justice/etc. of its \(^{<amplituding/formative-epistemicity>}\) totalising/circumscribing/delineating of meaningfulness-and-teleology\(^{99}\)

narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—dem-
mentating/structuring/paradigming —as-being-as-of-existential-reality>

underlying any society/social-setup conventioning as so reflected by its 'self-assuredness-of-ontological-good-faith/authenticity' —postconverging—dem-
mentating/structuring/paradigming —as-being-as-of-existential-reality

with respect to its social-stake-contention-or-confliction' enabling the relative-ontological-completeness 'prospective 'meaningfulness-and-
teleology' routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence—<as-to—
psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant_ontological-contiguity —educed—
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency>' }—conflatedness —
in—{preconverging—ment—by}—postconverging—entailment,—in-self-
becoming/self-conflatedness [formative—supererogating]') over the relative-ontological-incompleteness crossgenerationally as of <amplituding/formative—epistemicity>causality —as—to-projective
totalitative–implications-of-prospective–nonpresencing–for–
explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity sublimating implications, reflecting the fact that there is no
base-institutionalisation propositional-convincing-of-dialogical–
equivalence–<as-to–

psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicated–attendant–ontological–contiguity ’–eled–
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/re–
flexivity–contiguity–<imbued–notional–cogency’}—confalatedness –
becoming/self-confalatedness |formative–supererogating| of recurrent–
utter–uninstitutionalisation but rather a ‘prospective ‘meaningfulness–
and-teleology| routing ontologically-hegemonising-narrative’ as to
psychoanalytic-unshackling/memetic-reordering/institutional–
recomposuring’ arising as of their |amplituding/formative–
epistemicity>–as-to-projective-totalitative–implications-of–
prospective–nonpresencing–for–explicating–relative–
unreflexivity/relative-reflexivity–ontological–contiguity sublimating
implications pointing out that base-institutionalisation is relatively as to
existence–potency ‘–sublimating–nascence–disclosed–from–prospective–
epistemic–digression and this notion of ‘prospective ‘meaningfulness–and–
teleology| routing ontologically-hegemonising-narrative’ as to
psychoanalytic-unshackling/memetic-reordering/institutional–
recomposuring (and not propositional-convincing-of-dialogical–
equivalence–<as-to–
psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-{imbued-notional-cogency}>—conflatedness—
in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness/\textit{formative–supererogating}>) applies
likewise in 'affirming relative existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-
validation/desublimating-invalidation implications' of \textsuperscript{103} universalisation
over base-institutionalisation, positivism/rational-empiricism over
universalisation, 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-{of-'prospectively-implicited_attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-{imbued-notional-cogency}>—conflatedness—at
in-{preconverging-ment-by}-postconverging-entailment,-in-self-becoming/self-conflatedness/\textit{formative–supererogating}>

arises because
of prior relative-ontological-incompleteness\textsuperscript{18} shiftiness-of-the-Self associated with human sovereignconstructs in <amplituding/formative–
epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} which can

naturally be overcomed by human insight of its limited-mentation-capacity—as-subjecting~educed-unlimitedness/existence-sublimating—
sophistic/pedantic social-stake-contention-or-confliction encouraging of
<amplituding/formative> wooden-language imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology —as-of—‘nondescript/ignoreablevoid’—with-
regards-to-prospective-apriorising-implications>
propositional-
convincing-of-dialogical-equivalence—<as-to-
psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —
in—{preconverging-entailment—by}—postconverging-entailment—.in-self-
becoming/self-conflatedness /formative—supererogating>
in
5′incrementalism—in-relative-ontological-incompleteness—
enframed/disontologising—conceptualisation and veridical intellectual
‘prospective 6′meaningfulness-and-teleology’9 routing ontologically-
hegemonising-narrative7 as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring’ for 5′maximalising-
recomposuring-for-relative-ontological-completeness7—unenframed/re-
ontologising—conceptualisation also arises when it comes to prospective
knowledge-reification—gesturing-and-accounting—of-epistemic—
phenomenalism—<in—
prospective psychologismic—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —

in-{preconverging-ment–by}–postconverging-entailment> in inducing the universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness ) of the prospective registry-
worldview/dimension "foregrounding_entailment-<in-succession-of-profound-supererogation" -> (postconverging-narrowing-down-sublimation-as-to- 'existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective—
profound-supererogation 'in-reflecting- 'immanent-relative-
unreflexivity/relative-reflexivity—ontological-contiguity ':—as-operative-
notional— deprocrypticism) as of its construction-of-the-Self from
whence its devolving specialisms/profound knowledge-construct can then
be socially engaged in deferential-formalisation-transference undermining
sophistry, and so in the sense that it is only because by-and-large every
modern human construction-of-the-Self is positivistic/rational-empirical
as of \$ reference-of-thought-level that the possibility of devolving
specialisms/profound positivistic knowledge-construct can arise (without
the possibility of its sophistic/pedantic social-stake-contention-or-
confliction undermining with regards to eliciting non-positivism,
supernaturalism, etc. <amplituding/formative> wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of— meaningfulness-and-teleology -as-of-
'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-
implications>) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic
knowledge-construct say modern medicine, physics, social science, etc.,
and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional— deprocrypticism as it is prospectively reflective of
our present positivism— procrypticism uninstitutionalised-threshold'
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ — conflatedness —
subpotency to ‘educed unlimitedness/existence sublimating nascence’,
‘as reflexively in-phasing with the extensive unlimitedness that is existence
exuding sublimating/desublimating validative/invalidative thresholds of
human ontological-performance’, such
that the veracity of human meaningfulness-and-teleology
conceptualisation arises as a thresholding-flux as of ‘absolute projective
reference-threshold for gauging relative human ontological-
performance’—including-virtue-as-ontology—on-the-one-hand
(accounting for the ‘constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence—as-ontological-normalcy/postconvergence—invalidation-of—metaphysics-of-absence_epistemic-projection’—with
regards to all apparent ‘supposed-subjects’/subpotencies in their
notional–reflexivity—relative-reflexivity—in
existence/relativising—from–limited-mentation-as–its
deepening/psychologismic—residualising—delinearity—for
ecogency—by—flawed/unsound—relative-unreflexivity—in
existence/absolutising—from–limited-mentation/psychologismic–epistemiciacutisation—nonresidualising—imbued linearity—in–eclecticism
of–prior–mere–formulacity/ritualisation>—imbued
sublimating/desublimating in existence and thus as requiring appropriate
conceptualisation of nonpresencing—or—withdrawal/unenframing/re–
ontologising—or—metaphysics-of-absence—implicated-epistemic-veracity
of nonpresencing—perspective–ontological
normalcy/postconvergence>—or—transcendental-reasoning-of-event—
entailing>-existentialising—framing/imprinting-(as-to-prospective-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
'epistemicity-relativism-determinism'>))}, with this overall contrastive
thresholding-flux pointing out that notions speaking to prospective human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
such as construction-of-the-Self, surrealising<-as-to-supererogation>
(as to the 97 surrealisng nature of the
<cumulating/recomposuring–attendant–ontological-contiguity>-successive registry-worldviews/dimensions), etc. can only effectively arise
rather as being freed/liberated from the ‘very incipient/seeding
flawed/unsound]-relative-unreflexivity–in-existence/absolutising–from–
limited mentation/psychologismic–epistemic-acutisation
nonresidualising imbued {compulsing} linearity–in-eclecticism of prior mere–
formulaicity/ritualisation residual human <amplituding/formative–
epistemicity>-totalising–thrownness-in-existence15 imbued prior
<preconverging–‘motif-and-apriorising/axiomatising/referencing’
entailing>-existentialising—framing/imprintedness-(as-to- historicity–
tracing—in-presencing–hyperrealisation/hyperreal-transposition) to then
project of their epistemic-growth,-as—{veridical/sound}-relative-
reflexivity–in-existence/relativising–from limited mentation as its–
deepening/psychologismic–epistemic-acutisation—residualising–
{decompulsing} delinearity for cogency prospective <postconverging–‘motif-
and-apriorising/axiomatising/referencing’–entailing>—existentialising—
(thus reflecting that metaphoricity with regards to prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather an exercise of prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from limited mentation as its—

deepening/psychologismic—epistemic-acutisation—residualising—
{decompulsing}—delinearity for eogeny’ over prior disontologising
‘presencing—absolutising-identitive-constitutedness’ normalising
functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from limited mentation/psychologismic—epistemic—
acutisation—nonresidualising—imbued—linearity—in eclecticism—
of prior mere formulaicity/ritualisation’) and such that in-many-ways it can thus be appreciated for instance that ‘budding-positivists are rather becoming out of medieval-scholasticism’

neuterising
neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
epistemically-flawed—‘presencing—absolutising-identitive-
constitutedness’—or—identitive-constitutedness’—as—‘epistemic-totality’—
dereification-in-dissingularisation<as-to-the-disjointedness/ment-of-
presencing—absolutising-identitive-constitutedness > —as-flawed—
epistemicity-relativism-determinism
neuterisation\textsuperscript{59} \{undisambiguation \ of \ temporal-as-
denaturing /preconverging-or-dementing\textsuperscript{20} \ from \ intemporal-as-
sound/postconverging-or-dialectical-thinking \ , \ so-construed-as-to-
binarity-of \ categorical-imperatives/axioms/registry-teleology \ -with-
temporal-as-denaturing \ falsely-represented-as-if-in–notional-
contiguity/epistemic-contiguity\textsuperscript{62} \ -<\textsuperscript{profound-supererogation} \ -of-
mentally-aestheticised–postconverging/dialectical-thinking \ -qualia-
schema\textsuperscript{2} \ -with-intemporal-as-sound, \ ‘rather-than-disambiguated-into
intemporal-as-prospective-notional-contiguity/epistemic-contiguity\textsuperscript{62} \ -
<\textsuperscript{profound-supererogation} \ -of-mentally-
aestheticised–postconverging/dialectical-thinking \ -qualia-schema\textsuperscript{2} \ -and
temporal-as-prior-notional-discontiguity/epistemic-discontiguity\textsuperscript{63} \ -
<between–prior-shallow-supererogation \ -of-mentally-
aestheticised–preconverging/dementing \ -qualia-
schema \ and \ prospective-profound-supererogation \ -of-mentally-
aestheticised–postconverging/dialectical-thinking \ -qualia-schema\textsuperscript{2} > \ -
representations\textsuperscript{2} , \ but-wrongly-implying-both-are \ of \ the-very-same-
relative-reflexivity-of-immanent-existence/intrinsic-reality/ontological-
veridicality, \ as-to- ‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’ \ imbued-
apriorising/axiomatising/referencing \ of \ meaningfulness-and-
teology \} \\

nondescript/ignora nondescript/ignorable–void, \ in \ underlying \ holographically-
ble–void\textsuperscript{60} \ <\textsuperscript{conjugatively-and-transfusively} > \ the \ relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process epistemic-ricochetting/transepistemicity

‘foregrounding—entailment~in-succession-of–profound-
supererogation)—(postconverging–narrowing-down—sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation ’~in-reflecting-
‘immanent—relative unreflexivity/relative reflexivity—ontological-
contiguity ’;–as-operative-notional~ deprocrpticism)

‘meaningfulness-and-teleology’ as of human limited-mentation-capacity-
deepening— as subjecting-limitedness/human-subpotency to ‘educed-
unlimitedness/existence-sublimating–nascence’ grasp of ‘ecstatic-
existence as of existence—as-the-absolute-a-priori-of-
conceptualisation~and—existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–
profound-supererogation ~as-to-perspective—ontological-
normalcy/postconvergence-implied—‘prospective-aporeticism-
overcoming/unovercoming’; a ‘prior registry-worldview’s/dimension’s}
nondescript/ignorable—void as of its ontologically-flawed
preconverging/dementing—qualia-schema’ refers to the fact that no
registry-worldview/dimension going by its relative-ontological-
incompleteness as of prior registry-worldview/dimension epistemic
perspective is representatively cognisant-and-integrative of its
‘meaningfulness-and-teleology’ as of its prospective destructuring-
threshold—{uninstitutionalised-threshold/presublimating-
desublimating-decisionality}~of-ontological-performance”<including->
virtue-as-ontology>/morality/ethics/justice/etc. implied/appreciable preconverging/dementing\textsuperscript{20}–qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness\textsuperscript{87} epistemic perspective), as it rather reproduces circularly its ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{20}–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing\textsuperscript{20}–qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{10} / presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{10} / presublimating–desublimating-decisionality\}–of-ontological-performance’–<including-virtue-as-ontology>/morality/ethics/justice/etc. preconverging/dementing\textsuperscript{20}–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our \textsuperscript{18}procrypticism–or–disjointedness-as-of-reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification/contemplative-distension\textsuperscript{72}) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, \textsuperscript{10}universalisation, positivism and notional–\textsuperscript{19}deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification/contemplative-distension) are rather construed by the respective prior registry-worldviews/dimensions.
desublimating-decisionality-of-ontological-performance-\langle\text{including-virtue-as-ontology}\rangle;¶ as the prior registry-worldview’s/dimension’s destructuring-threshold-{uninstitutionalised-threshold}/presublimating-desublimating-decisionality-of-ontological-performance-\langle\text{including-virtue-as-ontology}/morality/ethics/justice/etc. is construed as a \langle\text{amplituding-formative}\rangle\text{wooden-language}{\text{imbued—temporal—mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}} as of the implied reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of ‘platonic anamnesis’ (rather as of human-‘limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating—nascence’)-‘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 \langle\text{universalising-idealisation}\rangle\text{presenting—absolutising-identitive-constitutedness}\rangle\text{perspective, and noting as well here that the conceptual-patterning—as-devoid-of—prospectively—implicated—attendant—ontological-contiguity—‘educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity}{\langle\text{imbued—notional—cogency}\rangle—s—reifying-or—
reflexivity—ontological-contiguity of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic- ricochetting/transepistemicity) dimensionality-of-sublimating

(<amplituding/formative> supererogatory de-mentativeness/epistemic- growth-or-confoundedness /transvalutative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) as to difference-confoundedness’—as-to-totalitative-
reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective—nonpresencing>—as-veridical-epistemicity-relativism—
determinism’ 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 ‘meaningfulness-and-teleology’
as equivalence/correspondence antiakrasiatic-aspiration ontological-
performance’—<including-virtue-as-ontology>’ over the prior registry-
worldview’s/dimension’s destructuring-threshold<uninstitutionalised-
threshold /presublimating—desublimating-decisionality)—of-ontological-
performance’—<including-virtue-as-
ontology>/morality/ethics/justice/etc. ‘presencing—absolutising-
identitive-constitutedness’ /identitive-constitutedness —as—‘epistemic-
totality’ ‘dereification-in-dissingularisation<as-to-the-
disjointedness/ment-of—presencing—absolutising-identitive-
constitutedness > —as-flawed-epistemicity-relativism-determinism

induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad—
faith/inauthenticity—reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought as meaningfulness-and-teleology as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance as 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—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional manifestation is rather a secondnaturaed-positive-opportunism—as-social-functioning-and-accordance implied mechanical-knowledge but then the very possibility for prospective originariness-parrhesia, as spontaneity-of-aestheticisation inducing of prospective reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation (as to when ecstatic-existence-as-transcendental-signifier—emergence/becoming—spontaneity-implications reflected as existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of the relative-unreflectivity—relative-reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating.
transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation) as to difference-conflatedness—\(\text{as-to-totalitative-}
\text{reification-in-singularisation—\(\text{as-to-the-nondisjointedness/}
\text{entailment-of-}
\text{prospective—nonpresencing—\(\text{as-veridical-epistemicity-relativism—}
\text{determinism} \) induced ‘prospective intemporal-as-ontologically-
veridical/ontological-faith-notion-or-ontological-fideism—imbued—}
\text{underdetermination-of-motif-and-apriorising/axiomatising/referencing—}
\text{as-so-being-as-of-existential-reality} \) parrhesiastic seeding-promise of
reasoning-through/messianic-reasoning—\(\text{meaningfulness-and-teleology—}
\text{as equivalence/correspondence antiakrasiatic-aspiration ontological-
performance—\(\text{as-including-virtue-as-ontology—}’; \}) \} and it is herein that the
notion of construction-of-the-Self is central as to the implication that
\(\text{meaningfulness-and-teleology—ontological-performance—\(\text{as-including-virtue-as-ontology—}\) morality/ethics/justice/etc. involves ‘direct bilateral}
relationship of appropriate construction-of-the-Self for appropriate
cognisance-and-integration of prospective relative-ontological-
completeness—\(\text{meaningfulness-and-teleology—}\) in order for the
upholding of anamnesis (as to when ecstatic-existence-as-transcendental-
signifier—emergence/becoming—spontaneity-implications reflected as
existence-potency—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-

<amplituding/formative> wooden-language\(^\text{imbued—temporal—mere—}
\text{form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—}
\text{or-dementing—narratives—of-the—reference-of-thought—categorical—}
\text{imperatives/axioms/registry-teleology}) \text{of a prior registry—}
\text{worldview's/dimension's destructuring-threshold—uninstitutionalised—}
\text{threshold/indexing—desublimating—decisionality)—of-ontological—}
\text{performance} \text{-<including-virtue-as—}
\text{ontology>/morality/ethics/justice/etc. as its human-subpotency—}
\text{aporia/undecidability/dilemma/ought—}
\text{indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'—}
\text{consciousness point-of-referencing projection (<amplituding/formative—}
\text{epistemicity>causality—as-to-projective-totalitative—implications-of—}
\text{prospective—nonpresencing—for-explicating—relative—}
\text{unreflexivity/relative-reflexivity—ontological-contiguity}) \text{towards the}
\text{prospective registry-worldview/dimension’ eliciting the relative—}
\text{unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human—}
\text{institutionalisation-process} \text{dimensionality-of-sublimating—}
\text{(amplituding/formative—supererogatory—de-mentativeness/epistemic—}
\text{growth-or-conflatedness/transvaluative—}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—}
\text{equalisation}) \text{as to difference-conflatedness—as-to-totalitative—}
\text{reification-in-singularisation—as-to-the-nondisjointedness/entailment-of—}
\text{prospective—nonpresencing—as-veridical-epistemicity-relativism—}
\text{determinism}, wherein the ascetically implied metaphoricity as of the}
nonpresencing—<perspective—ontological-normalcy/postconvergence>—speaks to the transcendental-signifier/transcendental—enabling/sublimating/supererogatory—not-mentativity that is ecstatic—existence as phenomenologically reflecting existence—as—sublimating—withdrawal/unenframing/re-ontologising,—elicited—from—prospective—profound-supererogation—\both—as—signifier—as—to—transcending—
(speaking of human-subpotency ontological-performance)—\<including—
virtue-as-ontology>/morality/ethics/justice/etc. perspective of the changing transcendence—sublimity of existence reflected as to
...
possibility for construing-and-reconstruing of intelligibility in existence)’
so-construed as notional–reflexivity-in-ecstatic-existence; the failure to
adopt such a nonpresencing-<perspective–ontological-normalcy/postconvergence> apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity ~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness ~ in [preconverging-ment–by]-postconverging entailment construal
(underlined by human limited-mentation-capacity-deepening—as–
subjecting-limitedness/human-subpotency-to~‘educed–
unlimitedness/existence-sublimating–nascence’) as to
‘implicited_attendant–ontological-contiguity’ ~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ ‘implied
<amplituding/formative–epistemicity>-totalising–renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness’s of relative–
unreflexivity/relative-reflexivity—ontological-contiguity’) is critically
associated with ‘presencing—absolutising-identitive-constitutedness’
academicism proliferation of isms–conceptualisations mere conceptual-
patterning<as-devoid-of~‘prospectively–implicited_attendant–
ontological-contiguity ~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ ‘s-reifying-or-
elucidating-of~‘prospective-relative-ontological-completeness’; so-
rather-enabled<by-a~nonpresencing-divulging-of-momentous–
historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’⟩}’ articulated rather as of elaboration-as-to-mere-
prospective_psychologismic~apriorising/axiomatising/referencing-〈of-
‘prospectively–implicit-attendant–ontological-contiguity’ ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflectivity–contiguity-〈imbued–notional~cogency⟩’ }—conflatedness –
in-〈preconverging-ment–by}–postconverging-entailment〉 is simply construed ‘out of idly/singly abstractable logical possibilities for such ‘isms–conceptualisations mere conceptual-patterning=〈as-devoid-of-
‘prospectively–implicit-attendant–ontological-contiguity’ ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflectivity–contiguity-〈imbued–notional~cogency⟩’ ‘s–reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness ‘;–so-
rather-enabled<by-a- nonpresencing-divulging-of-momentous-
historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness — in {preconverging—ment–by}—postconverging entailment > of

foregrounding—entailment—<in-succession–of–profound–supererogation

>–{postconverging—narrowing–down–sublimation—as–to–

‘existence—as–sublimating—withdrawal/unenframing/re-ontologising—
elicited—from–prospective–profound–supererogation

’–in–reflecting–

‘immanent–relative unreflexivity/relative reflexivity—ontological–

contiguity ’—as–operative–notional– deprocrypticism

⟩ that starts–from–

and–remains–in/is–of–epistemical–embeddedness–with

‘implicited–attendant–ontological–contiguity ’—educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

flexivity–contiguity–<imbued–notional–cogency>’ (as to prospective


phenomenalism—<in–

prospective–psychologismic—apriorising/axiomatising/referencing—{of–

‘prospectively–implicited–attendant–ontological–contiguity ’—educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re

flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness — in {preconverging—ment–by}—postconverging entailment > ‘implied

<amplituding—formative–epistemicity>_totalising—renewing–realisation,—

re-perception,—re-thought—in–epistemic–conflatedness’s of relative–

unreflexivity/relative reflexivity—ontological–contiguity ’) in construing

of prospective human–subpotency–aporia/undecidability/dilemma/ought–

indeterminacy/deficiency/limitation/constraint to be conceptually

superseded/overcome in transcendence–and–
epistemicity>totalising/circumscribing/delineating conception of relative-
unreflexivity/relative-reflexivity—ontological-contiguity" 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-’prospectively-
implicated_attendant—ontological-contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’ }—constitutedness’ -
in—preconverging-entailment disposition for the mere articulation of
idle/single ‘isms—conceptualisations mere conceptual-patterning-{as-
devoid-of-’prospectively—implicated_attendant—ontological-
contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’ ’s—reifying-or-
elucidating-of—prospective-relative-ontological-completeness ‘;—so-
rather-enabled—by-a_ nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> }’ as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—‘prospectively—implicated_attendant—ontological-
contiguity’ ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity-<imbued—notional~cogency>’ lacking
prospective.psychologismic~apriorising/axiomatising/referencing-{of-}
prospectively-implicated_attendant-ontological-contiguity~-educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>

—in-{preconverging-ment–by}–postconverging-entailment> and 'not any
naïve shallow-minded comparison of commonality of 'isms–
conceptualisations mere conceptual-patterning—\(\text{as-devoid-of-}\)
prospectively-implicated_attendant-ontological-contiguity~-educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>
's—reifying-or-
elucidating-of~prospective-relative-ontological-completeness~';-so-
rather-enabled—by-a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
epistemicity-relativism-determinism'>\) failing priorly to disambiguate
the successive knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism—\(\text{in-}\)
prospective.psychologismic~apriorising/axiomatising/referencing-{of-}
prospectively-implicated_attendant-ontological-contiguity~-educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>

—in-{preconverging-ment–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

phenomenalism

prospective psychologism~apriorising/axiomatising/referencing-{of-

'prospectively~implicited~attendant~ontological-contiguity }~educted-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity~contiguity<-<imbued~notional~cogency> }~conflatedness ~
in {preconverging~ment~by}~postconverging~entailment> in relative-
unreflexivity/relative~reflexivity~ontological-contiguity in reflection of
'implicited~attendant~ontological-contiguity }~educted~
existentialising/contextualising/textualising 'intelligibility/epistemicity/re-
flexivity~contiguity<-<imbued~notional~cogency> as of 'relative-
ontological-incompleteness }/relative~ontological-completeness ~
(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—metaphoricity~as-
preconverging/postconverging~rede-
mentating/restructuring/reparadigming~psychologism }/across-the-times
with respect to physics relative-ontological-completeness } 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~notional-contiguity/epistemic-contiguity }~<profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> in reflection of 'implicated_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflectivity-contiguity-<imbued-notional-cogency>' and as of the relative-ontological-completeness ~educed-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflectivity-contiguity-<imbued-notional-cogency>' } constitutedness ~constitutedness
in preconverging-entailment disposition naïve shallow-minded isms—conceptualisations mere conceptual-patterning-{as-devoid-of-
'prospectively-implicated_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflectivity-contiguity-<imbued-notional-cogency>' } reifying-or-
elucidating-of 'prospective-relative-ontological-completeness ~so-
rather-enabled—by-a nonpresencing-divulging-of-momentous-
historiality/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 notional-contiguity/epistemic-contiguity ~<profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-
thinking -qualia-schema> (as of undisambiguated relative-
referencing, in perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity' as preconverging/postconverging–redek-
mentating/restructuring/reparadigming–psychologism' and so 'as to a superficiality and ontological-bad-faith/inauthenticity' that is patently incapable of construing underlying human <amplituding/formative–epistemicity>-totalising–thrownness-in-existence' 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-
'prospectively–implicated__attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising–‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ ‘s–reifying-or-
elucidating-of–‘prospective-relative-ontological-completeness’; so-
rather-enabled–<by-a– nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’}>’ in
apriorising/axiomatising/referencing–{of–‘prospectively–
implicated__attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising–‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }–constitutedness’–
in–preconverging–entailment as of elaboration-as-to-mere–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—‘prospectively-implicated-attendant-ontological-contiguity’—‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/relative-
exflexivity-contiguity~<imbued–notional~cogency>’ and which in so
doing do not satisfy ‘foregrounding–entailment~<in-succession-of–
profound-supererogation’ ~postconverging~narrowing~
down~sublimation-as-to–‘existence—as-sublimating–
withdrawal/unenframing/re-ontologising~elicited-from-prospective–
profound-supererogation~‘in-reflecting~immanent~relative~
unreflexivity/relative-reflexivity~ontological-contiguity~‘as-operative~
notional~deprocrypticism) as to ‘<amplituding~formative~
epistemicity>totalising/circumscribing/delineating ‘implicated-attendant~
ontological-contiguity’ ‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/relative-
exflexivity-contiguity~<imbued–notional~cogency>’ in elucidating
relative-unreflexivity/relative-reflexivity~ontological-contiguity~<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/intelligibilitysettingup/measuringins-trumenting—for—conceptualisation'), with <foregrounding—entailment—
in-succession-of—profound-supererogation—
postconverging—narrowing-down—sublimation—as-to—‘existence—as-sublimating—
withdrawal/unenframing/re-ontologising—elicited-from-prospective—
profound-supererogation—’—in-reflecting—‘immanent—relative—
unreflexivity/relative-reflexivity—ontological-contiguity—’—as-operative—
notional—deprocrypticism) operantly implying ‘drawing out the full
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of notional-contiguity/epistemic—
contiguity—<profound-supererogation—of-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema> in
reflection of ‘implicated_attendant—ontological-contiguity—’—educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/rel
flexivity—contiguity—<imbued—notional—cogency>’ 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-and—
accounting—of-epistemic—phenomenalism—<in—
prospective.psychologismic—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated_attendant—ontological-contiguity—’—educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness
indeterminacy/deficiency/limitation/constraint originariness-parrhesia,—
as-spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
(tumenting —for—conceptualisation) for reflecting 'relative-ontological-
incompleteness'/relative-ontological-completeness'

(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—metaphoricity’—as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigmning—psychologism’—underlying
knowledge-reification—gesturing-and-accounting—of-epistemic—
phenomenalism—<in—

prospective-psychologismic—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated—attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—{imbued—notional—cogency}> }—conflatedness —
in—{preconverging—ment—by—}—postconverging—entailment>, 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-and-accounting—of-epistemic—
phenomenalism—<in—

prospective-psychologismic—apriorising/axiomatising/referencing—{of—
prospectively-implicited_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity~<imbued-notional-cogency>~conflatedness in notional-contiguity/epistemic-contiguity <profound-supererogation of mentally-aestheticised-postconverging/dialectical-thinking~qualia-schema> in reflection of implicit_attendant-ontological-contiguity ~educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity~<imbued-notional-cogency> as of relative-ontological-incompleteness/relative-ontological-completeness 
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity~<imbued-notional-cogency> ~constitutedness~—constitutedness in—preconverging entailment shallow-minded articulation of conceptualisations with a poor sense of relative-ontological-incompleteness/relative-ontological-completeness
contiguity/epistemic-contiguity <profound-supererogation -of-
mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> in reflection of 'implicated-attendant-ontological-
contiguity' ~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency> as of 'relative-
ontological-incompleteness /relative-ontological-completeness
(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—metaphoricity' ~as-
preconverging/postconverging~rede-
mentating/restructuring/reparadigming~psychologism' ~as reflecting
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating 'implicated-attendant-
ontological-contiguity' ~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional~cogency>'
'
foregrounding _entailment-<in-succession-of—profound-
supererogation >-<postconverging~narrowing-down~sublimation-as-to-
'existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective—profound-supererogation' ~in-reflecting-
'imediant~relative-unreflexivity/relative-reflexivity—ontological-
contiguity' ~as-operative-notional~ deprocrypticism) in elucidating
relative-unreflexivity/relative-reflexivity—ontological-contiguity’ \textless{}as-

from-prospective-ontological-normalcy/postconvergence-epistemic-or-

notional–projective-perspective’ \textgreater{} prompted
derivation/delineation/disambiguation of conceptualisations in
apriorising-conflatedness’ \textless{}as-to-difference (over-and-undermining

apriorising/axiomatising/referencing—\{of ‘prospectively–

implicated_attendant_ontological-contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-

flexivity–contiguity—\langle imbued/notional~cogency\rangle \textgreater{} \text{—constitutedness ’-

in–preconverging-entailment as-to-absolutising-identity) with regards to
the conceptual ‘overcoming of metaphysics-of-presence—\{implicated-

‘nondescript/ignorable–void ‘–as-to– presencing—absolutising-

identitive-constitutedness \} intermediating-ascriptivity or ‘neuterising
of human \{meaningfulness-and-teleology \} apriorising
conceptualisation’ (so-articulated from the ‘deepest phenomenological
transcendental-point-of-departure handle as of the
notional–conflatedness \{ of notional—\{ deprocrypticism deneuterising —
referentialism or deascriptivity’ as from the ontological-

normalcy/postconvergence epistemic-projection perspective and in
reflecting the ‘temporal-to-intemporal-notional-binarity of human
ontological-performance \textless{}<\text{including-virtue-as-

ontology>/morality/ethics/justice/etc. at uninstitutionalised-threshold \textgreater{},
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–formativeness—<as-to-eventualising–inkling–
drive–or–seeding–misprising>—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor), so-
underscored by human limited-mentation-capacity-deepening—as-
subjecting limitedness/human-subpotency to ‘educed-
unlimitedness/existence-sublimating–nascence’ as of ‘de-mentation’
(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) implied
‘notional–symmetrisation—<as-to-symmetrisation-by-desymmetrisation–
in-reflecting-postconverging-or-dialectical-thinking—by–preconverging–
or-dementing—perspectives-of-human—meaningfulness-and-
teleology> of the <cumulating/recomposuring–attendant–ontological-
contiguity—successive registry-worldviews/dimensions—reference-of-
thought—and—reference-of-thought—devolving—meaningfulness-and-
teleology> as to their ‘aestheticisation—and–aestheticisation-towards-
ontology—elicited–idiomatisation> of human ontological-performance—<including-virtue-as-ontology>’;
(as to ‘human Being–
development/ontological-framework-expansion—as-to-depth-of–
onologising-development-as-infrastructure-of—meaningfulness-and-
teleology, institutional-development—as-to-social-function-development
and living-development—as-to-personality-development psychologismic–
epistemic-acutisation—difficulty—for, residualising–

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<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying—
‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency>’
descalarising and
positivism– procrypticism <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising—
‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency>’
descalarising while
paradoxically wrongly assuming (as to their <amplituding/formative–
epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag ) the ontological-
performance”–<including-virtue-as-
ontology>/morality/ethics/justice/etc. of the ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’ so-implied veridically
as to the deneuterising”/deascriptivity of ‘deprocrypticism—or–
preempting—disjointedness-as-of– reference-of-thought
<amplituding/formative–
epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism—
‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency>’
scalarising;¶ (thus
‘scalarising of human ‘meaningfulness-and-teleology”’ effectively
speaks of ontological-normalcy/postconvergence epistemic-projection
perspective as to nonpresencing–<perspective–ontological–
normalcy/postconvergence> implications while ‘descalarising of human meaningfulness-and-teleology’ effectively speaks of epistemic-abnormalcy/preconvergence epistemic-projection perspective as to the specifically given presencing—absolutising-identitive-constitutedness registry-worldview/dimension), and it should be noted as well that besides the defining descalarising of any specifically given registry-worldview/dimension as reference-of-thought epistemic-totality of meaningfulness-and-teleology, the


ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity=<imbued–notional~cogency>’ and scalarising as to epistemic-devolving~ratiocontiguity/ratiocination-as-referentialism—
‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity=<imbued–notional~cogency>’ ) reflecting the manifest specifically given registry-worldview/dimension ontological-performance”~”<including-virtue-as-
optology>/morality/ethics/justice/etc. of human meaningfulness-and-
teleology 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 ‘reference-of-thought
descalarising as epistemic-totality’ of ’meaningfulness-and-teleology’ implied ‘human Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology’ (reflecting the ontological-veracity of
’human notional–firstnaturedness-formativeness<as-to–
eventualising~inkling-drive–or–seeding-misprising>—temporal-to-
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordioning{(as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance”<including-
virtue-as-ontology> at uninstitutionalised-threshold as reflecting both
desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
'epistemicity-relativism-determinism' possibilities'); thus in-the-
bigger-scheme-of-things, the more thoroughly profound/fundamental
deprocrypticism—or—preempting—disjointedness-as-of reference-of-
thought issue is about the notional-contiguity/epistemic-contiguity—
profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> (as
of <amplituding/formative—
epistemicity> totalising/circumscribing/delineating ‘implicit attended—
ontological-contiguity ‘—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional—cogency—'
foregrounding _entailment—<in-succession-of—profound—
supererogation’—(postconverging—narrowing-down—sublimation-as-to—
existence—as-sublimating-withdrawal/ifenframing/re-ontologising—
elicited-from-prospective—profound-supererogation _in—reflecting—
immanent—relative unreflexivity/relative reflexivity—ontological—
contiguity ‘;—as-operative—notional— deprocrypticism) in elucidating
relative unreflexivity/relative reflexivity—ontological-contiguity <as—
from-prospective—ontological-normalcy/postconvergence-epistemic-or—
notional—projective-perspective>) of assertions/claims articulated in
today’s pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness } 
institutional-being-and-craft ladened (beyond-the-consciousness-
awareness-teleology’ <of–preconverging-existential-extrication-as-of-
existential-unthought> ) with sophistic strategies of empty/vague process
and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising—in-relative-ontological-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-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psycho_logismic–apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity ’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-<imbued–notional–cogency>’ }—conflatedness —
in-{preconverging-ment–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/inauthenticity’ <~preconverging–de-
mentating/structuring/paradigming\(^6\) 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)\(^6\) substituting for and in-many-ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency \(^{-}~\text{sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism–or–disjointedness-as-of–reference-of-thought }\(^3\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(^8\)\(
<amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘implicated-attendant–
onological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional–cogency>

‘foregrounding _entailment-<in-succession-of–profound–
supererogation ’>-<postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising-
elicited-from-prospective–profound-supererogation ”-in-reflecting-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’;–as-operative-notional~ deprocrypticism) in elucidating
relative unreflexivity/relative reflexivity—ontological-contiguity ’<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/unframing/re-ontologising,-elicited-from-
prospective–profound-supererogation ’(and so over prior positivism–
“procrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good–
faith/authenticity—postconverging–de-
mentating/structuring/paradigmimg – 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- reference-of-thought,-as-to-
'amplituding/formative–epistemicity' growth-or-
conflatedness /transvalutative-

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-ment,-failing-
prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-
reflexivity—ontological-contiguity ’> as to prior descalarising 
totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional–firstnaturedness-formativeness-
<as-to-eventualising–inkling-drive–or–seeding-misprising>—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–
onological-normalcy/postconvergence> accordioning-(as-of-varying-
individuations-contextually-transversedesublimation/sublimation,-as-to-
the-wavering/redounding/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance -<including-
virtue-as-ontology> }' at its given/defined uninstitutionalised-threshold
ontologically-deficient epistemic-conception of ‘the-very-same overall
phenomenality/manifestation of existence—as-sublimating-

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-

<in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of–prospectively–implicated_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
mentating/structuring/paradigm ing underlying temporal ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. (as of dimensionality-of-
desublimating-lack-of ={<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalisng/ transepistemicity/ anamnestic-residuality/spirit-drivenness–
equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
ontological-completeness -by-reification/contemplative-distension -
projected apriorising/ axiomatising/referencing–psychologism)'

associated with any '{\(1^*\) deprocrypticism–or–preempting—disjointedness-
as-of-\(1^*\) reference-of-thought prospective knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism
<in-prospective psychologismic–apriorising/ axiomatising/referencing-
{of ‘prospectively–implicited_attendant_ontological-
contiguity ’~educed–
existentialisng/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity<-imbued–notional–cogency> ’ }—conflatedness -
in {preconverging-ment–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> 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 }) thus involving the anticipation of human temporal-to-
intemporal ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of prospective knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism

<in-prospective.psychologismic–apriorising/axiomatising/referencing-{of-'prospectively–implicitiated_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity–contiguity~<imbued–notional~cogency>’ —conflatedness —
in-{preconverging-ment–by}–postconverging entailment> imbued

’reference-of-thought–categorical-imperatives/axioms/registry-teleology”;¶ and critically so, as to the fact that

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting ~for~conceptualisation rather speaks of ‘one long continuous
whole of human originariness-parrhesia,–as–spontaneity-of-
aestheticisation as of notional~‘deprocrypticism’ (reflecting ‘relative-
ontological-incompleteness’ /relative-ontological-completeness

(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—metaphoricity or–as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism” ) which as
guiding spirit no human prospective

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstruments—for–conceptualisation\text{ underlies dimensionality-of-sublimating\text{ }\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})\text{ontological-good-faith/authenticity~‘~postconverging–dementating/structuring/paradigming}’\text{ with regards to the fact that by the inherently implied prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing – apriorising-psychologism perspective in shallower teleological depth}
‘there is no limitedness/human-subpotency’ presupposing—absolutising-identititative-constitutedness neutrally sound knowledge in relative-ontological-incompleteness as to when prospective insight about the relative-ontological-incompleteness deficient ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. existentially —disontologising/re-ontologising—aporeticism avails as reflecting prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<in-

prospective_psychologismic—apriorising/axiomatising/referencing—{of-
‘prospectively-implicated_attendant—ontological-contiguity’—educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
dflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —-
in—{preconverging—ment—by—postconverging—entailment—} in relative-
ontological-completeness necessitatively about overriding relative-
ontological-incompleteness apriorising/axiomatising/referencing—conceptualisation as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing metaphoricity—implications in transversality—<for-sublimating—existential-eventuating/denouement—
from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated—
affirmed-and-unaffirmed—‘motif-and-
apriorising/axiomatising/referencing’—0—such that any ontologically—
flawed engagement as ‘wrongly implying underlying logical-processing-or-logical-implicitation—supposedly-apriorising-in-
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation, which at uninstitutionalised-
threshold actually involves <amplituding/formative-
epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

<amplituding/formative> wooden-language imbuéd—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology, but speaks of instigated and
reinstigated originariness-parrhesia—as—spontaneity-of-
aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness by-
reification/contemplative-distension arising from ontological-good-
faith/authenticity but rather ‘just responding mechanically to the
untenable constraining of social universal-transparency
(transparency-of-totalising-entailing—as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness of any prospective knowledge-reification—gesturing-and-
accounting—of-epistemic—phenomenalism—in-
prospective_psychologismic—apriorising/axiomatising/referencing—of-
‘prospectively—implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ’intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness —
in-{preconverging – ment– by}–postconverging entailment> as to positive-opportunism—of-social-functioning-and-accordance’ ” as wrongly and seemingly implying that if such prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism
in-{preconverging – ment– by}–postconverging entailment> untenable constraining and positive-opportunism—of-social-functioning-and-accordance” doesn’t avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility—relative–unreflexivity notwithstanding the fact that the possibility for all prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
in-{preconverging – ment– by}–postconverging entailment> arises as of ontological-good-faith/authenticity reasoning—through/messianicreasoning induced sublimation–over–desublimation), and in-many-ways human cognitive confliction at uninstitutionalised—
threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming the latter’s
conceptualisation (as to existence-potency\textsuperscript{17}~sublimating–nascence,~disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity~ontological-contiguity~of-the-human-institutionalisation-process\textsuperscript{15} with genuine knowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity\textsuperscript{14}’ as to its self-contained intemporal purpose as of the very defining tradition of all such \textsuperscript{46}historiality/ontological-eventfulness~/ontological-aesthetic-tracing~\textsuperscript{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 preconverging/postconverging–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 ‘competence/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 postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism 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 preconverging/postconverging de-
mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit wooden-language imbued—averaging-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-drag against the requisite dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension associated with all such prospective postconverging aporeticism

overcoming/unovercoming superseding sublimation-overdesublimation; in this respect, the ‘equalisation of all’ historiality/ontological-
eventfulness ontological-aesthetic-tracing< perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'→aestheticisation–and–aestheticisation-towards-ontology-
<elicited–idiomatisation>' as to dimensionality-of-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) is exactly what reflects

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

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins

trumenting –for–conceptualisation as ‘one long continuous whole of

human originariness-parrhesia,–as–spontaneity-of-aestheticisation

reflecting holographically-<conjugatively-and-transfusively> the

relative-unreflexivity/relative-reflexivity–ontological-contiguity –of-the-

human-institutionalisation-process ’ (that precedes-anddefines registry-

worldviews/dimensions mere-formulaic–methodologising/mutualising/organising/institutionalising as to human-

subpotency) as it is so-fundamentally tied down to ontological-good-

faith/authenticity’→postconverging–de-

mentating/structuring/paradigming ‘ reflecting the implications of

human limited-mentation-capacity-deepening—as subjecting–limitedness/human-subpotency to ‘educed unlimitedness/existence-

sublimating–nascence’ in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint, as to the fact that the

intemporal-projection (driven as of ontological-good-faith/authenticity’
associated with the \textsuperscript{8} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{99} in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic—methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity\textsuperscript{99}) in respectively undermining the attainment of prospective base-institutionalisation, \textsuperscript{10} universalisation, positivism and notional—deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-constitutedness\textsuperscript{14} relation with prior \textsuperscript{8} reference-of-thought\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{99} originally meant to address prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers\textsuperscript{111} universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

\textsuperscript{111} blurring/undermining-of-prospective-totalising-entailing-as-to-entailing<-amplinding/formative-epistemicity>totalising—in-relative-

prior_psychologismic-apriorising/axiomatising/referencing-{of-‘prior-implied_attendant-ontological-contiguity ’~educated-

existentialising/contextualising/textualising_‘intelligibility/epistemicty/re-flexivity-contiguity<imbued-notional~cogency’}—constitutedness -
in-{preconverging-entailment} that fails ‘prospective veridical
knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism<in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-
‘prospectively-implied_attendant-ontological-contiguity ’~educated-
existentialising/contextualising/textualising_‘intelligibility/epistemicty/re-
flexivity-contiguity<imbued-notional~cogency’}—conflatedness -
in-{preconverging-ment by}—postconverging-entailment} in notional-
contiguity/epistemic-contiguity <profound-supererogation -of-
mentally-aestheticised-postconverging/dialectical-thinking –qualia-
schema> in reflection of ‘implicated_attendant-ontological-
contiguity’ ~educated—
existentialising/contextualising/textualising_‘intelligibility/epistemicty/re-
flexivity-contiguity<imbued-notional~cogency’} as of ‘relative-
ontological-incompleteness /relative-ontological-completeness

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as
to human-and-social–expectations/anticipations—metaphoricity ¹²—as-
preconverging/postconverging–rede-
mentating/restructuring/reparadigmging–psychologism ¹⁵ and for instance
naively interprets enlightenment thinkers in presencing—absolutising-
identitive-constitutedness ¹⁴ terms while lacking the originariness-
parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our procrypticism—or—disjointedness-as-of reference-of-
thought prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation unforegrounding-ment,—failing-
prospectively-to-reflect—immanent—relative-unreflexivity/relative-
reflexivity—ontological-contiguity -> that fail the
notional—deprocrypticism foregrounding__entailment—in-succession-
of—profound-supererogation —r² —postconverging–narrowing-
down—sublimation-as-to—existence—as—sublimating-
withdrawal/unenframing/re-ontologising—elicited-from-prospective—
profound-supererogation —²—in—reflecting—immanent—relative—
unreflexivity/relative-reflexivity—ontological-contiguity ’;—as-operative-notional— depoprocrypticism) operant test of ‘drawing out the full
<amplituding/formative—
epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of notional-contiguity/epistemic-contiguity’—<profound-supererogation —of-mentally—
aestheticised—postconverging/dialectical-thinking —qualia-schema> in reflection of ‘implicited—attendant—ontological-contiguity ’—educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional—cogency> ’ 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 ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—
‘epistemicity-relativism—determinism’> aestheticisation—and—
aestheticisation-towards-ontology—<elicited—idiomatisation> ’ as to dimensionality-of-sublimating

(<amplituding/formative—supererogatory—de-mentativeness/epistemic—
growth-or-conflatedness /transvaluative—
rationalisng/transepistemicity/anamnestic—residuality/spirit—drivenness—
equalisation), the idea is that as of underlying ‘maximalising—
recomposuring-for-relative-ontological-completeness’—unenframed/re—ontologising—conceptualisation for institutional-cumulation/institutional—recomposure—(as-to—historiality/ontological—eventfulness /ontological—
disontologising/subontologising— as-of-prospectively-disambiguated— affirmed-and-unaffirmed—’morf-and— apriorising/axiomatising/referencing’>^[**1**] for any such **universalising-idealisation** acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—’educed-unlimitedness/existence-sublimating—nascence’ postconverging—aporeticism—overcoming/unovercoming possibility for prospective **deprocrypticism—or—preempting—disjointedness-as-of—’reference-of-thought as articulated herein they would have supererogatorily adopted this same **deprocrypticism—or—preempting—disjointedness-as-of—’reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional—**deprocrypticism as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation’ speaks of the ‘successive supererogatory **maximalising-recomposuring-for-relative-ontological-completeness’— unenframed/re-ontologising—conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism-determinism’>) crossgenerational levels of human limited-mentation-capacity-deepening—as-subjecting— limitedness/human-subpotency to ‘educed unlimitedness/existence—

of—profound-supererogation”> (postconverging—narrowing—down—sublimation—
as-to—existence—as—sublimating—withdrawal/unenframing/re-ontologising—elicited—
from—prospective—profound-supererogation —in—reflecting—immanent—relative—
unreflexivity/relative—reflexivity—ontological—contiguity —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, universalisation—directed—
rulemaking—over—non—rules—apriorising/axiomatising/referencing—
psychologism of universalisation—non—positivism/medievalism, 
positivising/rational—empiricism—based—universalisation—directed—
rulemaking—over—non—rules—apriorising/axiomatising/referencing—
psychologism of positivism—procrypticism and preempts—
disjointedness—as—of—reference—of—thought—as—to—
<amplitunding/formative—epistemicity> growth—or—
conflatedness /transvaluative—

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—subjecting—
‘educed—unlimitedness/existence—sublimating—nascence’—
limitedness/human—subpotency centrality of ‘originariness—parrhesia,—as—
spontaneity-of-aestheticisation—
supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness as to
the ontological-good-faith/authenticity~postconverging—de-
mentating/structuring/paradigming as preceding-and-defining in
addressing human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint before-and-over any so-
derived mere-formulaic—
methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation with respect to the fact that
ontological-pertinence rather priorly lies with the addressing of
prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint (and this is the
fundamental insight about all knowledge and philosophical
interpretations as rather construed implicitly or explicitly as of
difference-conflatedness<as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism in
aporetically reflecting prospectively the ontological-good-
faith/authenticity~postconverging—de-
mentating/structuring/paradigming underlying human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’
in foregrounding__entailment<-in-succession-of—profound-
supererogation>-{postconverging—narrowing-down—sublimation-as-to-
"existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation"'-in-reflecting—
"immanent—relative-unreflexivity/relative-reflexivity—ontological—contiguity";—as-operative-notional—deprocripticism) and so as
superseding 'presencing—absolutising-identitive-constitutedness' which poor 'prospective postconverging—aporeticism—overcoming/unovercoming' hardly contemplates of such profound
prospective human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency to 'educed-unlimitedness/existence—
sublimating—nascence' implications and rather adopting the framework
of prior mere-formulaic—methodologising/mutualising/organising/institutionalising reflecting
dimensionality-of-desublimating-lack-of

\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic—growth-or-conflatedness /transvaluative—}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) 'as to the fact that dimensionality-of-sublimating—

\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic—growth-or-conflatedness /transvaluative—}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\) as to existence—as-sublimating—
withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation' is aporetically the more fundamental
incipient/seeding originariness-parrhesia—as-spontaneity-of—
aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in-many-ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an postconverging~aporeticism—overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation ’ and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure ⟨as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence— etc.⟩"
postconverging–aporeticism–overcoming/unovercoming as to human
limited-mentation-capacity-deepening—as subjecting limitedness/human-
subpotency to ‘educed unlimitedness/existence sublimating–nascence’
(<amplituding/formative–epistemicity>totalislingly–as-to-existence—as-
sublimating-withdrawal/unenframing/re-ontologising–elicited-from-
prospective–profound-supererogation) so-underlied herein as to de-
mentation (supererogatory–ontological–de-mentation–or-dialectical–de-
mentation–stranding–or–attributive–dialectics), is what today underlies
the misanalysis/overemphasis of say Humean or Kantian philosophy as if
of differently evolved framing to Descartes’s thinking-proposition thus
leading to their positivism/rational-empiricism relative ‘presencing–
absolutising-identitive-constitutedness’ <preconverging ‘motif-and-
apriorising/axiomatising/referencing–entailing–existentialising–
enframing/imprintedness–(as-to– historicity-tracing–in-presencing–
hyperrealisation/hyperreal-transposition) reproducibility–
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation poorly contemplative prospectively of the more
fundamental incipient/seeding originalness-parrhesia,–as–spontaneity-
of-aestheticisation for prospective philosophical framing as to
existence–as-sublimating-withdrawal/unenframing/re-ontologising–
elicited-from-prospective–profound-supererogation as so-implied with
advanced postmodern-thought), and their ‘epistemic–projective-
equalisation’ exactly implies that Descartes and budding-positivists and
Socrates and universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic/messianicity/profound-supererogation’ disposedness/psychologismic-construct’ with regards to their prospective postconverging—aporeticism—overcoming/unovercoming addressed with their respective ‘foregrounding__entailment＜in-succession-of—profound-supererogation＞—(postconverging—narrowing—down—sublimation-as-to-‘existence—as-sublimating—withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation ‘—in-reflecting—‘immanent—relative—unreflexivity/relative-reflexivity—ontological-contiguity ‘;—as-operative—notional—deprocrypticism) and it is this that more profoundly informs their thought and make them ever always relevant as to their respective ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—＜perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’＞ in the overall human institutional-cumulation/institutional-recompose—(as-to—historiality/ontological—eventfulness/ontological—aesthetic-tracing—＜perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’＞) of ‘historiality/ontological-eventfulness’/ontological—aesthetic-tracing—＜perspective—ontological-normalcy/postconvergence— reflected—‘epistemicity-relativism—determinism’＞ (as the ‘veracity of all
prior human ‘prospective postconverging−aporeticism−overcoming/unovercoming’ as to self-surpassing of reference-of-thought−and−reference-of-thought−devolving−meaningfulness-and-teleology in reflection of the immanence of existence as the-very-same all along’ has ever always veridically been about attaining deprocrypticism−or−preempting−disjointedness-as-of-reference-of-thought but for human limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence-sublimating−nascent’ to limitedness/human-subpotency implications thus inducing the entailing dynamics of the ‘<cumulating/recomposuring−attendant−ontological-contiguity >-successive registry-worldviews/dimensions postconverging−aporeticism−overcoming/unovercoming thresholds of existential−disontologising/re-ontologising−aporeticism−apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating−nascent’ towards originariness/origination ⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ as notional− deprocrypticism in overcoming any relative presencing−absolutising-identitive-constitutedness’ and so no different from say human ‘prospective postconverging−aporeticism−overcoming/unovercoming’ as to 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
meaningfulness-and-teleology’ what-matter-is-made-up-of equally remains immanently the same all along but for human postconverging—aporeticism—overcoming/unovercoming implications of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ implied ‘originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) in overcoming any relative ‘presencing—absolutising-identitive-constitutedness’), and our own present ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supercerogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming’ is rather about not construing of their prior mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming\textsuperscript{65} failing to factor in their relative-ontological-incompleteness\textsuperscript{70} human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency postconverging—aporeticism—overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of—reference-of-thought

presencing—absolutising-identitive-constitutedness and then fail to address our own prospective human postconverging—aporeticism—overcoming/unovercoming context as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation\textsuperscript{70} but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming\textsuperscript{70} in the light of our present human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ postconverging—aporeticism—overcoming/unovercoming context so-reflected as our prospective procrypticism—or—disjointedness-as-of—reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and this is what crucially explains the ontological-normalcy/postconvergence epistemic-projection perspective of analysis assumed herein as to our prospective
procrypticism—or—disjointedness-as-of—reference-of-thought

‘prospective postconverging—aporeticism—overcoming/unovercoming’

resolvable as of ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought’

historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism” as a further human foregrounding_entailment—in-

succession-of—profound-supererogation’—(postconverging—narrowing-
down—sublimation—as-to—existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—

profound-supererogation ’—in-reflecting—immanent—relative—

unreflexivity/relative reflexivity—ontological-contiguity ’—as-operative—

notional— deprocrypticism) with this insight pointing to the

’unassailability/centrality across all times of human dimensionality-of—

sublimating’ {<amplituding/formative>supererogatory—de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative—

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

equalisation} with regards to human knowledge-reification—gesturing—

and-accounting—of-epistemic—phenomenalism}<in—

prospective_psychologismic—apriorising/axiomatising/referencing—{of—

‘prospectively implicated_attendant—ontological-contiguity ’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-

delixivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —

in—{preconverging—ment—by}—postconverging—entailment’ (given that

later generations don’t need to reinvent from scratch the ontological—
performance \langle including-virtue-as-ontology >/morality/ethics/justice/etc. level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure \langle as-to-\textit{historiality/ontological-eventfulness }/ontological-aesthetic-tracing-\langle perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle \rangle \textit{and can then redirect more critically their limited-mentation-capacity as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence to limitedness/human-subpotency to further advance human self-surpassing to overcome prospective human aporeticism}; and this insight points out that human \langle amplituding/formative–epistemicity\rangle causality is more fundamentally formative as to human projected ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity ‘~postconverging–de-mentating/structuring/paradigming \rangle \textit{and is a central conceptualisation for the \langle deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought \rangle foregrounding \textit{entailment-\langle in-succession-of–profound-supererogation \rangle \textit{(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation \rangle–in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity ;}–as-operative-notional– deprocrypticism\rangle \textit{in undermining temporal distorting/undermining of prospective knowledge-reification–gesturing–}}
and-accounting—of-epistemic-phenomenalism—of
prospective-psychologismic—apriorising/axiomatising/referencing—of
‘prospectively-implicited_attendant—ontological-contiguity ‘—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —
in {preconverging—ment—by} postconverging—entailment }—categorical—
imperatives/axioms/registry—teleology

notional—
notional-contiguity/epistemic-contiguity—<profound-supererogation—of—
mentally-aestheticised—postconverging/dialectical-thinking—qualia—
contiguity/epistemi

\[<\text{notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia—contiguity/epistemi}>]\]

\[<\text{notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia—contiguity/epistemi}>]\]
of such 'mutual supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins 
trumenting–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-
supererogation–of-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema>–of–relative-unreflexivity/relative-reflexivity– 
aestheticised–postconverging/dialectical-thinking–qualia-schema>


qualia-schema_and_prospective-profound-supererogation–of-mentally–aestheticised–postconverging/dialectical-thinking–qualia-schema>–(in-
impertinence-of-the-relative-ontological-incompleteness -in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness -for-

aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing —
qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> (as
of such differing-relative-ontological-incompleteness—and-relative-
ontological-completeness—at—reference-of-thought-level-as-implying-
‘differing
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting —for—conceptualisation’) rather speaks to difference-in-
nature/difference-in-apriorising—or-axiomatising—or-referencing;¶ and
finally, as-of-the-epistemic-veracity-implications-for-knowledge-construal
as implied with ‘the-specific-notional-contiguity/epistemic-contiguity’

<profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>—
of—relative-unreflexivity/relative-reflexivity—ontological-contiguity’,
notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing —
qualia-schema_and_prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>,—
speaks-of-the-epistemic-abnormalcy/preconvergence—perspective
ontological-bad-faith/inauthenticity


 (<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation))

ontological-bad-faith/inauthenticity


ontological-commitment


of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-{of-`prospectively-
implied_attendant-ontological-contiguity `~educed-
existentialising/contextualising/textualising `intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>` }—conflatedness -
in-[preconverging-ment-by] postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> ` (beyond-
and-superseding the wrongly-implied `prior-
apriorising/axiomatising/referencing—superseded-logical-basis-
of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-{of-`prospectively-
implied_attendant-ontological-contiguity `~educed-
existentialising/contextualising/textualising `intelligibility/epistemicity/re
flexivity-contiguity-<imbued-notional-cogency>` }—conflatedness -
in-[preconverging-ment-by] postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> ` in relative-
ontological-incompleteness human-and-social-
expectations/anticipations—metaphoricity—`as-
preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism-as-from-
perspective—ontological-normalcy/postconvergence> of extricatory
secondnatured incrementalism-in-relative-ontological-
incompleteness—enframed/disontologising-conceptualisation);¶
critically the basis for human sublimating-over-desublimating social-and-
institutional-constructs—of—`meaningfulness-and-teleology—
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—prospectively-implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflectivity-contiguity—imbued—notional-cogency’—conflatedness—in—preconverging-ment—by—postconverging-entailment—in-self—becoming/self-conflatedness/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—metaphoricity’—with respect to existence-potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of—ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming—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

flexivity–contiguity–<imbued–notional–cogency>’ }–conflatedness –

flexivity–contiguity–<imbued–notional–cogency>’ }–conflatedness –
to-psychologismic-apriorising/axiomatising/referencing-{of-
prospectively-implicated_attendant-ontological-contiguity \~educed-
existentialising/contextualising/textualising \_intelligibility/epistemicity/re-
flexivity-contiguity-<imbued-notional-cogency>’ \{conflatedness \-
in-[preconverging-ment-by]~postconverging entailment,-in-self-
becoming/self-conflatedness \_/formative-supererogating> as of prior
reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation (especially as prospectively susceptible
at the uninstitutionalised-threshold \^ to human temporality]"/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>\} induced
<amplituding/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag'
<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 \}) 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-‘prospectively–
implicated_attendant-ontological-contiguity \~educed-
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 of dimensionality-of-
sublimating ~(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) for human \(^{8}\) reference-of-thought–and–\(^{9}\) reference-of-
thought– devolving–\(^{10}\) meaningfulness-and-teleology\(^{11}\) generation of
‘prospective base-institutionalisation
apriorising/axiomatising/referencing’ out of recurrent-utter-
uninstitutionalisation, ‘prospective universalisation
apriorising/axiomatising/referencing’ out of base-institutionalisation–
ununiversalisation, ‘prospective positivism/rational-empiricism
apriorising/axiomatising/referencing’ out of universalisation–non-
positivism/medievalism, and ‘prospective notional– deprocrypticism
apriorising/axiomatising/referencing’ out of positivism–\(^{80}\) procrypticism,
and in all the above instances of ‘prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity percolation-
channelling–\(<in-deferential-formalisation-transference>\) as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricit\(^{57}\) actually rendered
possible as of the successive prospective-
apriorising/axiomatising/referencing–superseding-logical-basis–
of-dialógico-equivalência-as-to-
psychologismo-apriorização/axiomatização/referência-{of-'prospectivamente-
implícito_attendant-ontológico-contiguidade'-educa-
existencialização/contextualização/textualização='inteligibilidade/epistemidade/re-
flexibilidade-contiguidade'<imbuido-notional-cogência>}'—conflatação-
in-{preconvergente-em-by} postconvergente-entendimento,-em-se-
becendo/aut-conflatação /formativo-supererogando> (and not the
successive prior-apriorização/axiomatização/referência-supersede-
logica-basis-of-dialógico-equivalência-as-to-

psychologismo-apriorização/axiomatização/referência-{of-'prospectivamente-
implícito_attendant-ontológico-contiguidade'-educa-
existencialização/contextualização/textualização='inteligibilidade/epistemidade/re-
flexibilidade-contiguidade'<imbuido-notional-cogência>}'—conflatação-
in-{preconvergente-em-by} postconvergente-entendimento,-em-se-
becendo/aut-conflatação /formativo-supererogando> respectively
on the basis of ‘prior recurrent-utter-uninstituíção
apriorização/axiomatização/referência’, ‘prior base-instituíção-ununiversalização apriorização/axiomatização/referência’, ‘prior
universalização—non-positivismo/médiaval
apriorização/axiomatização/referência’ or ‘prior positivismo—
procripisticismo apriorização/axiomatização/referência’); and likewise the
dispensando-a-immediacy-for-relative-ontological-completeness-by-
reificação/contemplativa-dilatação (as of human self-surpassing—
existencia-fator,-em-overcoming-'notional-collateralizing-
beholding-protohumanidade'-to-'atting-sublimating-humanidade’-as-to-
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression to supersede human temporality/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>) 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–‘prospectively–
implicted_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity<imbued—notional–cogency’ }—confledness ~
in {preconverging-ment by} postconverging entailment, in self-
becoming/self-confledness /formative–supererogating> but for 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 that could invent/made-possible the
prospective-apriorising/axiomatising/referencing–superseding-logical-
basis-of-dialogical-equivalence < as-to-

psychologismic-apriorising/axiomatising/referencing- { of- 'prospectively-implicated-attendant-ontological-contiguity '—educed- 

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>' }—conflicatedness —

in-[preconverging-ment-by] postconverging-entailment— in-self—

becoming/self-conflicatedness /formative—supererogating> and so as of

their 'prospective transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity percolation-

channelling—<in-deferential-formalisation-transference> as-to-

social/institutional/conceptual-constructs

formation/establishment/superseding—metaphoricity

human ontological-commitment—<implied—self-assuredness-of-ontological-
good-faith/authenticity —postconverging—de-

mentating/structuring/paradigming —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

'presencing—absolutising-identitive-constitutedness' / prior-

apriorising/axiomatising/referencing—superseded-logical-basis-

of-dialogical-equivalence < as-to-

psychologismic—apriorising/axiomatising/referencing- { of- 'prospectively-implicated-attendant-ontological-contiguity '—educed- 

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>' }—conflicatedness —

in-[preconverging-ment-by] postconverging-entailment— in-self—
becoming/self-conflatedness /formative–supererogating> ² but rather eliciting ‘prospective transcendence-and-sUBLImIty/sublimation/supereroxIatory de-mentativity ⁸ percolation-channelling<-in-deferential-formalisation-transference> as to social/institutional/conceptual-constructs

formation-establishment/superseding–metaphoricity’ as to /historiality/ontological-eventfulness /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 ‘prospectively-implied_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity<-imbued–notional~cogency’ }>—conflatedness -
in-{preconverging-ment-by}–postconverging-entailment,-in-self-
becoming/self-conflatedness /formative–supererogating> / in reflecting the underlying supposedly coherent ontological-commitment-<implied–
self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
of the social as to ‘fulfilling the prospective transcendence-and-
sublimity/sublimation/supereroxIatory 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–dementativity implications preconverging/postconverging–dementatively/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–’prospectively–
implied_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>’ }–conflatedness –
in-{preconverging–ment–by}–postconverging–entailment–in-self–
becoming/self-conflatedness {formative–supererogating}> / of the respective notions arose in the first place as before then such notions did not notionally/epistemically/bindingnessly

unreflective/relative-reflexivity– entailed any prior-
apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence.<as-to-

psychologismic–apriorising/axiomatising/referencing–{of–’prospectively–

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positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of reference-of-thought and so as of human
reference-of-thought prospective relative-ontological-completeness implied existence-potency~sublimating—nascence—disclosed-from-
prospective-epistemic-digression

relative-unreflexivity/relative-reflexivity—ontological-contiguity—(as-of-
the-effectively-operant-implications-of-prospective-relative-ontological-
completeness—of—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin-
strumenting—for—aposteriorising/logicising/deriving/intelligising/measuring)—as to
attendant—ontological-contiguity or ‘specifically given relative-
unreflexivity/relative-reflexivity in existence’ —amplituding/formative—
epistemicity—totalising—thrownness-in-existence imbu
supererogating—{as-of-affirmation/projection/assertion/notional—self-
distantiation/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring—{as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism}, while implying as of the
same unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring—{as-to-preconverging-or-
dementing—apriorising-psychologism}—of-prior-relative-ontological-
incompleteness—of—reference-of-thought}, and relative-
unreflexivity/relative-reflexivity—ontological-contiguity so-herein reflects
the ‘notional/epistemic/bindingness’ (as of any limitedness/human-subpotency conceptualising/construal as attendant–ontological-contiguity or ‘specifically given relative-unreflexivity/relative-reflexivity in existence’) and so with regards such conceptualising/construal ‘span of relative-unreflexivity—by—relative-reflexivity of ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc.’; and relative-unreflexivity/relative-reflexivity—ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity—

epistemicity-relativism-determinism provides knowledge about itself and enlightens the interpretation of the latter as to the latter’s correctness-and-flaws, while the latter perspective (as attendant-ontological-contiguity) is rather of notional-discontiguity/epistemic-discontiguity between-prior-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema_and_prospective-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional-deprocrypticism perspective (as attendant-ontological-contiguity) implying existence-potency~sublimating-nascence-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema for articulating and explaining the relative-unreflexivity/relative-reflexivity-ontological-contiguity-of-the-human-institutionalisation-process since it is the most profound human state/attendant-ontological-contiguity of relative-ontological-completeness-reference-of-thought affirmation/projection/assertion/notional-self-distantiation/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-
capacity—as-subjecting ‘educed unlimitedness/existence sublimating
nascence’ to limitedness/human-subpotency the ever always present
reality of human ‘ontological incoherence’ means that human limited-
mentation-capacity-deepening—as-subjecting limitedness/human
subpotency to ‘educed unlimitedness/existence sublimating–nascence’
can only elicit a human relative-ontological-completeness perspective
‘relative-unreflexivity/relative-reflexivity—ontological-contiguity of
existence as surreal reflecting the ’surrealising nature of the
cumulating/recomposuring~attendant–ontological-contiguity>
successive registry-worldviews/dimensions’ rather than the ‘sublimating
absolute of relative-unreflexivity/relative-reflexivity—ontological-
contiguity of existence as the-real’), and going by the-very-same reasoning
while there is ‘ontological-normalcy’ however there is no such thing as
‘ontological-abnormalcy’ but rather human ‘epistemic-
abnormalcy/preconvergence’, 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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity’ and all the notion of causality that is relevant thereof is
undissociable from human-subpotency epistemic-situation (as to human
teleology so-construed as ‘human phenomenal/manifest
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying{as-to-knowledge-developing}-and-empowering> in existence as
ontological
<amplituding/formative> disposedness/psychologismic-construct{as-to-

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orientation/value-construct/valuation—and—derived-parameterising) and entailment—(as-to-totalising—contiguous/coherent—factuality—of—variability), underlied as of overall reifying—and—empowering—reflexivity—of—ecstatic—existence—as—panintelligibility/panreflexivity—(existentially—imbued—and—educing—)

<epistemically>

hermeneutically/textually/reprojectingly/supererogatingly/zeroin

apriorising/axiomatising/referencing—{of—'prospectively—implicated—attendant—ontological—contiguity'—educed—existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>'}—conflatedness—
in—{preconverging—ment—by}—postconverging—entailment—implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive—constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency

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<amplituding/formative–epistemicity> causality ~as-to-projective-
totalititative–implications-of-prospective– nonpresencing–for-
explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity imbued underdetermination’ of the ‘immanent–relative-
unreflexivity/relative-reflexivity—ontological-contiguity determination
that is existence’ such that a notion like overdetermination is also a
confusion arising out of human ∧presencing—absolutising-identitive-
constitutedness’ given that there can’t be any determination superseding
the ‘immanent–relative-unreflexivity/relative-reflexivity—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-totalititative–implications-of-prospective– nonpresencing–
for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity imbued underdetermination’ in waiting for the
validative/invalidative manifestation of existence—as-sublimating-
withdrawal/unenframing/re-ontologising,—elicited-from-prospective–
profound-supererogation that as such speaks of human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
as to implicated human <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence’,-imbued-projective-
arbitrariness/waywardness ⟨as-to-the-human–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
aestheticised–preconverging/dementing –qualia–
schema_and_prospective-profound-supererogation –of-mentally–
aestheticised–postconverging/dialectical-thinking –qualia-schema>
explaining why existence is rather tautologically construed as overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/panreflexivity –(existentially–imbued-and-educing–
<epistemic–
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, {decompulsing} delinearity–for-cogency>–epistemic–
perspective-of-projective/reprojective–aestheticising-re-motif-and–re–
apriorising/re-axiomatising/re-referencing–conceptualisation,–as–herein–
specifically-relevant-to–human-subpotency) (as epistemically-deficient
and epistemically-efficient phenomenal/manifest–subpotencies—in–
transitive-conflatedness –reflexivity,–in-the-full-potency-of–
existence’s–sublimating–nascence) ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc. in existence
are part-and-parcel of existence ‘with epistemic-deficiency rather
speaking to phenomenal/manifest–subpotencies–(in–
transitive-conflatedness –reflexivity,–in-the-full-potency-of–
existence’s–sublimating–nascence) perspective of ontological-deficiency
construal’), and it should be pointed out as well that ‘existence’s reifying–
and-empowering-reflexivity-of-ecstatic-existence-as
panintelligibility/panreflexivity –(existentially–imbued-and-educing–
<epistemic–
hermeneutically/retextually/reprojectingly/supererogatingly/zeroinly/re-acutingly, decompulsing/delinearity/for-cogency/>epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—as—herein-specifically-relevant-to—human-subpotency) is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of ‘human conscious level of epistemic-sufficiency-constitutedness’ seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential—dissolving/re-ontologising/aporeticism> sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies—(in-transitive-conflatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence), failing to grasp that the ontological-veracity is one of transitive-conflatedness—reflexivity speaking of an ‘imbricated/threaded/recomposuring—notional—reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies—<wherein—‘subpotencies-as-their-conflatedness—structuring-out-their-phenomenal-conflation-over-supervised-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness’) basically because there is nothing beyond existence and ‘all phenomenal/manifest—subpotencies—(in-transitive-conflatedness—reflexivity—,in-the-full-potency-of-existence’s—sublimating—nascence) are
epistemic situations that speak to the transitive-conflatedness\(^{13}\)–reflexivity

that is existence’ as ‘there is no whole that is construable as existence and

then beside that whole the epistemic-conception of

phenomenal/manifest~subpotencies-(in-transitive-conflatedness\(^{13}\)–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) of

the said whole’ but rather the ‘full-potency of existence is integrative of

phenomenal/manifest~subpotencies-(in-transitive-conflatedness\(^{13}\)–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence) in

transitive-conflatedness\(^{1}\)–reflexivity as the whole’ such that a full human

epistemic construal of existential~disontologising/re-ontologising–

aporeticism\(^{2}\) phenomena/manifestations should necessarily involve

insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-

existence-as–panintelligibility/pan-reflexivity \(\langle\)existentially–imbued-and-

educing\(\rangle\)

\(\langle\)epistemic\(\rangle\)

\(\langle\)totalising\(\rangle\) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely, \(\langle\)decompulsing\(\rangle\) delinearity~for-cogency\(\rangle\) epistemic-

perspective-of-projective/reprojective–aestheticising-re-motif-and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation, as herein-
specifically-relevant-to–human-subpotency\(\rangle\) about the ‘specific human-

subpotency in transitive-conflatedness\(^{1}\)–reflexivity in existence (just as of

all other phenomenal/manifest~subpotencies-(in-transitive-

conflatedness\(^{1}\)–reflexivity,-in-the-full-potency-of-

existence’s~sublimating–nascence) of sufficiently relevant epistemic-

conception)’, and this is exactly what epistemically underlies the construal
of knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism—<in-

prospective psychologismic—apriorising/axiomatising/referencing—{of-
‘prospectively-implicated_attendant-ontological-contiguity’—educed—
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —
in—{preconverging-ment—by}—postconverging-entailment> as the
‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as—of-
inherent-existenceroherence/contiguity,—and-so-construed-as-the-
enabler—of—insight—orintuition—or—foresight—as—of—embodied-
consciousness’; critically, (as from its notional-contiguity/epistemic-
contiguity —<profound-supererogation —of—mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema>—
perspective of construal as human knowledge-reification—gesturing-and-
accounting—of—epistemic—phenomenalism—<in-
prospective psychologismic—apriorising/axiomatising/referencing—{of-
‘prospectively-implicated_attendant-ontological-contiguity’—educed—
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness —
in—{preconverging-ment—by}—postconverging-entailment> and
sublation) relative-unreflexivity/relative-reflexivity—ontological-
contiguity implied ontological-normalcy/postconvergence thus reflects
that what is central—and—defining is human notional-
discontiguity/epistemic-discontiguity —<between—prior-shallow-
supererogation —of—mentally—aestheticised—preconverging/dementing —

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qualia-schema and prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema– as
of its formativeness/formative-existential-process (that is as of
notional/epistemic/bindingness –as-to-determinism/conceptivity-of-relative
unreflexivity/relative-reflexivity– lack of notional-contiguity/epistemic-contiguity
<br> <profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema–), so-
construable as to the <amplituding/formative–epistemicity> causality –as-
to-projective-totalitative–implications-of-prospective–nonpresencing,-
for-explicating–relative unreflexivity/relative reflexivity—ontological-
contiguity of overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as–panintelligibility/pan-reflexivity –(existentially–imbued-and-
educing–epistemic–)

hermeneutically/textually/reprojectingly/supererogatingly/zeroin-
gly/re-acutely, –{decompulsing}–delinearity–for-cogency> epistemic
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation,–as–herein-
specifiedly-relevant-to–human-subpotency) with regards to ‘varying
psychologism–epistemic–acutisation—difficulty <for, residualising–
{decompulsing}–delinearity–for-cogency> magnitudes of–
experientiality/experiment/scales—as-to-successively-profound-

preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of–

meaningfulness-and-teleology of prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
'notional-firstnaturedness-formativeness<as-to-eventualising—inkling-
drive—or—seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective—ontological-
normacy/postconvergence>—existentialism-form-factor', and this then
explains the defective ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc. of all—presencing—absolutising-
identitive-constitutedness as
preconverging/postconverging—de-
mentatively/structurally/paradigmatically (as to
de-mentation)
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) of mental-aestheticisation
induced level of human notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation—of-mentally-
aestheticised—postconverging/dialectical-thinking—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/intelligibilitysettingup/measuringins-
trumenting—for—conceptualisation
for
aposteriorising/logicising/deriving/intelligising/measuring of
‘meaningfulness-and-teleology' in existence and thereof the
preconverging epistemic—projective-equalisation social dynamics of the
derived temporal manifestations of postlogism and
ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation in situations as to social-stake-
contention-or-confliction

ontological-contiguity ~of-the-human-institutionalisation-process (as of
its
epistemictotalising/circumscribing/delineating ~implicated_attendant—
ontological-contiguity ~<amplituding/formative—
existentialising/contextualising/textualising _intelligibility/epistemicity/re
flexivity—contiguity—<imbued—notional~cogency>’
<foregrounning__entailment—<in-succession-of—profound-
supererogation >—(postconverging—narrowing-down—sublimation—as-to—
existence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation ’—in-reflecting—
’immanent—relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’;—as-operative-notional~ deprocrypticism) in elucidating
relative-unreflexivity/relative-reflexivity—ontological-contiguity ’<as—
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional—projective-perspective’>’), speaks of overall philosophical depth
of contemplation as to ‘coherence/contiguity-of-superseding—oneeness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so—
construed-as-the-enabler-of-insight—or-intuition—or-foresight—as-of—
contiguity of knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—\textless in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-
‘prospectively–implicated_attendant–ontological-contiguity ’~educated–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional~cogency’}—confaladedness—\textless in-{preconverging-ment_by}_postconverging entailment
\textgreater ··\textgreater so-
construed as of difference-confaladedness\textsuperscript{1}/as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> as-veridical-epistemicity-relativism-determinism or
protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
relative-unreflexivity/relative-reflexivity—ontological-contiguity/~of-the-
human-institutionalisation-process,-so-construed-as-singularisation<as-
to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-
determinism’, thus providing a ‘seeding-level of philosophical
‘meaningfulness-and-teleology’ that overcomes human-subpotency
emotional-involvement and institutional \textless preconverging~’motif-and-
apriorising/axiomatising/referencing ‘–entailing>–existentialising—
enframing/imprintedness—(as-to_ historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition)’, and can enable the social
domain to truly attain the same ontological-depth of operant construal of
existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression as is sought in the natural sciences, given that the
apriorising/axiomatising/referencing-{of ‘prospectively–


(arture-as-ontology>) implications of 'human dimensionality-of—sublimating—(<amplituding/formative>—supererogatory—de—mentativeness/epistemic-growth-or-conflatedness/—transvalutative—rationalising/transepistemicity/anamnestic-residuality/s

equalisation) ontological-faith-notion-or-ontological-fideism—imbued—underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existentia

reality — reasoning-through/messianic—reasoning in eliciting the apriorising/axiomatising/referencing possibility for prospective constructiveness—of-ontological-performance</inclu

<including-virtue-as-ontology>/morality/ethics/justice/etc. as construction-of-the-Self and 'human—amplituding/formative> wooden—

ontological-good-faith/authenticity—(as-to-the-nondiscrete/contiguous/coherence-ontological-normalcy/postconvergence-epistemic-perspective-of-notional—
contiguity/epistemic-contiguity -reflecting-relative
unreflexivity(relative-reflexivity)-ontological-contiguity ~in-
postconverging-nonextricatory-existential-preempting-of-existential-
unthought-as-of- <amplituding/formative-epistemicity> growth-or-
conflatedness /transvalative-
optological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming-<seeding/incipient–profound-
~postconverging–supererogation -,as-mentally-aestheticised–postconverging/dialectical-
deamentating/structuring/paradigming arbitriness/waywardness–‘imbued-psychologism’–of-
ng/paradigming apriorising/axiomatising/referencing-{as-postconverging-or-dialectical-
thinking } prospectively reflecting existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–
profound-supererogation
ontologically-ontologically-hegemonising-
hegemonising-narrative/narrativity/notional–depocrypticism-narrative/totalitative-
narrative/aspiring-or-‘hegemonising-intemporal-as-ontological-narrative-
tity/notional–depr metaphoricity /-as-of-ontological-aesthetic-tracing<-perspective-
ocrypticism-onological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
narrative/totalitativ determinism >{(ontologically-driven construal as of correspondingly
profound supposedly coherent ontological-commitment <implied—self-
‘hegemonising-assuredness-of-ontological-good-faith/authenticity ~postconverging—
intemporal-as-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>
ontological-narrative-metaphoricity -as-of-ontological-

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

enabling for critical prospective metaphoricity ontological-veracity

implications as of prospective relative-ontological-completeness given

the absolute primacy of existence-potency sublimating-nascence,-
disclosed-from-prospective-epistemic-digression over human-subpotency

as of <amplituding/formative-epistemicity> causality as-to-projective-
totalitative-implications-of-prospective nonpresencing-for-
explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity

ontological-performance-<including-virtue-as-
<br>onto
<br>
<br>bility of human meaningfulness-and-
<br>teleology by its epistemic-veracity of conception-and articulation

reflection of ‘existence/intrinsic-reality/ontological-veridicality as the
absolute a-priori of conceptualisation going by its ecstatic singularity’ and
so-construed as epistemic-veracity of human meaningfulness-and-
teleology as of human supposedly coherent ontological-commitment

<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-

self-assuredness-of-ontological-good-
faith/authenticity\footnote{~postconverging–dementating/structuring/paradigming\footnote{as-being-as-of-existential-reality} with respect to its social-stake-contention-or-confliction;\footnote{with meaningfulness-and-teleology\footnote{construed epistemically in reflecting the human subject ‘level of relative-ontological-incompleteness’ /relative-ontological-completeness’}}}


\footnote{}}
unlimitedness/existence sublimating nascence as so-underlied by human institutional-cumulation/institutional-recomposure-(as-to-

historiality/ontological-eventfulness /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 <de-mentation-(supererogatory–ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics)>

thus ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. as herein construed (as from

nonpresencing-<perspective–ontological-normalcy/postconvergence>)

is rather all about evaluating/assessing human "meaningfulness-and-teleology" while notionally accruing the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-

knowledge-developing}-and-empowering> implications as to relative-ontological-incompleteness /relative-ontological-completeness

aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-

referencing,-in-perspective–ontological-normalcy/postconvergence>, so-

reflected as of human ‘referencing/registering/decisioning of shallow-supererogation’—to—profound-supererogation’ conception of social-stake-contention-or-confliction’, and in this regards just as say medicine
in the understanding of the body for preconverging/postconverging—redemmentating/restructuring/reparadigming the possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity’—as-preconverging/postconverging—redemmentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging—‘motif-and-apriorising/axiomatising/referencing—entailing’—existentialising—framing/imprinting—(as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism—determinism’>) likewise the articulation of human ontological—performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. (as to relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—registering/decisioning—as—self-becoming/self-conflicatedness/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’<reifying{as-to-knowledge-developing—and—empowering}’ but speaks to
ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. in adopting prospective depocrypticism—or—preempting—disjointedness-as-of-reference-of-thought

<postconverging~'motif-and-apriorising/axiomatising/referencing'~entailing>~existentialising—framing/imprinting-(as-to-prospective—historiality/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>/morality/ethics/justice/etc. arise as to the epistemic-projection perspective of relative profound-supererogation

96 is ‘not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness<in-perspective—epistemic-abnormalcy/preconvergence>’ but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /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)
panintelligibility/panreflexivity (and specifically with regards to human-subpotency panintelligibility/panreflexivity—effusing/ecstatic—inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity (existentially—imbued-and-educing—

<epistemic>

subjecting ‘educed unlimitedness/existence sublimating nascence’ to 
limitedness/human subpotency’ requiring ‘projective-insights’/’epistemic-
projection-in-conflatedness’ as to human limited-mentation-capacity-
deepening—as subjecting limitedness/human subpotency to ‘educed-
unlimitedness/existence sublimating–nascence’) that underlies the 
notion of human ‘de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-
dialectics) as factoring in the implications of human limited-mentation-
capacity—as subjecting ‘educed unlimitedness/existence sublimating–
nascence’ to limitedness/human subpotency as to epistemic-
abnormalcy/preconvergence\(\) and ontological-normalcy/postconvergence 
epistemic-projection perspectives reflected respectively as of 
preconverging-or-dementing\(\)–apriorising-psychologism and 
postconverging-or-dialectical-thinking –apriorising-psychologism);¶ 
panintelligibility/panreflectivity is so-underlied as to teleology\(\) implied 
‘phenomenal/manifest conceptivity/epistemic-reflectivity/epistemicity-
relativism-determinism\(\)–reifying{as-to-knowledge-developing}–and-
empowering\(\) in existence as ontological’, and with overall 
panintelligibility/panreflectivity–effusing/ecstatic–inlining reflected as of 
the ‘full-potency of existence as epistemically integrative of 
phenomenal/manifest–subpotencies-(in-transitive-conflatedness – 
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) as 
the whole in relative-unreflectivity/relative-reflectivity–ontological-
contiguity’ or integrality’, and with panintelligibility/panreflectivity 
conception as herein articulated speaking to the more profound-and-
dynamic existential – disontologising/re-ontologising – aporeticism – construal of difference – epistemically
hermeneutically/textually/reprojectingly/supererogatingly/zeroin
re-acutingly, delineaity–for-cogency-educing sublimation
over-desublimation so-construed beyond the successive Heideggerian
ontological-difference conception knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism–<in–
prospective psychologismic–apriorising/axiomatising/referencing–{of–
‘prospectively–implicated–attendant–ontological–contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency>’}–conflicatedness \
–
in–{preconverging–ment–by}–postconverging entailment> (of shallow
epistemicity insight) and the Derridean différance conception knowledge-
<in-prospective psychologismic–apriorising/axiomatising/referencing–
{of–‘prospectively–implicated–attendant–ontological–contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional~cogency>’}–conflicatedness \
in–{preconverging–ment–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-
<in-prospective psychologismic–apriorising/axiomatising/referencing–

knowledge-developing-and-empowering> 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/relative-unreflexivity/relative-reflexivity—ontological-
contiguity’/integrality of their variously implied
intelligibilities/teleologies construed as from ‘existence projected
perspective singularisation-<as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism backdrop’
rather so-reflected by ‘superseding nonreductionist ontologically-
contiguous–epistemicity of the underlying overall
panintelligibility/panreflexivity—effusing/ecstatic–inlining of existence’,
implying that the atom is not construable-as-existentially-incongruous with
the cell which is not construable-as-existentially-incongruous with the
social or for that matter all phenomenal/manifest–subpotencies-(in-
transitive-conflatedness –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/panreflexivity—effusing/ecstatic–inlining of existence’),
such that actually ‘all phenomenal/manifest–subpotencies-(in-transitive-
conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are rather of reductionist
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence\textsuperscript{35} conception’ (with the underlying nonreduction being of overall panintelligibility/panreflexivity—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility/panreflexivity—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation-<as-to-the-non-disjointedness/entailment-of-prospective- non-presencing> projected epistemically-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which <amplituding/formative–epistemicity>-totalising–thrownness-in-existence\textsuperscript{35} conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> adopts a projective-insights as of difference–conflatedness\textsuperscript{13} for sublimation-over-desublimation’), such that panintelligibility/panreflexivity also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall–ecstatic-existence-supervening-conflatedness\textsuperscript{13} conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘<amplituding/formative–epistemicity>-totalising–thrownness-in-existence\textsuperscript{35} conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>’ of say the conceptualisation of atomicity, cellularity or social-aggregation
knowledge-developing]-and-empowering>’, and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in apriorising/axiomatising/referencing-[of-
‘prospectively implicated attendant ontological-contiguity ‘-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness[1]\-
in-[preconverging-ment by]–postconverging entailment of the various
phenomenal/manifest-subpotencies-[in-transitive-conflatedness =
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) so-
contrued as from human ‘relative-ontological-incompleteness’/relative-
ontological-completeness’

[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—metaphoricity”–as-
preconverging/postconverging–re-de-
mentating/restructuring/reparadigming–psychologism”\5\) the projective-
insights about ‘superseding nonreductionist ontologically-contiguous–
epistemicity of the underlying overall panintelligibility/panreflectivity—
effusing/ecstatic–inlining of existence’, and in fact existential-
<disontologising/re-ontologising–aporeticism> supererogation\6 as to
<amplituding/formative–epistemicity>-totalising–thrownness-in-
existence\5 conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism-<reifying[as-to-knowledge-developing]-and-empowering>’

is always about driving towards ‘nonreductionist epistemic-reflexive conflating-construal of existential—disontologising/re-ontologising—aporeticism—phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation <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—<reifying{as-to-knowledge-developing}-and-empowering> constituting-construal of existential—disontologising/re-ontologising—aporeticism—phenomenality/manifestation as to human epistemic—abnormalcy/preconvergence’ perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in-many-ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’ implicit the reality of the <amplituding-formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—relative-unreflexivity/relative-reflexivity—ontological-contiguity7 of the social and socio-psychological epistemic-conception phenomenal/manifest—subpotencies—in-transitive-conflatedness <reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence> (as to their implied sublimating existence’s necessitating implications and
\{decompulsing\} delinearity—for-cogency—magnitudes(of-experientiality/experiment) with
\{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>\}
epistemicity as to ontological-performance<including-virtue-as-ontology>)
perversion-and-derived-perversion-of—reference-of-thoughts<as-
preconvergingly-apriorising/axiomatising/referencing-in-
\[^{74}\]perversion-of-
nonconviction/madeupness/bottomlining-as-to-shallow—

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prospective psychologismic–apriorising/axiomatising/referencing–of–
prospectively–implicated–attendant–ontological–contiguity—~educed–
in–{preconverging–ment–by}–postconverging–entailment> generation as
to existence—as-sublimating-withdrawal/unenframing/re-ontologising–
elicited–from–prospective–profound–supererogation—given that the
underpinning–suprasocial–construct of meaningfulness–and–teleology
as reflected in any social–setup institutionally is rather a
’secondnatured/habituated institutionalisation construct as from
deferential–formalisation–transference as to presencing–absolutising–
identitive–constitutedness social–vestedness/normativity<discretely–
implied–functionalism>’ rather arising from the ‘untenable existentially–
<disontologising/re–ontologising–aporeticism> constraining
conceptivity/epistemic–reflexivity/epistemicity–relativism–determinism–
<reifying{as–to–knowledge–developing}–and–empowering> imbued
theoretical/conceptual/operant implications sublimating–over–
desublimating implications of existence–potency~sublimating–
nascence,–disclosed–from–prospective–epistemic–digression induced
metaphoricity as of dimensionality–of–sublimating
(<ampliuding/formative>supererogatory–de–mentativeness/epistemic–
growth–or–conflatedness /transvaluative–
rationalisng/transepistemicity/anamnestic–residuality/sprit–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–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising->’, and thus reflecting the ontological-veracity that any such underpinning–suprasocial-construct is not the inherently relevant basis for prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-
prospective.psychologismic–apriorising/axiomatising/referencing-{of-
‘prospectively–implicated_attendant–ontological-contiguity ‘–educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness →
in {preconverging-ment–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-
potency ‘—sublimating–nascence,–disclosed-from-prospective-epistemic-
digression’ so-induced metaphoricity as of supposedly coherent human
ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>
and so validated as of <amplituding/formative-
epistemicity> causality ‘—as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity with respect to
‘adhering to existence-potency’-sublimating-nascence-disclosed-from-prospective-epistemic-digression implications’ in order for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology\textsuperscript{99} to arise;\textsuperscript{¶} as the fact is underpinning-suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology\textsuperscript{99} 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 meaningfulness-and-teleology\textsuperscript{99} that then induced its social adoption later on as of social-stakecontention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning–suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinsgruntmenting as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in wooden-language imbeded–averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignoreablevoid’–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-potency\textsuperscript{37}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness\textsuperscript{37} framework

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins

trumenting —for—conceptualisation as opened-construct-of—

meaningfulness-and-teleology ’ 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-completeness\textsuperscript{37}—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor, -in-overcoming—‘notional—collateralising—

beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to—

existence-potency ~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression to supersede human temporality\textsuperscript{37}/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⟩) 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> causality —as-to-projective-
totalitative—implications-of-prospective— nonpresencing.—for—

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explicating relative unreflexivity/relative reflexivity—ontological-contiguity that any given suprasocial framework is inherently of 'epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/superaugatory—de-mentativity' as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <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 ⟩ for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation—ununiversalisation with regards to prospective universalisation, universalisation—non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism—procrypticism with regards to notional—deprocrypticism as in all such cases the suprasocial and <amplituding/formative> 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 ⟩ inclination is in an <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘as of its ‘shiftiness-of-the-Self’ whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness—as—epistemic-totality—dereification-in-
dissingularisation-as-to-the-disjointedness/ment-of-presencing
absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism, and this is exactly what renders all such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ involving the ‘displacement/decentering-of-the-human-subject induced as of ‘de-mentation’ (supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics’) as to the fact that it is more critically a ‘matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘reference-of-thought as of the ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-
the-human-institutionalisation-process’ (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating |
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective nonpresencing> -as-veridical-epistemicity-relativism
determinism ’ explaining why all prior registry-worldviews/dimensions

sense-of-progress is foiled since such sense-of-progress is wrongly ever
along the same line of reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation so-construed as
pseudo-edginess/pseudo-incisiveness whereas in effect progress rather
occurs by the ‘unshackling of any such reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation towards better-and-better existential <disontologising/re-
ontologising aporeticism> reflection of the underlying parrhesiastic
seeding-promise-of-human-subpotency-ontological-performance

<including-virtue-as-ontology>-correspondence-with-the-full-potency-
of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’
speaking rather to their relative-ontological-incompleteness

of

reference-of-thought/psyche that has to be ‘addressed psychoanalytically
before engaging in prospective knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism</in>

prospective psychologismic apriorising/axiomatising/referencing-{of-
‘prospectively~implicated_attendant-ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re-
flexivity–contiguity-{imbued–notional~cogency}’ }—conflatedness –
in {preconverging-ment_by} postconverging-entailment’`

postlogic backtracking<-iterative-looping-‘set-of-dereifying-hollow-
narratives-and-acts’> with ‘successive-shifting-of-the-narratives-and-

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<iterative-looping-acts-foci'-construed-as-'deception-of-successively-shifting-or-
set-of-dereifying-hollow-narratives-and-acts’>(construed-as-of-slanted-
unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-
thought'-for-the-perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >;¶ and-so-to-avoid-wrongly-validating-
the-apriorising-reference-of-thought/apriorising-registry—elements-
(psychologismic-subliminality-of-individuation—
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-
stature, presumptuousness-or-arrogation, assumptions, value-reference
and teleology }-as-veridical-and-then-wrongly-implying-engaging-
within-logical-processing-or-logical-implicitation—supposedly-
apriorising-inconviction-as-to-profound-supererogation )

postlogism77-as- postlogism-as-psychopathy-as-of-'attendant-intradimensional’-
psychopathy-as-of-
preconverging/dementing”’—apriorising-psychologism

‘attendant-
intradimensional’-
apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-
preconverging/dem

undermining-the-'attendant-intradimensional–ontologising’-<as-to-
enting”’—
attendant-intradimensional–apriorising/axiomatising/referencing–
apriorising-
imbued-<contextualising/existentialising–attendant–ontological-
psychologism= contiguity >-educing—self-referencing-syncretising-forward-facing–
(<decontextualising supposed–postconverging/dialectical-thinking —apriorising-
ng/de-
psychologism}>)-as-so-reflecting-the-’<decontextualising/de-
existentialising~of-
attendant-
apriorising/axiomatising/referencing>-induced-disontologising’-as-
intradimensional–
failing-dispensing-with-immediacy-for-relative-ontological-
apriorising/axiomatising/referencing>-induced-disontologising’-
-imbued-
‘<decontextualising/de-existentialising~of-attendant-intradimensional–
disontologising’-, while-susceptible-to-be-wrongly-construed-as-of-‘intradimensional-
undermining-the-
‘attendant-
adulthood-psychoathy-‘<decontextualising/de-existentialising~of-
intradimensional–
ontologising’<-as-
induced-disontologising’-{due-to-adulthood-psychoathy–
to-attendant-
maturity/indirectness/spatialisation/credulity/craftiness}-and-as-the-
intradimensional–
apriorising/axiomatising/referencing–
protracted-individuations-of-conscious-or-unconscious-manifestations-
imbed-
intradimensional–apriorising/axiomatising/referencing>-induced-
<contextualising/existentialising~attendant–ontological-contiguity
<contextualising/existentialising~attendant–ontological-contiguity >–
manifestations of postlogism and conjugated-postlogism construed as
postlogism-as-of- compulsing–nonconviction/madeupness/bottomlining
<contextualising/existentialising~attendant–ontological-contiguity >;
and so-specifically reflecting overall social
continuing–attendant–ontological–
contiguity >;
<decontextualising/de-existentialising~of-attendant-intradimensional–
educing—self-
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
referencing-
“attendant-intradimensional–ontologising’–imbued-
syncretising forward
<contextualising/existentialising~attendant–ontological-contiguity >;”
in shallow-supererogation <-as-to-disontologising-perverted-outcome-
presencing or presencing / metaphysics-of-presence } (implicated- 'nondescript/ignorable-

subpotency then the human epistemic-projection of "meaningfulness-and-teleology" will fully grasp existence/ontological-veracity as so implied as from the prospective deprocrypticism—or—preempting—disjointedness—as-of- reference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricically reflected by the prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,—ontological-commitment

<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-
reality>), and effective human ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human limited-mentation-capacity—as-subjecting—'educed—unlimitedness/existence—sublimating—nascence—to—limitedness/human-subpotency can thus be construed-and-assessed as from the so-defining notional—deprocrypticism perspective in reflecting the successive defining postconverging—aporeticism—overcoming/unovercoming of the varying apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity —'educed—existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—ontologically-deficient human epistemic-projection of "meaningfulness-and-teleology" (underlined by the <cumulating/recomposuring—attendant—ontological-contiguity >—successive registry-worldviews/dimensions given
presencing—absolutising-identitive-constitutedness in want of dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)) as of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process

with presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> of human meaningfulness-and-teleology of the successive registry-worldviews/dimensions as poorly amenable to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (so-arising as to 'human-subpotency non-scalarity/beholdinging~-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> of ontological-performance~<including-virtue-as-ontology>/morality/ethics/justice/etc. as undermining prospective ontological-veracity' so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence construed as of incrementalism-in-relative-ontological-incompleteness —enframed/disontologising~conceptualisation epistemic projection, in contrast to the scalability/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of non-presencing<perspective–ontological-normalcy/postconvergence>’); with the
sublimation of human \"meaningfulness-and-teleology\", and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a \"presencing—absolutising-identitive-constitutedness\", \"supposed human-subpotency abstract self-determinative ontological-performance\", \"including-virtue-as-ontology\>/morality/ethics/justice/etc. capacity as to the full-potency of existence\’ whereas in reality \‘human instigated \‘meaningfulness-and-teleology\' ontological-performance\'>\"including-virtue-as-ontology\>/morality/ethics/justice/etc. 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-threshold\’ imbued secondnaturing\’ when it comes to social-stake-contention-or-confliction; and as from the overall human aestheticisation–and–aestheticisation-towards-ontology\'<elicited–idiomatisation> existentialising–frame-of-entailment–of–motif and apriorising/axiomatising/referencing of ontological-performance\’\"including-virtue-as-ontology\>, \‘presencing—absolutising-identitive-constitutedness\’ as of social-vestedness/normativity\’\"discretely-implied-functionalism\’ thus speaks of human-subpotency beholding-becoming—distortiveoriginariness/distortive-origination—as-to-
historicity-tracing—hindered-mental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness 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-historiality/ontological-eventfulness/ontological-aesthetic-tracing—disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of’ nonpresencing—perspective—ontological-normalcy/postconvergence’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive preconverging/postconverging—dementative/structural/paradigmatic presencing—absolutising-identitive-constitutedness—apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness’ preconverging/dementing—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence—sublimating—nascence’—to-limitedness/human-subpotency implies that the <amplituding/formative—epistemicity> totalising construal is relatively
deficient as of its epistemic constitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-teleology (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking’—apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity—as subjecting ‘educed Unlimitedness/existence sublimating—nascence’ to limitedness/human subpotency ontologically deficient/disjointed amplituding/formative–epistemicity totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from nonpresencing-<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying{as-to-knowledge-developing}-and-empowering> 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 of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—

absolutising-identitive-constitutedness\(^{14}\) rather construed herein as from \\
nonpresencing-<perspective–ontological-normalcy/postconvergence>’

to imply the ontological-veracity of ’presencing—absolutising-identitive-
constitutedness\(^{14}\) ‘is not present to itself’ but rather to its prospective 
relative-ontological-completeness perspective and so in ‘contrast to the 
epistemic-conception of such a notion like presentism’ (lacking such
\(<\text{amplituding-formative–epistemicity}>\) totalising conception backdrop as 
of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology underlied totalisingly-entailing by the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity\(^{7}\)~of-the-human-
institutionalisation-process\(^{8}\) implied epistemic-confinedness\(^{13}\) 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 constituively 
absolutised in its present epistemic-abnormalcy/preconvergence\(^{14}\)’ thus 
missing to reflect the overall existential~disontologising/re-ontologising—
aporeticism> becoming/confinedness\(^{13}\)/formative–supererogating (and so 
‘epistemic-reflexively as of human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-
unlimitedness/existence-sublimating–nascence’

\(<\text{amplituding-formative–epistemicity}>\)totalisingly~as-to-existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective–profound-supererogation\(^{13}\)’)

that
preconverging/postconverging–de-
mentatively/structurally/paradigmatically veridically reflects the
successive registry-worldviews/dimensions given `presencing—
absolutising-identitive-constitutedness' (with this `overall existential-
<disontologising/re-ontologising—aporeticism>
becoming/conflatedness/`formative–supererogating backdrop for
countourising `presencing—absolutising-identitive-constitutedness',
rather construed as of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology underlied totalisingly-entailing by the
overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity~of-the-human-institutionalisation-process implied
epistemic-conflatedness as of projective/reprojective—aestheticising-re-
emotif—and–re-apriorising/re-axiomatising/re-referencing and `so-
undergirded by human dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation⟩ as of the operative human mental-devising-representation
`de-mentation~(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics)
postconverging/dialectical-thinking—apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
`meaningfulness-and-teleology ontological-performance →<including—
existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing

prospective-
apriorising/axiomatising/referencing–superseding-logical-
i basis-of–dialogical-equivalence<as-to–
tising/referencing–psychologismic–apriorising/axiomatising/referencing–of–'prospectively–
superseding–implicitied_attendant–ontological-contiguity '–educated–
logical-basis–existentialising/contextualising/textualising ‘interligibility/epistemicity/re-
of–dialogical–flexivity–contiguity<imbued–notional~cogency’ }—conflatedness –
equivalence<as–
in{preconverging-ment–by–}–postconverging-entailment,-in-self–
to–becoming/self-conflatedness /formative–supererogating>, so-construed

psychologismic–apriorising/axiomatising/referencing–of–‘prospectively–
{of–
‘prospectively–implicitied_attendant–ontological-contiguity ‘–educated–
implicitied_attendant–ontological-contiguity ‘–educated–
nt–ontological–flexivity–contiguity<imbued–notional~cogency’ }—conflatedness –
contiguity ‘–educated–becoming/self-conflatedness /formative–supererogating> arising-only–
ed–after-secondnaturing/education-to-prospective-transcendence-and-

existentialising/contextualising/textualising ‘interligibility/epistemicity/reflexivity–
contiguity
<imbued–notional~cogency>

conflatedness -in-
{preconverging-
ment–by}

postconverging-
entailment,-in-self-
becoming/self-
conflatedness /for

ative–
supererogating>81

prior-
prior-apriorising/axiomatising/referencing–superseded-logical-basis-

prior-apriorising/axiomatising/referencing–superseded-logical-basis-
apriorising/axiomatising/referencing–superseded-logical-basis-

psychologismic–apriorising/axiomatising/referencing-{of-'prospectively–
superseded-
implicated_attendant-ontological-contiguity '~educed–
logical-basis-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re

flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness |

equivalence-<as-
in-{preconverging-ment-by} postconverging-entailment,-in-self-
to-
becoming/self-conflatedness /formative–supererogating>, so-construed

psychologismic–apriorising/axiomatising/referencing-{of-'prospectively–
superseded-
implicated_attendant-ontological-contiguity '~educed–
logical-basis-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re

flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness |

equivalence-<as-
in-{preconverging-ment-by} postconverging-entailment,-in-self-
to-
becoming/self-conflatedness /formative–supererogating>, so-construed

psychologismic–apriorising/axiomatising/referencing-{of-'prospectively–
superseded-
implicated_attendant-ontological-contiguity '~educed–
logical-basis-
existentialising/contextualising/textualising_'intelligibility/epistemicity/re

flexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness |

equivalence-<as-
in-{preconverging-ment-by} postconverging-entailment,-in-self-
to-
becoming/self-conflatedness /formative–supererogating>, so-construed

psychologismic–apriorising/axiomatising/referencing-{of-'prospectively–
prospectively-implicited-attended-ontological-contiguity-ed-
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-
<imbued-
notional-cogency>-
reference-of-thought

reference/ontological-reference/contending-reference/registry-worldview

reflected-as-of-soundness-or-ontological-good-faith/authenticity-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 \textsuperscript{56}meaningfulness-and-teleology’;

the reference-of-
thought speaks to ‘referencing of \textsuperscript{56}meaningfulness-and-teleology’ and
reference herein is underlined by both reference-of-thought (so-construed
as human

amplituding/formative-
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human \textsuperscript{56}meaningfulness-and-

teleology as to the projected apriorising/axiomatising/referencing–
psychologism) and reference-of-thought- devolving (so-construed as to
human becoming existential-instantiations effective delineating of human

\textsuperscript{56}meaningfulness-and-teleology anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of
\textsuperscript{56}meaningfulness-and-teleology and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of \textsuperscript{56}meaningfulness-

and-teleology, with reference herein thus implying ‘relative-ontological-
incompleteness /relative-ontological-completeness

(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—metaphoricity\textsuperscript{17}—as-preconverging/postconverging–redef-mentating/restructuring/reparadigming–psychologism\textsuperscript{19} as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’\textsuperscript{53}

(and this conception of reference differs from a\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{15} perspective of reference ‘of referencing existence in absolute identitive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’\textsuperscript{53}

underlined by its dimensionality-of-sublimating

\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle associated with the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process\textsuperscript{63} as to its difference-conflatedness\textsuperscript{13}–as-to-totalitative-reification-in-singularisation\textsuperscript{13} as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing\textsuperscript{72}–as-veridical-epistemicity-relativism–determinism and so with regards to ‘the-very-same overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’\textsuperscript{96} so-reflected as from originariness/origination\textsuperscript{95}–so-construed-as-to-ontological–
normalcy/postconvergence-perspective-scalarising-construal-of-existence)

reference-of-thought-devolving-teleological-de-
mentating/structuring/paradigming–of–meaningfulness-and-teleology⁹⁹

devolving

registry-worldview’s/dimension’s-uninstitutionalised-threshold⁰⁰–defect-
worldview’s/dime <as-Being-or-ontological-or-existential–defect>–with-regards-to-
uninstitutionalised-
registry-worldview’s/dimension’s-given-preconverging/postconverging–
de-mentative/structural/paradigmatic-denaturing⁰¹–of-ontologically-
veridical–meaningfulness-and-teleology⁴–as-to-its-given–⁵–reference-
deffect–as-Being-or-ontological-or-existential–defect–as-defined-
placeholder-setup/mental-devising–
representation/mentation/consciousness-awareness-teleology⁹⁹

reification⁸⁶ reification is teleologically reflected as of notional–singularisation–<as-
to-the-nondisjointedness/entailment-of-prospective–nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-
determinism in construing ontologically-veridical–meaningfulness-and-
teleology⁹⁹, as reification arises as of the preconverging/postconverging–
de-mentative/structural/paradigmatic–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating–relative-
unreflexivity/relative-reflexivity–ontological-contiguity as to
ontological-faith-notion-or-ontological-fideism–imbued–
epistemicity>totalising/circumscribing/delineating "meaningfulness-and-teleology"^9^ purview to the prospective relative-ontological-completeness^7^ as of human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to "educed-unlimitedness/existence-sublimating–nascence"^3^

relative-ontological-completeness^87^ prospective antiakrasiatic–relative-ontological-completeness as to ontological-normalcy/postconvergence

relative-ontological-incompleteness^88^ prior akrasiatic–relative-ontological-incompleteness as to prior ontological-presencing—absolutising-identitive-constitutedness^3^


(relative-ontological-completeness^4^/r self-becoming/self-conflatedness /formative–supererogating

normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity^7^—as-preconverging/postconverging–reden-mentating/restructuring/reparadigming—psychologism’ reflect

reference-of-thought-construed-ontological-veridicality-as-so-}

determined-by ‘implicated_attendant–ontological-contiguity’ "educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
supererogating- flexibility–contiguity–<imbued–notional–cogency>\textsuperscript{,} –<reifying-or–
\textsuperscript{projective/reprojec–
elucidating-of-prospective-relative-ontological-completeness\textsuperscript{–of–
pective–}
reference-of-thought– devolving-as-of-instantiative-context> and
aestheticising-re–
speaks to the fundamental
motif–and–re–
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/re–
apriorising/axiomatising/referencing/intelligibility(setting up/measuring in)
axiomatising/re–
trumenting–for–conceptualisation \textsuperscript{“meaningfulness-and-teleology”}
referencing–in–
implications as to human limited-mentation-capacity-deepening—as–
perspective–
subjecting-limitedness/human-subpotency-to–‘educed–
ontological–
unlimitedness/existence-sublimating–nascence\textsuperscript{“3”} (so poorly recognised as
normalcy/postconv–
from \textsuperscript{“2”} presencing–absolutising-identitive-constitutedness\textsuperscript{“4”} perspective
ergence–} as to that by elaboration-as-to-mere–
human-and-soc–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–
expertising/anticipations–
outside–‘prospectively–implied_attendant–ontological–
contiguity–’–educed–
metaphoricity\textsuperscript{“7”}–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re–
flexivity–contiguity–<imbued–notional–cogency>\textsuperscript{,} develop an
preconverging/post–
ontologically-flawed overall absolutising epistemic–
converging–rede–
abnormalcy/preconvergence\textsuperscript{“11”} perspective of construal of existence, by so–
mentating/restruct–
projecting of an ‘underlying absolute intelligibility framework’ that
uring/reparadigm–
supposedly supersedes existence—as-the-absolute-a-priori-of–
g–psychologism\textsuperscript{“89”} conceptualisation–and–existence—as-sublimating–
withdrawal/unframing/re-ontologising, elicited-from-prospective–
profound-supererogation –<as-to-perspective–ontological–
normalcy/postconvergence-implied–‘prospective-aporeticism–
overcoming/unovercoming’), with the consequence that such an ontologically-deficient prior knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prior_psychologismic-apriorising/axiomatising/referencing—{of-‘prior–
implied_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity—<imbued—notional—cogency>’ }—constitutedness —
in—preconverging-entailment> framework goes on to analyse more profound thought (that is not making the same mistake) as supposedly ontologically-flawed as of its 79 presencing—absolutising-identitive-constitutedness 14 instigated paradoxical criticism of relativity, failing to factor in that ‘existence is not of prospective apriorising/axiomatising/referencing—sublimating-reflexivity—
beholdening to human-subpotency’ as to when the human projects any supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting—for—conceptualisation which needs to be validated as to existence—as—sublimating-withdrawal/unenframing/re-ontologising,
elicited-from—prospective—profound—supererogation 90, and thusly the conception of relative-ontological-completeness 87 speaks rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions 85 reference-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 psychologismic–epistemic-acutisation–difficulty <for, residualising–
\[\text{decompulsing}\] delimnarity~for cogency> magnitudes\[^{of\text{-}\text{experientiality/experiment}}\] as from 'recurrent-utter-uninstitutionalisation to prospective
"deprocrypticism/preempting—disjointedness-as-of-' reference-of-thought'

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting ~for~conceptualisation with regards to the overall relative unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process\[^{of\text{-}\text{the\text{-}\text{human\text{-}\text{human}}}}\] whereas the 'presencing—absolutising-identitive-constitutedness\[^{44}\] perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning \[^{as\text{-}\text{devoid-of-'prospectively-implicated\text{-}attendant\text{-}}}\] ontological-contiguity ~educed~ existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity<imbued–notional–cogency> ~s–reifying-or- elucidating-of- 'prospective-relative-ontological-completeness \[^{so\text{-}}\] rather-enabled<by-a> nonpresencing-divulging-of-momentous- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected< 'epistemicity-relativism-determinism'>\[^{7}\] and isms–conceptualisations as to wrongly imply everything is of the same notional-contiguity/epistemic-contiguity ~<profound-supererogation ~of-mentally-aestheticised~postconverging/dialectical-thinking ~qualia-schema> (as
of undisambiguated relative-unreflexivity/relative-reflexivity—ontological-contiguity as to relative-ontological-incompleteness—of-apriorising/axiomatising/referencing and relative-ontological-completeness—of-apriorising/axiomatising/referencing thus inducing ‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/’avalage’) in absolute terms with respect to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness and relative-ontological-completeness apriorising/axiomatising/referencing—psychologisms, ‘will naively equate in absolution (manifesting a ‘relativity-accusation that such relative-ontological-completeness projective-insights about the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> —as-veridical-epistemicity-relativism-determinism is along the same lines with ancient-sophists non-universalising meaningfulness-and-teleology or it is just basically unintelligible’, and so since it wrongly operates on the basis that its presencing—absolutising-identitive-constitutedness perspective is supposedly of absolutely profound knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<in-prospective_psychologismic—apriorising/axiomatising/referencing—
{of—prospectively—implicated_attendant—ontological—
contiguity ' ~-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity~<imbued–notional–cogency>' }—conflatedness 

in {preconverging-ment by}–postconverging-entailment without

factoring the implications of human limited-mentation-capacity as

subjecting ' ~educed unlimitedness/existence sublimating nascence to
limitedness/human subpotency and human limited-mentation-capacity

deepening as subjecting limitedness/human subpotency to ' ~educed
unlimitedness/existence sublimating nascence'} ; ¶ and operantly

'relative-ontological-incompleteness' /relative-ontological-

completeness' {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—metaphoricity ' as-

preconverging/postconverging–rede-

mentating/restructuring/reparadigming–psychologism’ refers to

epistemic-veracity for knowledge-reification—gesturing-and-accounting—
of-epistemic–phenomenalism'<in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-

'prospectively-implicated_attendant–ontological-contiguity ~-educed-

existentialising/contextualising/textualising 'intelligibility/epistemicity/ref-

flexivity–contiguity~<imbued–notional–cogency>' }—conflatedness 

in {preconverging-ment by}–postconverging-entailment>/ontological-
impertinence and flawed approach of 'atomising/taking-to-pieces
apriorising/axiomatising/referencing {of 'prospectively-
implied_attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity-contiguity-{<imbued-notional-cogency> }—constitutedness -
in {preconverging entailment conception as knowledge-
reification—gesturing-and-accounting—of-epistemic—phenomenalism-
<in-prospective_psychologismic—apriorising/axiomatising/referencing-
{of 'prospectively—implied_attendant—ontological-
contiguity '~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/re
flexivity—contiguity-<imbued—notional—cogency> }—confusedness -
in {preconverging ment by} postconverging entailment /ontological-
veracity'

re-originary—as—
unenframed/re-
ontologising/unbe
oldening/outlier-
conceptualisation
(imbued-postconverging/dialectical-thinking -
notional—deprocrypticism-prospective-sublimation)- (so-reflected as of
the ontological-normalcy/postconvergence epistemic projective-
(imbued-
postconverging/dia-
lectical-thinking -
‘projective-
insights’/‘epistemi
equality) )—underlying-the-imbued-human-subpotency—fatedness-of-
c-projection-in

hyperrealisation/hyperreal-transposition)’ as
trepidating/warping/precluding/occluding-as-to-notional-procrypticism
imbuendo teleological-inflections-(of-more-profound-nondisjointing-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) ‘respectively as its so-
shifty-defined apriorising-teleological-thresholding—as-teleological-

singularisation—‘epistemically-immanented’—as—of—internal—necessity—and-
<as—to—the—supererogation—acuity/perspicacity/astuteness/edginess/incisiveness—of-
nondisjointedness/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin-
entailment—of—trumenting—for—conceptualisation.’ as—of—apriorising-teleological-
prospective-wholeness/nested-congruence singularisation—<as—to—the—

nondisjointedness/entailment—of—prospective—nonpresencing> (operantly—construed—as—of—maximalising—recomposuring—for—relative—
ontological-completeness /preempting—disjointedness/as—internal-
coherencing).’ and thus singularisation—<as—to—the—
nondisjointedness/entailment—of—prospective— nonpresencing> is
construed as from prospective nonpresencing—<perspective—
or-dementing narratives—of-the- reference-of-thought—categorical
imperatives/axioms/registry-teleology ) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-/nonpresencing> is not
really meaning but rather metaphoricity —as-event —of-prospective-
intemporalparrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing —apriorising-psychologism temporal
underpinning—suprasocial-construct as to
<amplituding/formative> wooden-language (imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing narratives—of-the- reference-of-thought—categorical-
imperatives/axioms/registry-teleology ) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the preconverging/postconverging—dementative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins
trumenting implications of a God-of-plane type of assertion by a non-
positivism social-setup speaking of its deficient prior-temporal-
parrhesiastic-aestheticisation so-reflected-in-its-non-
positivismmathesis/motif/thrownness-disposition-that-is-not-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism social-setup operates a positivism/rational-empiricism
notional-deprocrypticism meaningfulness-and-teleology effectively rather implies metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our presencing—absolutising-identitive-constitutedness positivism procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag as of our apriorising-teleological-thresholding—as-teleological-framework/narrativeframework with the prospective metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation as notional-deprocrypticism meaningfulness-and-teleology)


flexivity–contiguity–<imbued–notional–cogency>‘–<reifying-or-
elucidating-of-prospective-relative-ontological-completeness–of-
reference-of-thought–devolving-as-of-existential-instantiative-context>
storied–storied-construct/ontologically-valid-narration–(as-of–ontologically-
construct/ontologic hegemonising-narrative ontological-performance <including-virtue-
ally-valid-narration as-ontology>’)

subknowledging94 subknowledging–(preconverging-or-dementing -as-if-of-ontologically-
veridical-sound-thought)

sublimation- sublimation-educing–epistemic–
educing–(epistemic–totalising) hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
totalising hermeneut acuating, {decompulsing} delinearity–for-cogency–as-to-possibilities-of-self-
textuality/reproj becoming-as-of–existential-interpretation/epistemicity-in-
ecting/supererogating apriorising/axiomatising/referencing-of-existence‘–so-construed-as-the-
preformulating/preframing/premeaningfulness-underlying-the-
acuting,–conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
{decompulsing} delinear <reifying{as-to-knowledge-developing}–and-empowering>–as-from-
\nonpresencing–<perspective–ontological-normalcy/postconvergence>,–
cogency–as-to–as-eliciting-relative-ontological-completeness‘–
possibilities-of–‘foregrounding_entailment–<in-succession-of–profound-
self-becoming-as–supererogation >–(postconverging–narrowing-down–sublimation-as-to-
of–existential-
‘existence–as-sublimating-withdrawal/unenframing/re-ontologising–
interpretation/epist\elicited-from-prospective–profound–supererogation ‘–in-reflecting–
emicity-in–‘immanent–relative-unreflexivity/relative-reflexivity–ontological-
apriorising/axioma contiguity‘–as-operative-notional–deprocrypticism}–in-so-inducing–
\n512
supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-teleology arises by way of individuals solipsistic
self-becoming/self-conflatedness/formative-supererogating

<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing—in-perspective—ontological—ontological
normalcy/postconvergence> detour to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as to
‘underlying individuals ontological-commitment’~implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>
so-reflected as from the contiguous/coherent superseding—oneness-of-
onontology that is existence in inducing sublimation-over-desublimation’
with ‘existence itself inherently intercessory to the formative possibility
for all human ’meaningfulness-and-teleology’” (and thus with ‘human
’meaningfulness-and-teleology’ more precisely construed as
intersolipsistic-intercessory-notions as to human individuals and
collective-individuals phenomenal/manifest conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering> in existence’ with regards to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—
panintelligibility/panreflexivity—{existentially—imbued-and-educing—
epistemic}
underlining ~hermeneutically/textually/reprojectingly/supererogatingly/zeroing-
gly/re—actingly, {decompulsing}—delinearity—{cogency}—epistemic-
perspective-of-projective/reprojective—aestheticising—re-motif—and—re-
apriorising/re—axiomatising/re—referencing—conceptualisation,—as—
specifically—relevant—to—human—subpotency), such that the ‘supposed
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’
underlied by language, culture, social institutions, technical knowhow,
etc. of any 'presencing—absolutising-identitive-constitutedness'

<preconverging~'motif-and-apriorising/axiomatising/referencing'
entailing>existentialising—enframing/imprintedness (as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ is not
the inherently given possibility for its very manifestation to inceptively
arise in individuals but rather ‘individuals are involved in self-
becoming/self-conflatedness/13/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-

<reifying{as-to-knowledge-developing}-and-empowering> 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/thrownness-disposition,—as—
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’
underlied by language, culture, social institutions, technical knowhow,

etc. of any ‘presencing—absolutising-identitive-constitutedness’

<preconverging~'motif-and-apriorising/axiomatising/referencing’
entailing>existentialising—enframing/imprintedness (as-to- 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 psychologistic–epistemic-acutisation–difficulty–for-
residualising–decompulsing–delinearity–for-cogency–magnitudes

experiential/experiment to arise/result as individuals and collective-
individuals achieved human sublimation-over-desublimation in existence
as of their self-becoming/self-conflatedness/formative–supererogating-
<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-

normalcy/postconvergence> involving renewed self-awareness as to
prospective construction-of-the-Self; supererogation thus speaks of the
very ‘human epistemic-conflatedness’ 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—surrealising/supererogating–drive for

<postconverging~‘motif-and-apriorising/axiomatising/referencing’–

entailing>—existentialising—framing/imprinting—(as-to-prospective—
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>)’ goes into grasping, mastering,
developing, construing-of and contemplating-of ‘meaningfulness-and-

teleology on the basis of the inherent implications of human

<amplituding/formative–epistemic>-totalising—thrownness—in-

existence ,–imbued-projective-arbitrariness/waywardness—(as-to-the-

human—projective/reprojective—aestheticising-re-motif—and–re—
apriorising/re-axiomatising/re-referencing-process-of-

\langle<\text{amplituding/formative–epistemicity}>\text{totalising–conceptualisation}\rangle,

with the attendant fact that the human is thus a subpotency in existence
with possibilities of individuals and collective-individuals self-
recreation/self-regeneration as to human developing-and-redeveloping
intelligibility (so-implied as of the ‘epistemic-
totalising’-resubjecting_or_totalising-entailing-reconstrual-of the-
whole/purview-of-the-wholeness-of-ontology-of-motif-as-to-
aestheticisation-\langle\text{imbued-projective-arbitrariness/waywardness}\rangle-to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation in
preconverging/postconverging–redem-
mentating/restructuring/reparadigmig intelligibility-as-to-human-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibility-setting-up/re-
measuring-instrumenting-process,-in-\langle\text{amplituding/formative–
epistemicity}>\text{totalising–conceptualisation}\rangle), with the veridical
implication here that there is truly no ‘supposed reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation of ‘meaningfulness-and-teleology’ underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collective-individuals ‘self-becoming/self-
conflatedness’/formative–supererogating–\langle\text{projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle.
ontological-performance\textsuperscript{\textcopyright}<-including-virtue-as-ontology>/morality/ethics/justice/etc. in existentially-instantiating such supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ 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 preconverging/postconverging–rede-
mentating/restructuring/reparadigming intelligibility–as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting-process,–in-<amplituding/formative–epistemicity>totalising–conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology’), and with this self-becoming/self-
conflatedness/\textsuperscript{\textcopyright}/formative–supererogating<-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> so-
construed as ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive’ rather so-
signified/connoted/indicated/suggested as of such ‘supposed reproducibility mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ 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 sublimating–postconverged ‘substantive abstract-tissue-of-social-emanance

hermeneutically/textually/reprojectingly/supererogatingly/zeroin

delinearity–for-cogency–
cumulated/recomposured as to cumulating/recomposuring of
‘prospectively–implicited_attendant–ontological-contiguity’ ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/re
flexivity–contiguity–<imbued–notional–cogency>’ 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 relative unreflexivity/relative reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ), as from human-
subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–
asso-being-as-of-existential-reality as to the disseminative—sublimating-
selectivity-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~over–desublimating–deselectivity–
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ‘; critically supererogation thus
implies that human ‘self-becoming/self-conflatedness’ ‘/formative–
supererogating–<projective/reprojective–aestheticising-re-motif–and–
re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence> ontological-performance
<including-virtue-as-ontology> 'in existential-instantiations
signifying/connoting/indicating/suggesting any 'supposed
reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation of 'meaningfulness-and-teleology'
underlied by language, culture, social institutions, technical knowhow,
etc.' (reflecting human limited-mentation-capacity—as-subjecting-
'educated-unlimitedness/existence-sublimating–nascence' to-
limitedness/human-subpotency as to human <amplituding/formative–
epistemicity>-totalising~thrownness-in-existence') 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 'meaningfulness-and-teleology',
and that conversely the possibility for human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency to 'educated-
unlimitedness/existence-sublimating–nascence' imparts the ability for
human self-becoming/self-conflatedness /formative–supererogating,
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence> reappraisal of the
appropriateness/completeness/superseding of any such
signified/connoted/indicated/suggested 'supposed reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of 'meaningfulness-and-teleology' 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 psychologismic–epistemic-acutisation—difficulty <for-
residualising {decompulsing} delinearity for cogency > magnitudes{of-
experientiality/experiment} so-construed as human ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance”’ <including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-confatedness of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism–overcoming/unovercoming
supererogating ontological-performance” -<including-virtue-as-
onontology>’ is relatively highly inducible with institutional-development–
as-to-social-function-development and living-development–as-to-
personality-development psychologismic–epistemic-acutisation—
difficulty <for, residualising {decompulsing} delinearity for cogency >
magnitudes{of-experientiality/experiment} within any given registry-
worldview/dimension, the ‘presencing—absolutising-identitive-
constitutedness <preconverging~’motif-and-
apriorising/axiomatising/referencing’–entailing> existentialising—
enframing/imprintedness{as-to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} appraisal tends to fail to adopt
the requisite and more profound ‘aporeticism–overcoming/unovercoming
supererogating ontological-performance”’ <including-virtue-as-
onontology>’ with regards to its re-ontologising prospective Being-
development/ontological-framework-expansion–as-to-depth-of
ontologising-development-as-infrastructure-of–meaningfulness-and
teleology reflecting prospective destructuring-threshold

(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)–of-ontological-performance</include-virtue-as-
onontology >/morality/ethics/justice/etc. as to taxingness-of-originariness),
as so-reflected by the relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process with
all the successive ~presencing—absolutising-identitive-constitutedness
<preconverging~'motif-and-apriorising/axiomatising/referencing'–
entailing> existentialising—enframing/imprintedness (as-to- 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-sublimating

(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalisng/ transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation)' (as reflected by the 'aporeticism–
overcoming/unovercoming supererogating ontological-performance
<i-including-virtue-as-ontology>' respectively of base-institutionalisation,
10 universalisation, positivism/rational-empiricism and prospective
deprocrypticism in relative-ontological-completeness so-construed
even as to their mere existential—aontologising/re-ontologising—aporeticism—instantiations) are rather as of shallow (human
institutional-development—as-to-social-function-development and living-
development—as-to-personality-development—psychologismic—epistemic—
acutisation—difficulty—for, residualising—(decompulsing) delinearity—for-
eogeny—magnitude—of-experientiality/experiment within any given registry-
worldview/dimension) to profound (Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrasctructure-of—meaningfulness-and-teleology) human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance’—
<including-virtue-as-ontology>, such that human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance’—
<including-virtue-as-ontology’’ thus notionally speaks to the ‘absolute-
giftingness-backdrop that is existence—as-sublimating—
withdrawal/unenframing/re-ontologising—elicited-from-prospective—
profound-supererogation for human dimensionality-of-sublimating—
<amplituding/formative> supererogatory—de-mentativeness/epistemic—
growth-or-conflatedness/transvaluative—
rationallising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) bestowed/bequeathed/gifted deflating—
aetiolagisation/ontological-escalation—<ontological—
veridicality_commitment/otherliness_transcending/compulsions—
encumbered_transcending>’ reflected as to human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence—
potency ~sublimating—nascence—disclosed-from-prospective—epistem
digression (in reflecting holographically-<conjunctively-and-
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ), as from human-
subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
asso-being-as-of-existential-reality as to the disseminative—sublimating-
selectivity-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —over—desublimating—deselectivity—
of-ontological-bad-faith/inauthenticity —preconverging—de-
mentating/structuring/paradigming , with all the possibility for the
merest human sublimating/desublimating "meaningfulness-and-
teleology" to arise necessarily bound notionally to individuals 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 epistemic-conflatedness in
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing breath-of-life/making-alive" for that
"meaningfulness-and-teleology" however shallow or profound the
‘aporeticism—overcoming/unovercoming supererogating ontological-
performance’—<including-virtue-as-ontology>’ in the sense that not even
a Camusian suicide as to its projection of self-dissolution can arise
without individual notional self-becoming/self-conflatedness/formative—
supererogating=<projective/reprojective—aestheticising-re-motif—and—
re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality); supererogation is so-reflected in human learning-and-enculturation process underlined on-the-one-hand by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness/formative-supererogating-<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> as to its ‘self-reflexive relatedness’ construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness—
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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process )’ and so as to
the ‘non-immediacy prospective sublimating value and ontological-
veracity disposition’ supererogating instigations of the Socrates,
Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux,
Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. (upon whose
meaningfulness-and-teleology’ infrastructure building ‘immediacy
supposed absolute sublimating value and ontological-veracity
disposition’ arise and outlandishly skew human
meaningfulness-and-teleology in presencing—absolutising-identtive-constitutedness
<amplituding/formative–epistemicity> totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when wrongly
implying no ‘relative-ontological-incompleteness’ to relative-
ontological-completeness’ implications of human meaningfulness and
inducing incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising–conceptualisation as to social-stake-
contention-or-confliction immediacy purposes at destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)-of-ontological-performance"-<including-virtue-as-
ontology>/morality/ethics/justice/etc. as preconverging/postconverging-
de-mentative/structural/paradigmatic impediment to ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’
supererogating instigations requiring \[5\] maximalising-recomposuring-for-
relative-ontological-completeness\(^2\)—unenframed/re-
ontologising–conceptualisation)

\(^9\)surrealising<-as-
surrealising<-as-to-supererogation\(^9\)> refers to ‘human
notionalisation/notional-conception/amplituding of the real’ so-construed
as human \(<\text{amplituding/formative–epistemicity}>\) totalising
notionalisation/notional-conception/amplituding reflection of the real in
‘perspective ontological-normalcy/postconvergence’ (as so reflecting
human limited-mentation-capacity—as-subjecting ‘educed-
unlimitedness/existence sublimating nascence’ to limitedness/human-
subpotency ontological-performance\(^7\)-<including-virtue-as-
ontology>/morality/ethics/justice/etc. ‘perspective epistemic-
abnormalcy/preconvergence\(^11\)’ scalarising-and-rescalarising epistemic-
conflatedness\(^13\) 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

\(<\text{amplituding/formative}＞\) supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as of the operative human mental-devising-representation
\[\text{de-mentation- (supererogatory-ontological–de-mentation-or-}
\text{dialectical–de-mentation—stranding-or-attributive-dialectics)}
\]
postconverging/dialectical-thinking\(^2\)–apriorising-psychologism—by—
preconverging/dementing\(^1\)–apriorising-psychologism as to human
\(^5\)meaningfulness-and-teleology\(^9\) ontological-performance\(^2\) -<including-
virtue-as-ontology>/morality/ethics/justice/etc. 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\(^6\)> speaks
notionally and denotatively to human supererogating epistemic-projection
perspective openness/re-ontologisation/rescalarisation (as of
\(^7\)nonpresencing-<perspective–ontological-normalcy/postconvergence>)
for prospective relative-ontological-completeness\(^5\) ‘reference-of-
thought–and–reference-of-thought– devolving–meaningfulness-and-
comprehensiveness of prospective sublimating–nascence’ and
this contrasts with hyperrealisation which speaks notionally and
denotatively to human shallow-supererogating epistemic-projection
perspective closure/subontologisation/descalarisation (as of any punctual
\(^7\)presencing—absolutising-identitive-constitutedness\(^1\)) in relative-
ontological-incompleteness\(^8\) as to its given relative-ontological-
completeness\(^8\)–presublimation-construct–of–meaningfulness-and—
temporality

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

teleology

teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-
knowledge-developing}-and-empowering> 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-
conflatedness –reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/panreflexivity–(existentially–imbued-and-educing–
<epistemic

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, _decompulsing_ delinearity–for-cогency> epistemic-

perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation, as herein–
specifically-relevant-to-human-subpotency), and teleology is thus the
cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness –reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) of the said whole’ but rather the ‘full-potency of existence is epistemically integrative of phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of relative-unreflexivity/relative-reflexivity –ontological-contiguity (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness) inherently explains the ‘specific decoherencing-effect of phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)’, wherein ‘phenomenal/manifest–subpotencies-(in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) in relatively shallow <amplituding/formative–epistemicity> totalising/circumscribing/delineating
inflections-(as-to-more-profound-nondisjointing-
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) of meaningfulness’ rather speaks to ‘scarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective as reflecting prospective notional-
contiguity/epistemic-contiguity’-<profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> and ‘human-subpotency non-scarity/beholdening<-as-to-
what-has-gone-before-aesthetically-de-mentates/structures/paradigms-
distortedly-the-possibility-forthe-later-ontologisation’ perspective as reflecting notional-discontiguity/epistemic-discontiguity’<-between-
prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>
(that is, as of notional~symmetrisation-<as-to-symmetrisation-by-
desymmetrisation,-in-reflecting-postconverging-or-dialectical-thinking’–
by–preconverging-or-dementing’~perspectives-of-human–
(meaningfulness-and-teleology ‘>);\) with the implication that from an
originariness/origination–(so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence) epistemic-conception human meaningfulness has a latent
preconverging/postconverging–de-mentative/structural/paradigmatic
inherent teleology as to postconverging-or-dialectical-thinking’–
apriorising-psychologism perspective (projecting a deeper teleological-
depth) or preconverging-or-dementing—apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence—epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking—apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness—amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought—and—devolving—meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated unlimitedness/existence-sublimating–nascence’ level) speaks to the causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold preconverging/postconverging—dementatively/structurally/paradigmatically imbued ontological-
qualia-schema> of failing universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing–psychologism’, the teleological-inflection-(as-to-more-profound-nondisjointing—
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating) state of universalisation–non-positivism/medievalism while ‘adhering to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is preconverging/postconverging–de-
<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 preconverging/postconverging–de-
<amplituding/formative–epistemicity>growth-or-
conflatedness
/transvaluative-
ρationalising/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-of-ontological-
good-faith-or-

ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-

objectification/desubjectification-as-objectification—as-to-

ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing-

authenticity/obje
ctification/desubj
ctification-as-
nas-to-ontological-

faith-notion-or-

ontological-

fideism—imbued-
underdeterminatio
n-of-motif-and-
apriorising/axioma

tising/referencing-

as-so-being-as-of-

existential-reality

as antinihilism

as-so-being-as-of-existential-reality as antinihilism

as-so-being-as-of-existential-reality as antinihilism

relative undermining of temporal-conjugating-emotional-
involvement/subjectification/epistemic-totalising—self-referencing-
objectification

syncretising-as-of-perceived-social-stake-contention-or-confliction

intemporal dispensing-with-immediacy-for-relative-ontological-

completeness—by-reification/contemplative-distension

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reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation that underlies its underpinning-suprasocial-construct and wooden-language<amplituding/formative> form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the reference-of-thought categorical-imperatives/axioms/registry-teleology》 doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such presencing—absolutising-identitive-constitutedness 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 presencing—absolutising-identitive-constitutedness 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-formativeness—as-to-eventualising—inkling—drive—or—seeding—misprising—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-formativeness—as-to—
eventualising–inking drive or seeding misprising—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;¶


<unforegrounding-ment,-failing-prospectively-to-reflect–‘immanent–relative–unreflexivity/relative-reflexivity–ontological–


apriorising/axiomatising/referencing’> further speaks to the fact of
existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins-
trumenting—for–conceptualisation

supererogating\textsuperscript{\texttt{99}}\{’affirmation/projection/assertion/notional–self-
distantiation/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism> of \texttt{99} meaningfulness-
and-teleology\textsuperscript{\texttt{99}} as of prospective relative-ontological-completeness\textsuperscript{\texttt{99}}
over the ’unaffirmation/deprojection/deassertion/epistemic-
decadence/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing–apriorising-psychologism> of \texttt{99} meaningfulness-and-
teleology\textsuperscript{\texttt{99}} as of prior relative-ontological-incompleteness\textsuperscript{\texttt{99}}\}, wherein for
instance the underlying misinformation/misanalysis/misrepresentation
about postmodern-thought as of its prospective relative-ontological-
completeness\textsuperscript{\texttt{97}} arises because of its assessment from the ontologically-
flawed perspective of naïve identitive mere-formulaic positivism/rational-
empiricism manifestation of \texttt{97} procrypticism–or–disjointedness-as-of-
reference-of-thought as rather in prior relative-ontological-
incompleteness\textsuperscript{\texttt{97}} 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; further, transversality-<for-sublimating-existential-eventuating/denouement-from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-'motif-and-apriorising/axiomatising/referencing'> as of its implied ‘existence-potency’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression


apriorising/axiomatising/referencing/intelligibilitysettingup/measuringin
strumenting in pseudo-edginess/pseudo-incisiveness as of human-
subpotency implied prior relative-ontological-incompleteness

<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 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

<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 reasoning-through/messianic-
reasoning epistemic-ricochetingly/transepistemically’ is more effectively
and existentially <disontologising/re-ontologising—aporeticism>
achieved rather as of ‘constraining positive-opportunism—of-social-
functioning-and-accordance’ that is socially elicited as of the underlying
supposedly coherent ontological-commitment <implied—self-
assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality>

underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality,-recurrent-shot-or-reprojection-for-prospective-relative-ontological-completeness’-with-respect-to-the-

universal/universalised/universalising-when expressed specifically herein universal/universalised/universalising-
<as-to-universalisation> refers to the specific universalisation registry-worldview/dimension as to its ‘universalising apriorising/axiomatising/referencing–rules of entailing<amplituding/formative–epistemicity>totalising
‘meaningfulness-and-teleology’’ while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to ‘totalising-entailing of implied knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-
<in-prospectivepsychologismic–apriorising/axiomatising/referencing-
in {preconverging-ment–by}–postconverging-entailment’ for instance in the sense that mathematics is universal means mathematics is totalisingly-
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 “meaningfulness-and-teleology” 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 “meaningfulness-and-teleology”, 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-completeness’ as reflecting the implication of human limited-mentation-capacity-deepening— as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence sublimating nascence’ as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the relative-unreflexivity-relative-reflexivity—ontological-
contiguity’ ~of-the-human-institutionalisation-process’ (along the same
lines as notional~deprocrypticism) thus amplificatorily rendering the
conception of totalising-entailing (as of notionally-universal) as more
‘profoundly construed as from perspective relative-ontological-
completeness’ as of the ontological-normalcy/postconvergence of
existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing
totalising-entailing’ or deprocrypticism

universal-
transparency

(transparency-of-
totalising-
entailing-as-to-
entailing-
<amplituding/formative–epistemicity>contiguity ~of-underlying-existential-phenomena, and so as to perspective
ontological-normalcy/postconvergence veridical ~meaningfulness-and-
eteology for social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction~for-undermining-social-incoherency-by-
ontological-
completeness ) or understanding-as-
<amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective~ nonpresencing.-for-
entailing-
explicating relative-unreflexivity/relative-reflexivity—ontological-
<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness

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

teleology> 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<disontologising/re-

ontologising—aporeticism> unreal or it is faked or it is opportunistically raised or raised out-of-
context (existential-decontextualised-transposition)’, i.e. meaning-as-form or
pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism<as-
of-conviction,-in-profound-supererogation><existentially-veridical–‘attendant-

intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical
logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation of a given
existential<disontologising/re-ontologising—aporeticism> situation intrinsically imply as
relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-
profound-supererogation, whether thereafter the logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly
or wrongly assumed). Hence prelogism<as-of-conviction,-in-profound-supererogation>
<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
reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-
completeness\textsuperscript{4}-of-reference-of-thought-devolving-as-of-instantiative-context', of
apriorising\textsuperscript{5}-reference-of-thought/apriorising-registry—elements which are denaturing\textsuperscript{16} of
psychologismic-subliminality-of-individuation—effusing/worlding imbedd
logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology\textsuperscript{9}. Further to this is the derived second-order level
deception as of wrongly implied\textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation thereof, as of infinite deception
possibilities from this faulty-mentation-procedure deception-or-urge\textsuperscript{11} arising where the implied
first-order\textsuperscript{8} perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation is wrongly acquiesced to as appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{13} thus wrongly implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of sound\textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation from non-
perversion-of-reference-of-thought. Hence postlogism\textsuperscript{77} is actually a usurpation/arrogation of the prelogism\textsuperscript{76} as-of-conviction,-in-profound-supererogation <-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mentation reflex where social\textsuperscript{105} universal-transparency\{transparency-of-totalising-entailing,-as-to-entailing-<amplitude/formative-epistemicity>totalising-in-relative-ontological-completeness\} of apriorising—reference-of-thought/apriorising-registry—elements is not-available/obscured as of lack of insight on ‘implicated-attendant-ontological-contiguity’\textsuperscript{96}—educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
imbed-notional-cogency’, -<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context>: with the result that with respect to the reference-of-thought, postlogism \(^{77}\) ‘induces as of ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective, a teleologically-degraded-as-preconverging-or-dementing \(^{20}\)–apriorising-psychologism differentiation of existential disontologising/re-ontologising aporeticism meaningfulness-and-teleology\(^{99}\)’ unlike prelogism \(^{78}\) which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential disontologising/re-ontologising aporeticism meaningfulness-and-teleology\(^{99}\)’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge \(^{1}\) with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism\(^{77}\)/preconverging-or-dementing -integration (due to psychopathic/postlogism induced social loss-of-awareness of the universal-transparency \(^{10}\) {transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising--in-relative-ontological-completeness }) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE \(^{72}\)-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism\(^{77}\) associated with psychopathy is preconverging/postconverging–de-mentatively/structurally/paradigmatically related to human prelogism \(^{8}\) underlined by candidity/candour-capacity as to relative-unreflexivity/relative-reflexivity ontological-contiguity \(^{67}\) in notional–symmetrisation-<as-to-symmetrisation-by-
operant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological-contiguity’~educed–
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~reifying-or-elucidating-of-prospective-relative-ontological-
categorisation construal/conceptualisation). The notion of ‘candidity/candour-capacity’ is more
fully/completely construed/conceptualised at the second-level as from the ontological-
normalcy/postconvergence epistemic-projection perspectivation underlying
notional~\textsuperscript{1}\textsuperscript{d} deprocrypticism or <amplituding/formative>notional–preempting—disjointedness-
as-of- reference-of-thought in reflection of overall human ontological-performance ~
<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity~\textsuperscript{1}\textsuperscript{d} of the human-institutionalisation-
process~\textsuperscript{1}\textsuperscript{d} (so-construed as of the notional~\textsuperscript{1}\textsuperscript{d} deprocrypticism <amplituding/formative–
epistemicity>totalising–ratiocontiguity/ratioincination-as-referentialism—‘implicited_attendant–
ontological-contiguity’~educed–
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~reifying-or-elucidating-of-prospective-relative-ontological-
unreflexivity/relative-reflexivity—ontological-contiguity~\textsuperscript{1}\textsuperscript{d}); as reflecting the variance of the
relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as from the notional deprotopticism point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism—protopleticism registry-worldview/dimension given $\textit{amplituding/formative-epistemicity}\textit{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}$, and so as from the apriorising/axiomatising/referencing—\{of-*prospectively-implicated-attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity—contiguity—\{imbued—notional—cogency\}—conflatedness \{in-preconverging-ment—by—
cogency—by—{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-
limited-mentation/psychologismic—epistemic-acutisation—nonresidualising—imbued—
{compulsing}—linearity—in-eclecticism—of-prior-mere-formulaicity/ritualisation—perspectives—of—
construing/conceptualising’ with respect to ontology/ontological-normalcy/postconvergence so-
reflected with the thresholds of ‘effecting-parsimony’ as to temporality/shortness and
‘effecting-wholeness’ as to intemporal/longness; the elucidation of which brings out the
beyond-the-consciousness-awareness-teleology/<of—preconverging-existential-extrication-as-
of-existential-unthought> social —universal-transparency=<transparency-of-totalising-
entailing—as-to-entailing—<amplituding/formative—epistemicity>—totalising—<in-relative-
ontological-completeness—} enabling intemporal/ontological skewing for institutionalisation. It
is the resolving as aetiologisation/ontological-escalation/<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> of
‘candidity/candour-capacity’ as of transcended/superseded psychoanalytic-backdrop for the
prospective
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights overcoming human —procrypticism—or-
disjointedness-as-of—reference-of-thought that will usher in futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective
notional—deprocrypticism institutionalisation psyche on the same token that the resolving of
non-positivism including ‘superstition’ as of transcended/superseded psychoanalytic backdrop
for the prospective overcoming of human ‘non-positivising/non-rational-empirical’ caricaturing-
hollow-staging-and-performance that ushered in our prospective positivism institutionalisation
psyche and the institutionalisation possibilities thereof. Notional candidity/candour-capacity
thus allows for meaningfulness to be recasted in terms—as-of-axiomatic-construct of ‘narratives
of candidity/candour-capacity in ‘implicitcd_attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency’~reifying-or-elucidating-of-prospective-relative-ontological-completeness
-of–reference-of-thought–devolving-as-of-instantiative-context’ reflecting more directly the candidity
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective
nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity
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
reference-of-thought as of (beyond-the-consciousness-awareness-teleology
<of–preconverging-existential-extrication-as-of-existential-unthought>)
apriorising/axiomatising/referencing–of–prospectively–implicitcd_attendant–ontological-contiguity
~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ conflatedness in {preconverging-ment–by–postconverging-entailment over our positivism–procrypticism reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional–deprocrypticism
<amplituding/formative–
epistemicity>totalising-intervalist-as-categorising—‘implicited_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>categorisation scheme’ which rather construes a <amplituding/formative—
preservation; - as closed by non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition in ‘recurrent-utter-uninstitutionalisation
uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in ‘base-institutionalisation
institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘ununiversalisation
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>;‐phenomenal-abtractiveness–of-presencing-in–‘occlusive-
consciousness’‐enabling–apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant–or–incidenting–predicative–insights–of ‘implicit–attendant–ontological-
contiguity’~educed–
externalising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency> ,<reifying–or–elucidating–of–prospective–relative–ontological-
highlighted before, and so–related, as a storied–construct/ontologically–valid–narration
candidity/candour–capacity construing meaningfulness–and–teleology contrastively as of the
unaffirmation/deprojection/deassertion/epistemic–decadence/undueness–invalidating–
logicising/unsuitable–measuringinstrument–invalidating–measuring<as–to–preconverging–or–
dementing –apriorising–psychologism> of prior relative–ontological–incompleteness –of–
reference–of–thought and the affirmation/projection/assertion/notional–self–
distantiation/dueness–validating–logicising/suitable–measuringinstrument–validating–
measuring<as–to–postconverging–or–dialectical–thinking –apriorising–psychologism> of
schema> and respectively as of say positivism procripticism and notional deprocripticism
meaningfulness. Interestingly pointing out effectively that such a candidity/candour–capacity
construal of notional deprocripticism placeholder–setup/mental–devising–
In order words, just as retrospectively we can construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of recurrent-utter-uninstitutionalisation as of \textit{amplituding/formative–epistemicity} totalising–random-as-impulsive—‘implicited\_attendant–ontological-contiguity’—\textit{educed–existentialising/contextualising/textualising} ‘intelligibility/epistemicity/reflexivity–contiguity–

were respectively defective in their reflection of the fullness/completeness of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our positivism–procrypticism is defective as well as of epistemicity>totalising–intervalist-as-categorising—‘implicated_attendant–ontological-contiguity’~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity’

phenomenal-abstractiveness–of-presencing-in–‘occlusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-


phenomenal-abstractiveness–of-presencing–in–‘occlusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated\textunderscore attendant\textunderscore ontological\textunderscore contiguity’~educted–

existentialising/contextualising/textualising ‘intelligibility\textunderscore epistemicity\textunderscore reflexivity\textunderscore contiguity\textless imbed\textunderscore notional\textunderscore cogency\textgreater’, ‘reifying\textunderscore elucidating\textunderscore prospective\textunderscore relative\textunderscore ontological\textunderscore completeness\textless of\textgreater reference\textunderscore of\textunderscore thought\textless devolving\textunderscore as\textunderscore of\textunderscore instantiative\textunderscore context\textgreater’; and so reflected from the relative\textunderscore ontological\textunderscore completeness~notional~‘deprocrypticism

<amplituding/formative\textunderscore epistemicity>totalising\textunderscore ratiocontiguity/ratiocination\textless as\textgreater referentialism—‘implicated\textunderscore attendant\textunderscore ontological\textunderscore contiguity’~educted–

existentialising/contextualising/textualising ‘intelligibility\textunderscore epistemicity\textunderscore reflexivity\textunderscore contiguity\textless imbed\textunderscore notional\textunderscore cogency\textgreater’, ‘phenomenal\textunderscore abstractiveness\textless of\textgreater presencing\textunderscore in\textless ‘protensive\textunderscore consciousness’\textless enabling

apriorising/axiomatising/referencing/intelligibility\textless setting\textunderscore up\textgreater/measuring\textunderscore instrumenting\textless for

operant\textunderscore or\textunderscore incidenting\textunderscore predicative\textunderscore insights\textless of \ ‘implicated\textunderscore attendant\textunderscore ontological\textunderscore contiguity’~educted–

existentialising/contextualising/textualising ‘intelligibility\textunderscore epistemicity\textunderscore reflexivity\textunderscore contiguity\textless imbed\textunderscore notional\textunderscore cogency\textgreater’, ‘reifying\textunderscore elucidating\textunderscore prospective\textunderscore relative\textunderscore ontological\textunderscore completeness\textless of\textgreater reference\textunderscore of\textunderscore thought\textless devolving\textunderscore as\textunderscore of\textunderscore instantiative\textunderscore context\textgreater

candidity\textunderscore candour\textunderscore capacity fullness\textunderscore completeness\textless of\textgreater existence\textunderscore potency~sublimating\textunderscore nascence, disclosed\textunderscore from\textunderscore prospective\textunderscore epistemic\textunderscore digression\textless as\textgreater to\textless perspective intrinsic\textunderscore reality\textunderscore ontological\textunderscore veridicality basis\textless as \ apriorising/axiomatising/referencing\{of

‘prospectively\textunderscore implicated\textunderscore attendant\textunderscore ontological\textunderscore contiguity’~educted–

existentialising/contextualising/textualising ‘intelligibility\textunderscore epistemicity\textunderscore reflexivity\textunderscore contiguity\textless imbed\textunderscore notional\textunderscore cogency\textgreater

conflatedness\textless in\textgreater\{preconverging\textunderscore ment\textunderscore by\textgreater\textless postconverging\textunderscore entailment\textless in\textgreater\textunderscore construing\textless from\textgreater\textunderscore notional\textunderscore ‘deprocrypticism\textunderscore ontological\textunderscore normalcy\textunderscore postconvergence\textless the\textless relative\textunderscore distinctive\textunderscore alignment\textunderscore to\textless as\textgreater reference\textunderscore of\textunderscore thought\textless of

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<amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>;–phenomenal-abstractiveness–of-presencing-in–‘protensive–
consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological–
contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>;–<reifying-or-elucidating-of-prospective-relative-ontological–
incompleteness epistemic-abnormalcy/preconvergence respectively as of: 
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising—
‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>;–<reifying-or-elucidating-of-prospective-relative-ontological–
completeness –of– reference-of-thought– devolving-as-of-instantiative-context> OR
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising—
‘implicated_attendant–ontological-contiguity’~educed–


OR

<amplituding/formative–epistemicity>totalising–nominal–as–tendentious—

‘implicit_attendant–ontological-contiguity’ ~educed–


OR

<amplituding/formative–epistemicity>totalising–random–as–impulsive—

‘implicit_attendant–ontological-contiguity’ ~educed–

<imbued–notional–cogency>’; -phenomenal-abstractiveness–of-presencing-in–’trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising _’intelligibility/epistemicity/reflexivity–contiguity-

And all, in subpar construals/conceptualisations to the:
<amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising _’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’; -phenomenal-abstractiveness–of-presencing-in–’protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising _’intelligibility/epistemicity/reflexivity–contiguity-

With the successive imprecisions wholly operating as if utterly precise, whereas these are of their successively imbued distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>” to the profound precision in: 
<amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’;–phenomenal-abstractiveness–of-presencing-in–‘protensive–
consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological–
contiguity’–~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’;~<reifying-or-elucidating-of-prospective-relative-ontological–
completeness of reference-of-thought devolving-as-of-instantiative-context>. Thus equally explaining the requisite preconverging/postconverging–de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative–
ontological-completeness of reference-of-thought as of pure–ontology/existence-as-of-its–
mimetic-echonest! Such a phenomenal insight as of ‘ontological-reconstituting–as-to-
conflicatedness’ is instructive of how a Derridean deconstruction critique as a bottomless
chessboard of a Heideggerian destruktion as incapable of getting at the bottom of the
archaeological-layers/historiality/ontological-eventfulness/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–
derterminism’> of ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a–
delayering’ thus considered to be inherently ontologically-deficient/incomplete, can be
superseded ‘beyond-and-sidestepping any such archaeological-layers/historiality/ontological–
eventfulness‘/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–conflicatedness’/constitutedness ‘to-conflicatedness’ ontological–
normalcy/postconvergence/postdication/metaphysics-of-absence–(implicated-epistemic–

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science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events as to historiality/ontological-eventfulness/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/events as to historiality/ontological-eventfulness/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 historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional~ deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness-of-reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence as of implicated_attendant–ontological-contiguity~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-opertant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-contiguity ’ ~educated–


eexistentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ ascription-construct of impulsive-or-accidented-or-haphazard-or-random transience’, is notionally construed not on a reference-of-thought—categorical-imperatives/axioms/registry—teleology basis as of ascription but wholly as a <amplituding/formative—epistemicity>totalising—ratiocontiguity/ratiocination—as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’

ontological-performance, including virtue as ontology—construct of candidity/candour-capacity’ as of apriorising/axiomatising/referencing—of—prospectively implicated attendant ontological-contiguity—educed—


postconverging entailment with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness of reference-of-thought ontological-performance, including virtue as ontology; and so beyond a vague notion of virtue but rather as an overall superseding reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance, including virtue as ontology. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional—deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, ascription-constructs are naïve

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

mentating/structuring/paradigming—ontological-performance, including virtue as ontology/morality/ethics/justice/etc. is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness of reference-of-thought and is actually a wholly internal process of
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity ‘~educated–
postconverging entailment, highlighting the ‘concatenation to intemporal-projection inextricably of derived-denaturing
-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality/longness and the latter in relative
temporality/shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality-or-ontological-veridicality-as-of~reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold 83. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology<amplituding/formative–epistemicity>~causality ~as-to-projective-totalitative–implications-of-prospective-
notional-conflatedness\textsuperscript{13}, is the fact that as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturedness-formativeness—<as-to-eventualising–inking-drive–or-seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor, such human
consciousness apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–
onological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness\textsuperscript{13} in {preconverging-ment–by}–
postconverging-entailment ultimately behind the successive 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 relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process is grounded
on its least common human temporality\textsuperscript{77}/shortness-to-intemporality\textsuperscript{77}/longness denominator
which is the ‘constraining social \textsuperscript{101} universal-transparency \{transparency-of-totalising-
entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative–
onological-completeness \}; and while the ‘complementing grander social–\textsuperscript{101} universally-non-
transparent–thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /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-‘prospectively-implied_attendant_ontological-contiguity’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—confalatedness in {preconverging-ment by}—postconverging entailment as this inevitably leads to temporal concatenation to intemporality, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—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~confalatedness of notional~deprocrypticism can be reinterpreted operantly as of ‘notional~referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,—as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstruments are actually ‘various levels of failing to achieve the notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,—as-of-confalatedness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstruments that ensure ontological-completeness-of-‘reference-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/intelligibilitysettingup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity—substructing—
postconverging entailment of notional–{deprocrypticism; thus ‘neuterising is specifically a ‘contextually developed perversion-or-derived–perversion-of–reference-of-thought——as—}
preconvergently-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ——, that is secondnatured as of its prior relative-ontological-incompleteness—of—reference-of-thought with the consequent implications of relatively defective meaninglessness-and-teleology ontological-performance—<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness—of—reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness—of—reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaninglessness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaninglessness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation ——as—to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>. This is a most elaborate articulation of ‘neuterising as to Being—development/ontological-framework-expansion—as—to-depth-of-ontologising-development-as—infrastructure—of—meaningfulness-and-teleology implications but it equally applies where meaninglessness-and-teleology is ‘just about miscued’ say between positivism—
neuterising is elicited by its ‘occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness’
reference-of-thought overcomes- neuterising/fully-deneuterises by its ‘protensive-consciousness referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness’
limitedness/human-subpotency’ that explains the how-and-why of such ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness fixations/hardening-construed-as-neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising as of epistemic-abnormalcy/preconvergence relative-ontological-incompleteness reference-of-thought is rather a ‘derived-construction as deficient of ontological-normalcy/relative-ontological-completeness reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology as of preconverging-or-dementing apriorising-psychologism/deassertion, that reveals neuterising as of epistemic-abnormalcy/preconvergence relative-ontological-incompleteness reference-of-thought as it is construed in its ontological-veridicality as a ‘deficient derived-construction of ontological-normalcy/relative-ontological-completeness reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing {of ‘prospectively-implicated-attendant-ontological-contiguity ’~educed~existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity~imbued~notional~cogency’ }~conflicated in {preconverging-ment by} postconverging-entailment’ that is construed the ontologically-veridical nature of distractive-alignment-to reference-of-thought <of-apriorising/axiomatising/referencing> destructuring. Understanding and overcoming neuterising as such reveals the beyond-the-consciousness-awareness-teleology <of-preconverging-existential-extrication-as-of-existential-unthought>
are subject to ‘meaningfulness-and-teleology’ and ‘neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social "universal-transparency" that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology’ thus enabling the ontological-normalcy/relative-ontological-completeness of reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that the ‘social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising=axiomatising=referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation without temporality/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived-perversion-of-reference-of-thought—<as-preconvergingly-apriorising=axiomatising=referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation—non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness wooden-language (imbued—averaging-of-thought—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 meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation
meaningfulness-and-teleology 56 neutronising’ to be able to then reveal, construe and uphold positivistic Being and \*meaningfulness-and-teleology 59, and this equally applies with regards to overcoming our ‘procrypticism–or–disjointedness-as-of-59 reference-of-thought meaninglessness-and-teleology 99 neutronising’ to attain futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaninglessness-and-teleology 99 as of prospective notional–16 deprocrypticism Being and meaninglessness-and-teleology 99. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neutronising, qualifying neutronising, tendentious neutronising and impulsive neutronising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness\* of reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism–‘implicated_attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>\* as of their respective epistemic-abnormalcy/preconvergence\* /relative-ontological-incompleteness\* of reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing-{of–prospectively–implicated_attendant–ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—confatedness ‘in {preconverging-ment by}–
postconverging-entailment’ for making-sense-of/construing the relatively deficient referencing
data conceptualisations as of their ‘defined tolerable levels’ of ‘neuterising. This elucidation is
to point out that reference-of-thought constructs in epistemic-
abnormalcy/preconvergence /relative-ontological-incompleteness° of reference-of-thought
in-the-very-first-place cannot be the basis for articulating, as of their given
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant--ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—constitutedness ‘in preconverging entailment,
by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively–implicited_attendant--ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ ontologically-veridical ‘meaningfulness-and-teleology° as if in
referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-
confatedness°
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ but rather
require ‘their ontologically-veridical ‘meaningfulness-and-teleology° restoration’ by an
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant--ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—confatedness ‘in {preconverging-ment by}–
postconverging-entailment as of ontological-normalcy/relative-ontological-completeness° of-
conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibility setting up/measuring instrumenting for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening—as subjection—limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’ successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising -induced)- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its (trepidatious-consciousness neuterising-induced)- reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness which is non-rules—apriorising/axiomatising/referencing–psychologism–as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the ⟨warped-consciousness⟩neuterising-induced⟩reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-interessory-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-performance ⟨including-virtue-as-ontology⟩/morality/ethics/justice/etc. across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as its underlying reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, individuals cannot all of a sudden start thinking in terms–as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; given that
there is a need for the requisite institutional-cumulation/institutional-recomposure} as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity-ontological-contiguity ~of-the-human-institutionalisation-process. The fact is that all \meaningfulness-and-teleology\ indashing-ontology, whether teleologically-degraded or teleologically-elevated, implied as of within a given \reference-of-thought\ are necessarily in relative-unreflexivity/relative-reflexivity-ontological-contiguity, construed as of a difference-in-kind/difference-in-aposteriorising-logicising of the same <amplituding/formative> totalising/circumscribing/delineating \reference-of-thought\ devolving. Such that a registry-worldview/dimension \reference-of-thought\ associated postlogism -slantedness manifestation, which is inevitably being instigated as postlogism denaturing <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} meaningfulness-and-teleology, as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism, is inevitably in notional-contiguity/epistemic-contiguity <profound-supererogation> of mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema with all other \meaningfulness-and-teleology\ of that registry-worldview/dimension \reference-of-thought\ since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-

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supererogation\textsuperscript{v} as flawed supposedly teleologically-elevated' relationship with the same/common/shared \textsuperscript{v} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{v}. Such notional-contiguity/epistemic-contiguity—<profound-supererogation -of- mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> is implied by the fact that a \textsuperscript{v} reference-of-thought is a <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{v} meaningfulness-and-teleology\textsuperscript{v} implied as of the same/common/shared \textsuperscript{v} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{v} and with all its \textsuperscript{v} meaningfulness-and-teleology\textsuperscript{v} ontological-performance—<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness\textsuperscript{v}—of-\textsuperscript{v} reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘implicited_attendant–ontological-contiguity\textsuperscript{v}’—educed–existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>\textsuperscript{v} in-reification/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supderogation\textsuperscript{v} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supderogation\textsuperscript{v} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared \textsuperscript{v} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{v}. In this regard, a non-positivistic as a ‘superstitious centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{v} meaningfulness-and-teleology\textsuperscript{v} implied as of the same/common/shared \textsuperscript{v} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{v} as associated with say a medieval or animistic social-setup implies that a postlogism\textsuperscript{v}—slantedness, conjugated-postlogism\textsuperscript{v} 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–
ontology>/morality/ethics/justice/etc. as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation’ as flawed supposedly teleologically-elevated’ relationship with its centered<amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared<sup>8</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>9</sup>. This explains why it is preconverging/postconverging–de-mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments<sup>105</sup> associated with the corresponding<sup>8</sup> reference-of-thought centered<amplituding/formative-epistemicity>totalising/circumscribing/delineating<sup>56</sup> meaningfulness-and-teleology<sup>9</sup> implied as of the same/common/shared<sup>8</sup> reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>9</sup>, as it is in circular<amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>34</sup> as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments<sup>105</sup>. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising<sup>23</sup> implied as of ‘notional-contiguity/epistemic-contiguity’<sup>62</sup> <profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing<sup>24</sup> as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’<sup>63</sup> <between—prior-shallow-supererogation-of-mentally-aestheticised—dementing—qualia-schema_and_prospective-profound—supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>’ as of the prospective relative-ontological-completeness<sup>87</sup> of the prospective

Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the

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degradation/uninstitutionalised-threshold and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-<amplituding/formative-epistemicity>totalising-purview-of-construal’ which as of underlying relative-ontological-incompleteness /relative-ontological-completeness is on-the-one-hand elevated/institutionalised and on-the-other-hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency. Such historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of its notional~conflatedness as it implies the apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity}~educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency} ~conflatedness in {preconverging-ment–by}-postconverging-entailment of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-
teleology, as such a mental-reflex representing/skewing-the-representation of the presence as
universalisation non–non-positivism/medievalism uninstitutionalisation will overlook the
presence uninstitutionalised-threshold and wrongly represent its ‘meaningfulness-and-
teleology' at its uninstitutionalised-threshold as of elevation/institutionalisation in
soundness-or-ontological-good-faith/authenticity –of– reference-of-thought projection’. It is
rather the apriorising/axiomatising/referencing –of– prospectively implicated attendant–
ontological-contiguity –educed– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ conflatedness in –preconverging–ment–by– postconverging entailment projective/anticipative contrast between the said uninstitutionalised-threshold however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold perspective that enables their respective reference–of–thought—devolving–teleological-de-mentating/structuring/paradigming–of–meaningfulness
costastive fundamental elucidations in grasping ontological-veridicality as of their respective
devolving–teleological-de-mentating/structuring/paradigming–of–meaningfulness so construed
on the basis of apriorising/axiomatising/referencing –of– prospectively implicated attendant–
ontological-contiguity –educed– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ conflatedness in –preconverging–ment–by– postconverging entailment as of the most ‘sound/profound/complete anticipation/projection’

reification-gesturing-and-accounting—of-epistemic-phenomenalism-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant-ontological-contiguity '—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflatedness -in {preconverging-ment 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 \(\frac{\text{universalisation institutionalisation}}{\text{base-}
institutionalisation-\text{ununiversalisation uninstitutionalisation}}\) (doing so by failing the
‘<amplituding/formative\> wooden-language-{imbued—temporal—mere-
form/virtualities/dercification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-
teleology œ} of base-institutionalisation-\text{ununiversalisation’ in de-emphasising the threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism> and emphasising the supplanting—conviction-as-to-profound-supererogation —
of-‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-
psychologism of prospective relative-ontological-completeness\(^\text{87}\) of meaningfulness-and-
teleology\(^\text{90}\) as of knowledge-reification-gesturing-and-accounting—of-epistemic-
phenomenalism—<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-
‘prospectively—implicated_attendant-ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflatedness -in {preconverging-ment by—
postconverging-entailment>}, ‘articulating organically as of ontological-faith-notion-or-
notional–conflatedness for ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. implication is easily understood as of metaphysics-of-absence {implicated-epistemic-veracity-of- nonpresencing-perspective–ontological-normalcy/postconvergence} when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of a ‘credible logical engagement in terms–as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially disontologising/re-ontologising—aporeticism—fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation <amplituding/formative–epistemicity>-totalising—renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalisation associated with our positivism—procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence /relative-ontological-incompleteness reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold uninstitutionalised-threshold /presublimating—desublimating-decisionality—of-ontological-performance <including-virtue-as-
ontologies/morality/ethics/justice/etc. as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicated–attendant–ontological-contiguity’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency> of its reference-of-thought–categorical-
 imperatives/axioms/registry-teleology at the positivism–procripticism uninstitutionalisation,
wherein the prospective ‘procripticism uninstitutionalisation’ arises as
‘<amplituding–formative> wooden-language-{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drug/denatured/preconverging–or–dementing –
narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-
teleology } of positivism registry-worldview/dimension’, which then effectively generates the
virtuality–or–ontologically–flawed–construal of procripticism–or–disjointedness-as-of-
reference-of-thought uninstitutionalisation construed as perversion–and–derived–perversion-
of–reference-of-thought–as–preconvergently–apriorising/axiomatising/referencing–in-
nonconviction/madeupness/bottomlining–as–to–shallow–supererogation of our positivism–
procripticism registry-worldview/dimension. It should be noted that, the ontologically-
veridical reflection of ‘procripticism–or–disjointedness-as-of–reference-of-thought is rather
construed from futural Being-development/ontological-framework-expansion–as–to–depth–of-
ontologising-development–as–infrastructure–of–meaningfulness–and–teleology as of
prospective notional–deprocripticism registry-worldview/dimension perspective as a
‘constructed–deficiency of the profound/complete notional–deprocripticism perspective’, with
notional–deprocripticism in ontological-normalcy/relative-ontological-completeness–of-
reference-of-thought of the-very-same-immanent–existence/intrinsic–reality/ontological-
veridicality–as–to–‘human<amplituding–formative–epistemicity> totalising–purview–of-
construal’ unlike procripticism which is rather in epistemic-
reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-perspective–ontological-normalcy/postconvergence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially-disontologising-re-ontologising–aporeticism habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of warped-or-preclusive-consciousness neuterising-induced reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold is in a state of circular-pervasiveness-of-reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold! This equally explains the amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation, together
devolving-as-of-uninstitutionalised-threshold, as logical-dueness doesn’t even arise in-the-
very-first-place given perversion-and-derived perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of unsoundness-
or-ontological-bad-faith/inauthenticity -of- reference-of-thought. We can get a projected sense
of this as of metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence⟩⟩ in that despite the articulation of
positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in
the short to medium run individuals will keep on overriding and ignoring such positivistic
meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as
of prospective relative-ontological-completeness of reference-of-thought, and falling back to
construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or
medieval terms–as-of-axiomatic-construct, construed from the positivistic perspective as
perversion-and-derived perversion-of reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation as of unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s reference-of-
thought is as of the ‘existential disontologising/re-ontologising aporeticism’ individuations
possibilities as to reference-of-thought–prelogism -as-of-conviction,-in-profound-
supererogation -<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to–’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’, reflecting the
teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of
with social-aggregation-enabling implications. This is clearly made obvious when ‘the-very-
same motif of reasoning’ is construed as of metaphysics-of-absence

implications (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-superepogation as to-attendant
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-superepogation rather in
social-aggregation-enabling, implying no possibility for prospective transcendence-and-
sublimity/sublimation/superepogation-de-mentativity so-construed from a positivistic
perspective of analysis in ontological-normalcy/relative-ontological-completeness-of-
reference-of-thought. This further points out that, as herein implied with futural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of- meaningfulness-and-teleology as of prospective
notional-deprocrypticism as preempting—disjointedness-as-of- reference-of-thought ‘(re-
originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
confoundedness -of-notional- deprocrypticism-prospective-sublimation)’ originary/event-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting-
into-question a prior registry-worldview’s/dimension’s reference-of-thought teleological-de-
mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
prior-relative-ontological-incompleteness-of-reference-of-thought, established as of its
(given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-

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de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipistic-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 neuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively–implicited_attendant_ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’ at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness–of–reference-of-thought in need for prospective relative-ontological-completeness–of–reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such a ‘psychoanalytic-unshackling commitment’ cannot be construed in the same terms–as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-
mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness of reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness of reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness of reference-of-thought, and thus rather implies an de-mentation \(\langle\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}\rangle\). It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct \(\langle\text{occlusive-consciousness neuterising-induced}\rangle\)’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct \(\langle\text{warped-or-preclusive-consciousness neuterising-induced}\rangle\)’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology’ as of prospective notional~1 deprocrypticism axiomatic-construct \(\langle\text{protensive-consciousness deneuterising induced}\rangle\)’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism–procrypticism axiomatic-construct \(\langle\text{occlusive-consciousness neuterising-induced}\rangle\)’ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling
commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrysticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which will just induce their 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—deprocrysticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-of-presence-{implicated-'nondescript/ignorable—void 'as-to—presencing—absolutising-identitive-constitutedness } 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 psychologismic—epistemic-acutisation—difficulty—<for—residualising—{decompulsing} delineaity—for-cogency> magnitudes{of- experientiality/experiment} as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation mental-reflex as if humans had only one ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuring/instrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But actually the underlying process is one of a ‘psychoanalytic-unshackling as of a succession of prospective institutionalisations maximalising/recomposing—for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation construed from a
succession of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ enabling successive prospective ‘relative-ontological-completeness-of-reference-of-thought as of ontological-normalcy/postconvergence’ with respect to human notional limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’ underlying the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness}—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—prospectively-implicated_attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—{imbued—notional—cogency}—conflatedness—in {preconverging-ment—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—presencing—absolutising-identitive-constitutedness}’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological—
possibilities/teleological-potency of our mental-projection and mental-disposition as of

\( \text{deprocrypticism} \) or preempting—disjointedness-as-of—reference-of-thought

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of

reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness’ beyond just what we can imagine as of our presence as positivism—

procrypticism. This analysis brings out what is effectively meaningfulness as it shows that

meaningfulness is more completely about

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-

operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–

epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of

reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness’ as of the prospective relative-ontological-completeness—of—reference-of-

thought of the (given consciousness’s neuterising-induced-or-deneuterising-induced)-

reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for

effectively articulating their meaningfulness as of instantiative-context or existential-

instantiations with respect to existence—as-the-absolute-a-priori-of-

conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising,-

elicited-from-prospective–profound-supererogation—as-to-perspective–ontological-

normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming—

sublimating-epistemic–imbricatedness/threadedness/recomposing; and these are the two

underlying commitments that make-up meaningfulness. Within a registry-

worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology\textsuperscript{99} is utterly geared in an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{14} of ‘meaningfulness-and-teleology’ as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology\textsuperscript{99} of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold\textsuperscript{102}; such that it is only crossgenerationally that it can attend effectively as of its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the reality of temporal denaturing\textsuperscript{16} of the said institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99} at its uninstitutionalised-threshold\textsuperscript{102} by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ at its uninstitutionalised-threshold⁹², 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/intelligibilitysettingup/measuringinstrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ taken for granted without questioning as of intradimensional grounded meaningfulness-and-teleology⁹ at its uninstitutionalised-threshold⁹². Such a transcendental engagement recurrently put-into-question in apriorising/axiomatising/referencing-{of-
‘prospectively–implicated_attendant–ontological-contiguity ’-educated– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness in {preconverging-ment–by}—postconverging-entailment the prior institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-
ontological-completeness\textsuperscript{87}—unenframed/re-ontologising-conceptualisation behind the relative unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{87}—of-the-human-institutionalisation-process\textsuperscript{87} enabling the human existential—disontologising/re-ontologising—aporeticism—
tale in successive institutional-cumulation/institutional-recomposure—{as-to}{historiality/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 \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed/re-ontologising-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—{implicit-epistem-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence—⟩ analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold \textsuperscript{102} and as of prospective institutionalisation with respect to \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising-conceptualisation as the process enabling prospective relative-ontological-completeness\textsuperscript{87}—of—reference-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 \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation at the uninstitutionalised-threshold \textsuperscript{102} but then acknowledged
with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation necessary for human development and progress. Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology and progress requires ontologically-
veridical as intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming
‘responses’ as of universal implications and not temporal extricatory preconverging–de-
mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation <amplituding/formative–epistemicity>-totalising–renewing-
realisation/re-perception/re-thought prospective reference-of-thought ‘construes as circularity
and <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag pretences of knowledge and judgements
which are rather in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –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 reference-of-thought going by its prior
relative-ontological-incompleteness—of–reference-of-thought, since there is no
sound/authentic knowledge and judgements outside the prospective reference-of-thought
relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-
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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity>. 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-‘prospectively-implicit_attendant—ontological-contiguity’}—educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’}—constitutedness—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/inferring-of-
elucidation-outside—‘prospectively—implicit_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’}^{10}. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence—
postconverging entailment in line with ‘implicated attendant ontological-contiguity’ ‘imputed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context’. It is such a
conceptual-patterning mental-reflex associated with categorising/taxonomising dispositions in
apriorising/axiomatising/referencing-‘of-‘prospectively implicated attendant ontological-
contiguity ’ ‘imputed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘constitutedness -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–
totalising–devolved–purview-as-domain-of-study mainly involves intersubjective evaluation
or evaluation among humans within the scope of their mortality on the naïve assumption that
such categorising/taxonomising effectively covers analytically the entirety/potency of
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ‘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 ‘implicated attendant ontological-contiguity’ ‘imputed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context’ above
intersubjective evaluation or evaluation among humans in their mortality in determining
intrinsic-reality/ontological-veridicality transcendent-
sublimating/superrgatory 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-‘prospectively–implicited_attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }~constitutedness ’in preconverging entailment defines the
entire existential<disontologising/re-ontologising—aporeticism> 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-‘prospectively–implicited_attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }~constitutedness ’in preconverging entailment but rather
such ‘depth/axiomatic-contruct of existence for musical compositions’ is as of an sublimating-
epistemic–imbricatedness/threadedness/recomposuring of existential-instantiations that is
graspable rather by an apriorising/axiomatising/referencing-{of-‘prospectively–
implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
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 universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity construal highlights the relative-unreflexivity/relative-reflexivity—ontological-contiguity of all knowledge as of their reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigmizing dynamic relationship, conceptual-patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enablement epistemicty causality—relative-unreflexivity/relative-reflexivity—ontological-contiguity 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 preconverging/postconverging—de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing—of ‘prospectively— implicated attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—constitutedness—in preconverging entailment rather than striving to expand the transcendental-enabling/sublimating/supererogatory—de-mentativity epistemicty causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity 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-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity nature and differences as well as their divergence in meaningfulness-and-teleology implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—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>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity 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~prospectively–implicated_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }=constitutedness {in–preconverging entailment
undermining requisite creativity as of apriorising/axiomatising/referencing-{of~prospectively–
implicated_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }=confatedness {in–{preconverging entailment by}–
pseudoconverging entailment, as it ‘critically presupposes beyond-the-consciousness-awareness-
teleology <of–preconverging-existential-extrication-as-of-existential-unthought> 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—as subjecting-
‘educed-unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency in
other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of
‘implicated_attendant–ontological-contiguity ‘ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘<reifying-or-elucidating-of-prospective-relative-ontological-
completeness ~of~ reference-of-thought– devolving-as-of-instantiative-context> that
‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional—depocrypticism (protensive-consciousness deneuterising -induced)-reference-of-thought—devolving-teleological-dementating/structuring/paradigmng—of-meaningfulness analysis as of its prospective relative-ontological-completeness—of-reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of apriorising/axiomatising/referencing—of—prospectively—implicated—attendant—ontological—contiguity ’—educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—constitutedness—in—precogening entailment wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—d-mentativity <amplituding/formative—epistemicity>—causality as-to-projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being—development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure of—meaningfulness—and—teleology: consciousness defined as of ‘notional <amplituding/formative—epistemicity>—totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic—drag human-subpotency/subpotent—mimetic—echoness—derivation—within—the—full—potency of existence/intrinsic—reality/ontology—as—of—its mimetic—echoness or existence—in—reverberation or existence—potency—sublimating—nascence—
disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of
‘implicated_attendant–ontological-contiguity’–eneduced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ , <reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> is the
absolute a-priori of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-
onology prior to any human derived knowledge-constructs/theories/intersolipsistic-
intercessory-notions/notional–referential-notions/articulations/virtue, and hence existence as of
‘implicated_attendant–ontological-contiguity’–eneduced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ , <reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> is the
foundational absolute a-priori any (given consciousness’s 5 ‘neuterising-induced-or-
deneuterising’-induced)- reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness constructs, by which our limited-
mentation-capacity—as-subjecting ‘educed unlimitedness/existenee sublimating–nascence’–
to-limitedness/human-subpotency can most pertinently accede to by 5 maximalising-
recomposuring-for-relative-ontological-completeness 5—unenframed/re-
ontologising–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/unenframing/re-ontologising.–elicited-from-prospective–profound-
supererogation 5 <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire
apriorising/axiomatising/referencing- \{\textit{of-'prospectively-implicited-attendant-ontological-contiguity} \} \sim\text{educated-}

e xistentialising/contextualising/textualising \{\textit{intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>} \}\sim conflatedness \sim in \{\textit{preconverging-ment-by}\}

\text{postconverging-entailment} for human construction of ontologically veridical \textit{meaningfulness-and-teleology} \sim implied as of notional-\sim\text{deprocrypticism}; this is notionally known as \textit{historiality/ontological-eventfulness\sim ontological-aesthetic-tracing-\langle\textit{perspective--ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism}\rangle}$. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional \textit{amplituding/formative-epistemicity}\sim totalising-\sim self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \sim notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the \{\textit{given-consciousness’s} \} \textit{neuterising-induced-or-deneuterising -induced}- reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-\textit{of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercesory-notions/notional--referential-notions/articulations/virtue} as derived conceptualisations/construals of the very \text{apriorising/axiomatising/referencing- \{\textit{of-'prospectively-implicited-attendant-ontological-contiguity} \} \sim\text{educated-}

e xistentialising/contextualising/textualising \{\textit{intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>} \}\sim conflatedness \sim in \{\textit{preconverging-ment-by}\}

\text{postconverging-entailment} that is as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of--\textit{meaningfulness-and-teleology} or \textit{existence-as-existence-potency \sim sublimating-nascence,-disclosed-from-prospective-epistemic-digression} as to existential-possibilities. The underlying insight
with a naïve mental-reflex of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

construal of existential-instantiations as of 'maximalising-recomposuring-for-relative-ontological-completeness'—unenframed/re-ontologising/conceptualisation which is as of apriorising/axiomatising/referencing-{of-'prospectively--implicated_attendant--ontological-contiguity'~educed--
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>'~conflicatedness in {preconverging–ment by–
postconverging–entailment, thus enabling the relative-unreflexivity/relative-reflexivity—
onological-contiguity'~of-the-human-institutionalisation-process'. It is interesting to grasp
here that we cannot from our 'sense of conceptual-patterning' claim to put-into-question the
inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profund-
supererogation ~as-to-perspective–ontological-normalcy/postconvergence-implied-
'prospective-aporeticism-overcoming/unovercoming' and as of its implied superseding–
onecessity-of-ontology, since existence is preconverging/postconverging–de-
dentatively/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 sublimating-epistemic–
imbribatedness/threadedness/recomposing; and any such pretence of conceptual-patterning is
nothing but a virtuality or ontologically-flawed construal as of naïve
apriorising/axiomatising/referencing-{of-'prospectively--implicated_attendant--ontological-
contiguity'~educed--
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>'~constitutedness in preconverging–entailment. Of course,
it is rather prospective relative-ontological-completeness -of- reference-of-thought that will
imply deeper ontological-veracity of the same underlying purview for the construal of
ontological-completeness\textsuperscript{87} of reference-of-thought/ontological-normalcy/conflicatedness\textsuperscript{13} lies in the fact that the construal/conceptualisation of an epistemic-totalising\textsuperscript{88} devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology\textsuperscript{99} 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-teleology\textsuperscript{99} of human construal/conceptualisation of it’. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought/ontological-normalcy/conflicatedness\textsuperscript{13}. Since there is no direct correspondence between relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought/epistemic-abnormalcy/preconvergence\textsuperscript{31}/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-teleology\textsuperscript{99} of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought/ontological-normalcy/conflicatedness\textsuperscript{13} which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought/epistemic-abnormalcy/preconvergence\textsuperscript{31}/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought/epistemic-abnormalcy/preconvergence\textsuperscript{31}/destructuring will simply lead to a virtuality-or-ontologically-

contiguity ‘~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ }—conflatedness in {preconverging entailment by}
postconverging entailment arises as of human limited-mentation-capacity— as subjecting—
‘duced—unlimitedness/existence—sublimating—nascence’—to—limitedness/human—subpotency
‘good/sound/profound/complete—anticipated/projected’—construal/conceptualisation—of—
axiomatic-con structs-as—knowledge—constructs/theories/intersolipsistic—intercessory—
notions/notional—referential—notions/articulations/virtue from the ‘sublimating—epistemic—
imbricatedness/threadedness/recomposuring iterating of existential—instantiations’ as of
‘existence—or—intrinsic—reality—or—ontological—veridicality’.

Notional~conf latedness /constitutedness—to—conf latedness as such highlights an underlying
40 historiality/ontological—eventfulness/ontological—aesthetic—tracing—<perspective—
ontological—normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’ of the
apriorising/axiomatising/referencing—{of—‘prospectively—implicated_attendant—ontological—
contiguity—’~duced—
existentia lising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> }—constitutedness—in—preconverging—entailment—towards—
conf latedness—in—{preconverging—ment—by}—postconverging—entailment—dynamism of human
limited—mentation—capacity— as subjecting—‘duced—unlimitedness/existence—sublimating—
nascence’—to—limitedness/human—subpotency with respect to human ontological—performance
<including—virtue—as—ontology>—as—of—its—broadest—implications amenable to human—
subpotency/’sub potent—mimetic—echoness—derivation—within—the—full—potency
of existence/intrinsic—reality/ontology—as—of—its—mimetic—echoness or existence—in—reverberation or
existence—potency—sub limating—nascence,—disclosed—from—prospecti ve—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—sub potent—mimetic—echoness—derivation—within—the—full—potency
of existence/intrinsic—reality/ontology—as—of—its—mimetic—echoness or existence—in—reverberation

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or existence-potency as sublimating–nascence, disclosed from prospective epistemic digression, implying the totalising–self-referencing syncretising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-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, 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-authenticity/objectification/desubjectification-as-objectification as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notional–collateralising-beholdening-protohumanity’–to—‘attain sublimating-humanity’—as-to-existence-potency as sublimating–nascence, disclosed from prospective epistemic digression to supersede human temporality/shortness wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-

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prospectively notional-deprocrypticism realisation of the hyperbole of positivism/procrypticism.

historiality/ontological-eventfulness

historiality/ontological-normalcy/postconvergence-reflected-epistemicity-

relativism-determinism as of notional-deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness-metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake as of notional-conflatedness/constitutedness-to-conflatedness from human shallow-to-deepening—limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating—nascento limitedness/human-subpotency—as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to educed-unlimitedness/existence-sublimating—as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-

uninstitutionalised-threshold \(^{12}\) historiality/ontological-eventfulness\(^{15}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism}\>\)

as of the notional–conflatedness\(^{13}\) of notional– deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement the ‘whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity—as-subjecting–\(\text{educed–unlimitedness/existence-sublimating–nascence}\)’ to limitedness/human-subpotency

apriorising/axiomatising/referencing-\(<\text{of–prospectively–implicated–attendant–ontological–contiguity}\)’-\(\text{educed–}\)

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\(<\text{imbued–notional–cogency}\)’ }-\(\text{constitutedness}\(^{14}\)\} in preconverging entailment

conceptualisation construes of an ‘ontologically-compromised-mediating–as-of-its-specific–constitutedness\(^{14}\) that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given


existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\(<\text{imbued–notional–cogency}\)’\(^{10}\), whereas limited-mentation-capacity–as-subjecting–\(\text{educed–unlimitedness/existence-sublimating–nascence}\)’ to limitedness/human-subpotency

apriorising/axiomatising/referencing-\(<\text{of–prospectively–implicated–attendant–ontological–contiguity}\)’-\(\text{educed–}\)

eventualising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\(<\text{imbued–notional–cogency}\)’ }-\(\text{conflatedness}\(^{11}\)\} in \{preconverging-ment–by\}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}—conflatedness 13—in{preconverging-ment–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 8 reference-of-
thought of aircraft engine engineering science. This overall notional conception extends as well
to the various ways by which human limited-mentation-capacity—as-subjecting ‘educed-
unlimitedness/existence sublimating–nascence’—to limitedness/human-subpotency ‘accosts’
intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions
categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness 14 induced 58 neuterising or
prospectively notional~1 deprocrypticism referentialism—ontologically-uncompromised-
mediating,-as-of-conflatedness 13 56 meaningfulness-and-teleology 99. That is, the
notional~1 deprocrypticism protensive-consciousness
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in its
referencing of apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–
ontological-contiguity ’}—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}—conflatedness in {preconverging-ment–by}–
postconverging entailment, with no intermediating construct as of
apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-
contiguity ’}—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}—constitutedness in preconverging entailment, thus
achieves ontologically-uncompromised-mediating,-as-of-conflatedness 13 56 meaningfulness-
of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness is what is effectively and ontologically defining of issues of \textsuperscript{9}reference-of-thought of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9} given that as of its ontologically veridical apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity}~\textsuperscript{9}educed--
existentialising/contextualising/textualising \textsuperscript{13}intelligibility/epistemicity/reflexivity-contiguity~<imbued--notional~cogency>\textsuperscript{13}~\textsuperscript{13}educed--\textsuperscript{13}educed--
postconverging-entailment it is the cumulative recomposuring of human limited-mentation-capacity—as subjecting ‘\textsuperscript{9}educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency as limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘\textsuperscript{9}educed-unlimitedness/existence-sublimating–nascence’\textsuperscript{13} that is behind the relative-unreflexivity/relative-reflexivity—ontological-contiguity~\textsuperscript{67}~\textsuperscript{13}educed--
human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of--\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} and-longness-of-register-of--\textsuperscript{56}meaningfulness-and-teleology as of limited-mentation-capacity—as subjecting ‘\textsuperscript{9}educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness\textsuperscript{87} of reference-of-thought perspective of notional~\textsuperscript{18}deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{13} 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~\textsuperscript{18}deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the ‘\textsuperscript{9}educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency’ that as of its deficiency is falsely-
Preconverging-existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing-\{of-‘prospectively-implicited_attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-\langle imbued–notional–cogency\rangle’ \}—constitutedness in preconverging entailment of humankind’s access to existence given the ‘sublimating-epistemic–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 \langle reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness\rangle is rather as of various successive relative apriorising/axiomatising/referencing-\{of-‘prospectively-implicited_attendant–ontological-contiguity ’~educated–
human-institutionalisation-process, and further in contradiction to the notion of human amplituding/formative-epistemicity-totalising-thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-including-virtue-as-ontology). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of human existential-disontologising/re-ontologising—aporeticism’ potential and not a ‘grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance-including-virtue-as-ontology, whereas it is deepening of human limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating-nascence—to-limitedness/human-subpotency 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/intelligibilitysettingup/measuringinstrumentings that allows for prospective relative-ontological-completeness-reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought—categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity—as-subjecting-educed—
sublimity/sublimation/supererogatory-de-mentativity for crossgenerational renewal as of prospective relative-ontological-completeness reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of reference-of-thought and that the various institutionalisations from base-institutionalisation to notional deprocrypticism are actually levels of preemting—disjointedness-as-of reference-of-thought all reflected as of notional deprocrypticism. The validity of the construal of existence as-of-existence-potency ~sublimating—nascence,—disclosed-from-prospective epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory de-mentativity is that in the state of human <amplituding-formative—epistemicity>-totalising—thrownness-in-existence (I exist therefore existence is of transcendental enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <-including-virtue-as-ontology>) humankind can only credibly adopt a ‘apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency—>’—conflicatedness—in {preconverging-moment—by—postconverging-entailment exercise’ rather as of effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology in re-projection-or-re-anticipation to match existence as to existence-potency ~sublimating—nascence,—disclosed-from-prospective epistemic-digression given existential <disontologising/re-ontologising—aporeticism—sublimating-epistemic—imblicatedness/threadedness/recomposuring as of iterating—of—existential-instantiations’ to further elevate its prospective relative-ontological-completeness of—reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding-formative—epistemicity—totalising—purview-of—construal’. This thus validates the notion that existence can only be construed as a transcendental apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological—contiguity ’—educed—
postconverging-entailment as of unenframed/re-ontologising~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—prospectively—implicated_attendant—ontological-
contiguity ——constitutedness —in—preconverging-entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—’prospectively—implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ ——conflatedness —in {preconverging-ment—by—}

postconverging-entailment pointing to the ‘false certainty and denaturing implications’ involved with knowledge construed mechanically as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional-conflatedness of notional~deprocrypticism is always the issue of ‘divulging prospective relative-ontological-completeness of reference-of-thought’ as of apriorising/axiomatising/referencing-{of-‘prospectively-implicited_attendant-ontological-contiguity’}-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ in an apriorising/axiomatising/referencing-{of-‘prospectively-
implicited_attendant-ontological-contiguity’}-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
implicited_attendant-ontological-contiguity’}-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’-conflatedness in preconverging entailment and so as the very essence of human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency relating to existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising,

Hence the very essence of a notional—deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic-digression and as reflected in transcendence—and—sublimity/sublimation/supererogatory—de-mentativity as of apriorising/axiomatising/referencing—{of—prospectively—implicited_attendant—ontological-contiguity—’—educed—}
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’}—conflatedness—in—{preconverging-entailment by}
postconverging-entailment in avoiding—meaningfulness-and-teleology—denaturing—involved with grounded apriorising/axiomatising/referencing—{of—prospectively—implicited_attendant—ontological-contiguity—’—educed—}

Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of <amplituding/formative—epistemicity>totalising—conflated—meaningfulness-and-teleology—as-of—
incompleteness\textsuperscript{8}\textsuperscript{-of-}\textsuperscript{7} reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{totalising-purview-of-construal’}. This author’s notion of centered-\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{totalising/circumscribing/delineating meaningfullness-and-teleology\textsuperscript{90}} as ‘\textsuperscript{amplituding/formative-epistemicity}\textsuperscript{totalising-conflated-meaningfullness-and-teleology\textsuperscript{as-of-notional}\textsuperscript{-deprocrypticism-reflected-historicality/ontological-eventfulness }/ontological-aesthetic-tracing\textsuperscript{<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—\textsuperscript{ate-}\textsuperscript{-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency 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—\textsuperscript{ate-}\textsuperscript{-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity enabled as of \textsuperscript{15} de-mentation\textsuperscript{(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} thus involving preconverging/postconverging–de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity—\textsuperscript{ate-}\textsuperscript{-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency \textsuperscript{8}reference-of-thought-as-of-‘\textsuperscript{-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfullness’ to grasp existence/existential-possibilities, such that as of notional~\textsuperscript{-deprocrypticism or \textsuperscript{amplituding/formative}notional~preempting—disjointedness-as-of-‘\textsuperscript{-reference-of-thought in}}
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process retrospectively to prospectively, centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘meaningfulness-and-teleology’ as of its attaining of ontological-completeness-of-\textsuperscript{5} reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating–decisionality)~of-ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>/morality/ethics/justice/etc. towards attaining successive prospective relative-ontological-completeness\textsuperscript{77}-of-\textsuperscript{8} reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-and-teleology’\textsuperscript{29} in relative deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s \textsuperscript{5} reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s \textsuperscript{5} reference-of-thought-as-of-‘ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, failing to reflect the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process \textsuperscript{5} as of notional–deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts of \textsuperscript{5} reference-of-thought-as-of-‘ \textsuperscript{5} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of ‘meaningfulness-and-teleology’\textsuperscript{99} in relative deficient/flawed ontological-performance\textsuperscript{72} -<including-virtue-as-
implicated attendant ontological-contiguity ‘~educed existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency’ }—confoundedness in {preconverging–ment by}–postconverging entailment that prospectively ultimately grasps the centered-
<amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and-teleology ontological-performance >-<including-virtue-as-ontology>/morality/ethics/justice/etc. in reflecting holographically–<conjugatively-and-transfusively> the relative unreflexivity/relative reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process or notional~1} deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition apriorising/axiomatising/referencing–{of–prospectively implicated attendant ontological-contiguity ‘~educed existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency’ }—constitutedness ‘in preconverging entailment, it perfectly grasps the implications to ‘meaningfulness-and-teleology ontological-performance >-<including-virtue-as-ontology>/morality/ethics/justice/etc. of ‘centered–epistemic-totalisation as of circularity of ‘meaningfulness-and-teleology} in relative deficient/flawed ontological–
achieving prospectively of an ultimately theoretically perfect/sound reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the full relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process as notional deprocrypticism implies the circular ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away with as of ontological-completeness with the deprocrypticism implies totalising—renewing-realisation/re-perception/re-thought of the reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human 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 meaningfulness-and-teleology’ of ‘the-very-same physics totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness of less ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. of ‘the-very-same physics totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’ the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-
totalisation/circularity of meaningfulness-and-teleology 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-completeness-of-axiomatic-construct-or-reference-of-thought as we can do more 
things with the latter axiomatic-construct more-profound/grander meaningfulness-and-
teleology ontological-performance <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-
performance <including-virtue-as-ontology>, and thus by extension with regards to the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human amplituding/formative–epistemicity>totalising–purview-of-construal’ which is a given 
reference-of-thought, construed as ‘ reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has 
been the way Derridean deconstruction has been commonly applied as in effect all our 
meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. has been as of our positivism–procrypticism registry-
worldview’s/dimension’s reference-of-thought-as-of reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness’ horizon and such a
Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ conflatedness in {preconverging-ment-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/formative-epistemicity>-totalising-self-referencing-
syncretising/circularity/interiorising/akrasiac-drag, as of beyond-the-consciousness-awareness-teleology -<of-preconverging-existential-extrication-as-of-existential-unthought>, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold temporal individuations circular undermining of the prospective institutionalisation reference-of-thought-as-to-postconverging-de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-
thought which is in \textit{amplituding-formative–epistemicity}\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{34} with its ultimate crossgenerational collapsing for the prospective institutionalisation’s \textsuperscript{8}reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social \textsuperscript{103}universal-transparency \textsuperscript{11} \{\textit{transparency-of-totalising-entailing.-as-to-entailing.|\textit{amplituding-formative–epistemicity}\textsuperscript{totalising–in-relative-ontological-completeness }\} as of prospective relative-ontological-completeness\textsuperscript{7}–of\textsuperscript{8}reference-of-thought of the prospective institutionalisation’s \textsuperscript{83}reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity—as subjecting ‘\textit{duced-unlimitedness/existence-sublimating–nascence}’ to limitedness/human-subpotency conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\textsuperscript{88} as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity\textsuperscript{63}–\textit{between–prior-shallow-supererogation \textit{of-mentally-aestheticised~preconverging/dementing ~qualia-schema_and_prospective-profound-supererogation ~of-mentally-aestheticised~postconverging/dialectical-thinking ~qualia-schema> in apriorising/axiomatising/referencing- \{of-‘prospectively\_implicated\_attendant\_ontological-contiguity ’~\textit{educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity~<imbued–notional~cogency>’ \}~constitutedness ~\textit{in preconverging entailment}, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of
reality/ontological-veridicality, as to ‘human\textsuperscript{amplituding/}formative-epistemicity\textsuperscript{totalising--purview-of-construal}’ or \textsuperscript{amplituding/}formative-epistemicity\textsuperscript{totalising--devolved--purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of ‘meaningfulness-and-teleology’ of supposed existential-implications correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought is the effective human limited-mentation-capacity—as-subjecting ‘educed--unlimitedness/existence-sublimating--nascence’—to limitedness/human-subpotency supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation-and--existence—as-sublimating-withdrawal/unenframing/re-ontologising--elicited-from-prospective–profound-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism--overcoming/unovercoming” for human-subpotency possibilities for devolving ‘meaningfulness-and-teleology’ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional--referential-notions/articulations/virtue, with increasing ontological-performance--<including-virtue-as-ontology>/morality/ethics/justice/etc. 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—
‘prospectively-implicated-attendant-ontological-contiguity’-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in
affirmation/projection/assertion/notional-self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking —apriorising-psychologism> as of maximalising-recomposuring-for-
relative-ontological-completeness —unenframed/re-ontologising~conceptualisation. But then
as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective
conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical
depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics
are construed practically as formalisations which are mainly as such constructs of
faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’
for the sake of succinctness, clarity and fungibility; however, without the implication of any
other inherent transcendental-enabling/sublimating/supererogatory~de-mentativity of such
formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly
construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of
logic and mathematics transcendental-enabling/sublimating/supererogatory~de-mentativity’.
But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an
exercise of mathematical formalisation. The fact is that mathematics have always been
developed implicitly or explicitly in association with or inspired from the context as to
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 ‘<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential—disontologising/re-ontologising—aporeticism—domain in question have to be critically developed as knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of—prospectively–implicited_attendant–ontological-contiguity ’~educed–existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’—conflicatedness—in—{preconverging–ment–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-<disontologising/re-ontologising—aporeticism> 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-<disontologising/re-ontologising—aporeticism> sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential-<disontologising/re-ontologising—aporeticism> 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation and this very insight about the ‘existentially-<disontologising/re-ontologising—aporeticism> nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a ‘very existentially-<disontologising/re-ontologising—aporeticism> nominal supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –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/intelligibilitysettingup/measuringinstrumenting –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/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodinger,
Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory–de-
mentativity of the physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-
constructs with mathematics being accessory to the transcendental-
enabling/sublimating/supererogatory–de-mentativity. They didn’t just start to develop ‘patterns
of mathematical equations’ without the prior insight about the physics domain-of-study and what
to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to
further develop their relevant branches of mathematics. Nor do even pure mathematicians just
go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight
and inspiration from existential-reality as transcendental-
enabling/sublimating/supererogatory–de-mentativity; and we can appreciate in this regards how
the human mathematical disposition adjust from a classical reflex with regards to existential-
<disontologising/re-ontologising—aporeticism> phenomena/manifestations that assume a non-
classical character like statistical-constructs, quantum phenomena, black holes, etc. as to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective–profound-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 reference-of-thought-as-of-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human-amplituding/formative—epistemicity—totalising—purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—of-referencing—teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

‘human—amplituding/formative—epistemicity—totalising—purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness—of-referencing—teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—

The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness—of—reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional—deprocrypticism psychoanalytic-unshackling metaphysics-of-absence—(implicated—nonpresencing—perspective—ontological-normalcy/postconvergence—)} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed—meaningfulness-and-teleology.
and apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }~conflatedness in {preconverging-ment-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-'prospectively-implicited_attendant-ontological-contiguity~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }~constitutedness in preconverging-entailment construal of
meaningfulness-and-teleology 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-drag
naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’;
usually in our case, in a non-transcendental <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is unconsciously implied as of our positivism—procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘meaningfulness-and-teleology’, and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity ] conceptualisation as of Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
that carries the prospective transcendence-and-sublimity/sublimation/supercerogatory-de-
mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s
uninstitutionalised-threshold 12 vices-and-impediments; and so by successive Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process as base-institutionalisation,
10 universalisation 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–{(implicit-
Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are
supposedly in a 56 meaningfullness-and-teleology correspondence relation with an epistemic–
totalising ~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality as of their given 57 meaningfullness-and-teleology ontological-
performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. as validated by
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ]; so-construed as of the implications of human limited-mentation-
capacity— as subjecting ‘educed unlimitedness/existence sublimating–nascence’ to
discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation -of-
mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema>’ of their differing ∗ references-of-thought as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—
epistemicity>totalising—purview—of—construal’; for instance, with regards to the relative
notional-contiguity/epistemic-contiguity —<profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> of ∗ reference-of-thought
implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-
discontiguity —<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> of ∗ reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their
differing ∗ references-of-thought and thus implied logic with regards to the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative—epistemicity>totalising—purview—of—construal’, reflected as of
relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-
unsound/preconverging-or—dementing —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 notional-
contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> and relative notional-
discontiguity/epistemic-discontiguity —<between—prior-shallow-supererogation —of-
mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound—
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>, and so with regards to ‘the-very-same physics -amplitudding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with -amplitudding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory-de-mentativity implications as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’5, 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/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the ‘maximalising-recomposuring-for-relative-ontological-completeness—is-enunframed/re-ontologising~conceptualisation affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validevalidating-measuring<as-to-postconverging-ordinary-dialectical-thinking—apriorising-psychologism>
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct’. Such a logicism disposition is rather in apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—constitutedness’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/unenframing/re-ontologising,—elicited-from-prospective–profound-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied–
{implicit-epistemic-veracity-of- nonpresencing<-perspective–ontological-normalcy/postconvergence>} is wholly sufficient as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘duced-unlimitedness/existence-
sublimating–nascence’ 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 relative-unreflexivity/relative-reflexivity—
ontological-contiguity”~of-the-human-institutionalisation-process as of difference-
conflatedness\textsuperscript{13} - as-to-totalitative-reification-in-singualarisation - as-veridical-epistemicity-
nondisjointedness/entailment-of-prospective- nonpresencing > -as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative–epistemicity> causality -as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity ’ as of relative notional-
contiguity/epistemic-contiguity’ ~<profound-supererogation >-of-mentally-
aestheticised~postconverging/dialekical-thinking –qualia-schema> of reference-of-thought
with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to–human <amplituding/formative–epistemicity> totalising–purview-of-construal’. This author
phenomenological transcendental conception is articulated as of non-speculative, non-
imaginary, theoretical, conceptual and operant implications construing/conceptualising in
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , not as an
external speculative dialectics, but as a wholly internal natural dialectics in
apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–ontological-
contiguity ’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness\textsuperscript{13} in {preconverging-ment by}–
postconverging-entailment as of human limited-mentation-capacity-deepening— as subjecting-
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’\textsuperscript{15}.
Such that human phenomenological <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence\textsuperscript{15} (I exist therefore existence is of transcendental-
enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-
temporal-to-intemporal-ontological-performance –<including-virtue-as-ontology>) is the
‘complete scientific archaeological depth’ for grasping ontology and Being as of the
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ’intelligence/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—conflatedness’ in {preconverging–ment–by}–
postconverging entailment of human limited-mentation-capacity—as-subjecting ‘educated-
unlimitedness/existence sublimating–nascence’ to limitedness/human subpotency implications
construed from notional~ deprocriptism perspective as ‘historiality/ontological-
eventfulness’/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–‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ’intelligence/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—conflatedness’ in {preconverging–ment–by}–
postconverging entailment, there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ’~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—as-subjecting ‘educated-
unlimitedness/existence sublimating–nascence’ to limitedness/human subpotency implications
as failing Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology 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-'prospectively-implicited_attendant-ontological-contiguity '~educated-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>']—conflatedness—in-{preconverging-ment—by}—
postconverging-entailment as of intemperal-preservation-entropy-or-contiguity—or-ontological-
preservation selectivity inherent in existence that rather skews presence states towards the
‘ontological statistical-exception’ of intemporality /longness over temporality /shortness
possibilities, thus rendering existence as of relative teleological orderliness and not teleological
chaos in the case were all ontological-possibilities as of temporality/to-intemporality were to
be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity '
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>']—conflatedness—in-{preconverging-ment—by}—
postconverging-entailment <amplituding/formative—epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity as of maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed/re-
ontologising—conceptualisation existentially<disontologising/re-ontologising—aporeticism>
supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing-{of-
‘prospectively-implicited_attendant-ontological-contiguity ‘~educated—
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>']—constitutedness—in-preconverging-entailment possibilities
as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively-implicited_attendant-ontological-contiguity ‘~educated—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’” 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–‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness’ in {preconverging-ment–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–‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness’ in {preconverging-ment–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 relative-unreflexivity-relative-
reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of an apriorising/axiomatising/referencing–{of–‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness’ in {preconverging-ment–by}–
postconverging-entailment as of successive opened-constructs-of–”meaningfulness-and-
teleology” superseding <amplituding/formative> wooden-language<imbued—averaging-of-
thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-

contiguity ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency’
<imbued–notional~cogency’
confatedness ~in {preconverging–ment-by}—
postconverging entailment of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory–de-mentativity biological science in relative notional-contiguity/epistemic-contiguity ~<profound-supererogation ~of-mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema> of reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say 19th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity ~<between—prior-shallow-supererogation ~of-mentally-
aestheticised~preconverging/dementing ~qualia-schema_and_prospective-profound-supererogation ~of-mentally-aestheticised~postconverging/dialectical-thinking ~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-teleology9 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-teleology9 ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. arises as an exercise of human limited-mentation-
unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency as of de-mentation\textsuperscript{15} (supерегорато́рь ontology-de-mentation or dialectical-de-mentation—stranding-or-attributive-dialectics) with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of meaningfulness-and-teleology\textsuperscript{19} on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension\textsuperscript{83} reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency transcendence-and-sublimity/sublimation/supерегорато́рь de-mentativity brings about prospective relative-ontological-completeness of reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking\textsuperscript{21}−apriorising-psychologism the prospective institutionalisation’s reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming of meaningfulness’ as of its prospective relative-ontological-completeness of reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity\textsuperscript{83}−between−prior-shallow-supерегорато́рь of mentally-aestheticised−preconverging/dementing−qualia-schema and prospective-profound-supерегорато́рь of mentally-aestheticised−postconverging/dialectical-thinking−qualia-schema of meaningfulness-and-teleology\textsuperscript{19} implications of the uninstitutionalised-threshold\textsuperscript{112}−reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming of meaningfulness’ as of its prior relative-ontological-incompleteness of reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—human<amplituding/formative–epistemicity>totalising−purview−of−construal’, and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the relative-unreflexivity/relative-reflexivity−ontological-contiguity\textsuperscript{67}−of-the-human-

accidented-or-random-mentality-disposition in Recurrent-utter-uninstitutionalisation enables the
grasp of certain meaningfulness-and-teleology on the basis of non-rules—
apriorising/axiomatising/referencing-psychologism,-as-of-accidentedness-or-randomness-of-
ocurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing-
psychologism,-abstracted-as-accidented-or-random human-limited-mentation-capacity—as-
subjecting-educed-unlimitedness/existence-sublimating-nascence-to-limitedness/human-
subpotency type of construal, as relevant in the meaningfulness-and-teleology ontological-
performance—including-virtue-as-ontology>/morality/ethics/justice/etc. as of trepidatious-
consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism in Base-institutionalisation enables the
grasp of certain meaningfulness-and-teleology on the basis of rules-abstracted-as-of-
tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random
human-limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-
sublimating-nascence-to-limitedness/human-subpotency type of construal, as relevant in the
meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc. of warped-consciousness about recurrences/existential-
instantiations; —universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism of universalisation enables the grasp of
certain meaningfulness-and-teleology on the basis of universalising-rules-abstracted-as-
of-qualifying-of-occurrences/existential-instantiations by its universalisation-directed-rule-
making-over-non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-
accidented-or-random human-limited-mentation-capacity—as-subjecting-educed-
unlimitedness/existence-sublimating-nascence-to-limitedness/human-subpotency type of
construal, as relevant in the meaningfulness-and-teleology ontological-performance—

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existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confoundedness in {preconverging-ment by–
postconverging-entailment–of-occurrences/existential-instantiations by its notional—
deprockycrism as preempting—disjointedness-as-of reference-of-thought human-limited-mentation-capacity—as subjecting ‘educed–unlimitedness/existence–
sublimating-nascence’ to limitedness/human-subpotency type of construal, as relevant in the meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed–
unlimitedness/existence–sublimating–nascence’ is ultimately with the notional—
deprockycrism protensive-consciousness as of its notional-contiguity/epistemic-contiguity —<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-
thinking—qualia-schema> superseding of transversality <for-sublimating–existential-
eventuating/denouement, from ‘thinking-at-first/pure-predisposition—preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed–
and-unaffirmed—‘motif–and-apriorising/axiomatising/referencing’ temporal-to-intemporal human limited-mentation-capacity—as subjecting ‘educed–unlimitedness/existence–
sublimating–nascence’ to limitedness/human-subpotency implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness—<metaphoricity–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—as subjecting–
‘educed–unlimitedness/existence–sublimating–nascence’ to limitedness/human-subpotency
ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ } —conflicatedness ’—in {preconverging–ment 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-threshold )
preformulating/preframing/premeaningfulness—metaphoricity -disposition—as-to-psyche-
induced-psychologism-of-existential-stake’ as of social-stake-contention-or-confliction, - the
warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being
uninhibited/decomplexified{(as-elevated-devolving-as-of-prospective-institutionalisation) but
warped Being complexified/inhibited{(as-degraded-devolving-as-of-uninstitutionalised-
threshold ) preformulating/preframing/premeaningfulness—metaphoricity -disposition—as-to-psyche-
induced-psychologism-of-existential-stake’ as of social-stake-contention-or-confliction, –the preclusive-consciousness of universalisation–non-positivism/medievalism is
of a ‘warped Being uninhibited/decomplexified{(as-elevated-devolving-as-of-prospective-
institutionalisation) but preclusive Being complexified/inhibited{(as-degraded-devolving-as-of-
uninstitutionalised-threshold ) preformulating/preframing/premeaningfulness—
metaphoricity -disposition—as-to-psyche-induced-psychologism-of-existential-stake’ as of
social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–
procrypticism is of a ‘preclusive Being uninhibited/decomplexified{(as-elevated-devolving-as-
of-prospective-institutionalisation) but occlusive Being complexified/inhibited{(as-degraded-
devolving-as-of-uninstitutionalised-threshold )
preformulating/preframing/premeaningfulness—metaphoricity -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
compounded and pervasive mimetic dynamism of human apriorising/axiomatising/referencing-
{of-‘prospectively–implicited_attendant–ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in {preconverging-ment by}—
postconverging-entailment and human apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness—in [preconverging-entailment], defining
any given registry-worldview’s/dimension’s ”meaningfulness-and-teleology” as of its
underlying relative-ontological-incompleteness and relative-ontological-completeness
reference-of-thought beyond its <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising; with such ‘reference-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-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ insight over presence
institutionalisation reference-of-thought as implying “meaningfulness-and-teleology” is as of
a transcendental level of appreciation beyond an <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
(temporal-dispositions thus divulging the apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in {preconverging-ment by}—
postconverging-entailment of existence/existential-possibilities as of prospective
institutionalisation reference-of-thought. Such an preconverging-existential-extrication-as-of-
existential-unknowned phenomenological construal obviously goes ‘beyond our ordinary
ontology>/morality/ethics/justice/etc. thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalling conflated meaningfulness-and-teleology as-of-notional deprocrypticism-reflected historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective ontological-normalcy/postconvergence-reflected 'epistemicity-relativism-determinism'>.


misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. The latter highlights the recurrence of such ‘uninstitutionalised-threshold phenomena’ as wooden-language {imbued—averaging-of-thought—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 cumulative/recomposing—attendant—ontological-contiguity—successive registry-worldviews/dimensions institutionalisations conceptualisation of ‘meaningfulness-and-teleology’ have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold free-for-all 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—formativeness—as to eventualising—inkling-drive—or seeding—misprising—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-sublimating—

(<amplituding-formative>supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ‘direct convincing’ at individuals-level underlying deferring to institutional and formal meaninglessness-and-teleology as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaninglessness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness—of-reference-of-thought apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological-contiguity}—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—constitutedness—in preconverging—entailment as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness—of-reference-of-thought is a preconverging/postconverging—de-mentative/structural/paradigmatic deficiency inducing the <amplituding-formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness—of-reference-of-thought apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological—
contiguity ’-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness ’—in {preconverging—by—
postconverging–entailment which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendent 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 ‘meaningfulness-and-teleology’ psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of \( meaningfulness-and-teleology \), 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~ of-the-human-institutionalisation-process 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-accordance integration as seconndnatured-institutionalisation as of human \( amplituding/formative–
epistemicity \) totalising–self-referencing-syncrretising/circularity/interiorising/akrasiacal-drag as social \( universal-transparency \) \( \{transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity>\) totalising—in-relative-ontological-completeness \} 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 ‘meaningfulness-and-teleology’ 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 preconverging/postconverging—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—disontologising/re-ontologising—aporeticism possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of ‘meaningfulness-and-teleology’ within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential—disontologising/re-ontologising—aporeticism 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 ‘meaningfulness-and-teleology’ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a
preconverging/postconverging–de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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-drag\textsuperscript{34} 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 <disontologising/re-ontologising—aporeticism> 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{88} reference-of-thought occurs because preconverging/postconverging–de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} given their supposedly coherent ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of more profound <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity validation as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation,(imbued-postconverging/dialectical-thinking ~projective-insights~/epistemic-projection-in-conflatedness ~of-notional– deprocrypticism-prospective-sublimation), that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—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 of meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology ~of—preconverging-existential-extrication-as-of-existential-unthought> with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of—meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought– categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and
social existential-possibilities expectations. It may thus seem from within just one human
generation perspective that the underlying human metaphoricity for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is rather marginal especially when not
associated with any external cultural diffusion. However, human metaphoricity as of cultural
transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the
relative universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } about
such metaphoricity instigative reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that
individuals in a social-setup are already involved internally however restricted in its very own
reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-
contention-or-confliction striving to draw in various ways the optimum as of perceived
existential <disontologising/re-ontologising—aporeticism > possibilities and is thus of a
minimal opening/overture/receptivity to internal and external metaphoricity, also critically
speaks to the fact that any social-setup is only able to hold together because of supposedly
coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality > that is subject to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression validatory <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity . As of its circularity, the lack or poorer cause-and-effect determinism of any such
supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality > threshold of a social-setup ‘meaningfulness-and-teleology’ allows
for the possibility for prospective metaphoricity\(^{57}\) to reconstrue-and-redefine the social-setup
meaningfulness-and-teleology\(^{59}\). Such prospective metaphoricity\(^{57}\) possibility cannot be
preempted because even the social-setup conventioning in its functional operation of
meaningfulness-and-teleology\(^{59}\) needs this supposedly coherent ontological-commitment\(^{66}\)
<i>implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality\(^{3}\)</i> in other to affirm itself
over any spontaneously arising disruptive meaningfulness-and-teleology\(^{59}\) that may be
articulated by individuals or groups, with the result that a social-setup ever always exposes itself
to prospective metaphoricity\(^{57}\) in one way or the other when such spontaneously arising
disruptive meaningfulness-and-teleology\(^{59}\) is not of poorer but rather of a superseding
<amplituding/formative—epistemicity> causality ~as-to-projective-totalititative—implications-of-
prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity
ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment
<i>implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality\(^{3}\)</i>. We can consider in this regard that an animistic non-positivistic or medieval
non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment
<i>implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality\(^{3}\)</i> respectively as of superstitious spiritualism meaningfulness-and-teleology\(^{59}\) or scholasticism pedantic dogmatism meaningfulness-and-teleology\(^{59}\), as of the
given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its
social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold
and function going by its specific registry-worldview/dimension as of superstitious spiritualism
or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity superseding meaningfulness-and-teleology as from existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression epistemic—or-notional–projective-perspective of relative-ontological-completeness—of—reference-of-thought by way of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism—of-social-functioning-and-accordance as of particular and general social interest. That said, a social-setup is ever always ‘existentially—disontologising/re-ontologising—aporeticism—invested’ to a given registry-
worldview/dimension and the fact of greater knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-

implicated_attendant~ontological-contiguity ’—educated—
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued—notional~cogency’ }—conflatedness in {preconverging-ment by}—

postconverging-entailment from prospective metaphoricity which may involve undermining such ‘existentially <disontologising/re-ontologising—aporeticism> invested’ registry-worldview/dimension 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>}

means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming—

‘notional—collateralising-beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression
to supersede human temporality /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 its beyond-the-consciousness-awareness-teleology—<of—preconverging-existential-extrication-as-of-existential-unthought>

manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity is not construed in human temporal terms—as-of-axiomatic-construct as a ‘living notion’ going
formalisation-transference for institutionalisation and thus subsequent social percolation-channelling, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology -<of–preconverging-existential-extrication-as-of-existential-unthought>- with respect to prospective metaphoricity as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional—deprocrypticism metaphoricity implications are necessarily spurious and associated with our positivism—procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of amplituding/formative-epistemicity—causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing/accounting—of-epistemic–phenomenalism, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in-the-bigger-picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-
type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks preconverging/postconverging—de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity --between—prior-shallow-supererogation -of-mentally- aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound— supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> with their prospectively implied metaphoricity ; 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—prospectively— implicitied attendant—ontological-contiguity ’educed— existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity— <imbued—notional—cogency’ } conflatedness —in—{preconverging—ment—by}— postconverging—entailment—/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/intelligibilitysettingup/measuringinstrumenting as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness —of—reference-of-thought warranting their unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating—
Insightfully with respect to human temporality\(^{77}\)/shortness including postlogism\(^{77}\) and conjugated-postlogism\(^{77}\) and as reflected by psychopathy and social psychopathy in our positivism– procrystalism, the apriorising/axiomatising/referencing–of–prospectively– implicit attendant ontological-contiguity ‘–educated– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–


notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised–threshold\(^{19}\) to human temporality\(^{99}\)/shortness preconverging/postconverging–de-
mentative/structural/paradigmatic denaturing\(^{16}\) (beyond–the–consciousness–awareness;

teleology\(^{99}\)--of–preconverging–existential–extrication–as–of–existential–unthought\rangle\). This arises because fundamentally as of notional–correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative–ontological–incompleteness\(^{92}\)–of–

reference–of–thought\(^{56}\) meaningfulness–and–teleology\(^{99}\) ontological–performance\(^{77}\)–


epistemicity⟩totalising–in–relative–ontological–completeness \}.
<including-virtue-as-ontology>/morality/ethics/justice/etc. is ultimately rather vouching of such
a notional~correspondence with existence on the basis of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as transcendentally-
complementing at its uninstitutionalised-threshold the said human limited-mentation-
capacity—as-subjecting-'educed-unlimitedness/existence-sublimating-nascence' to
limitedness/human-subpotency reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigmimg-of-meaningfulness as of implicated-and-explicated
reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-
notions/articulations/virtue construed as institutionalisation, as the latter's reference-of-
thought—categorical-imperatives/axioms/registry-teleology can be denaturing (beyond-the-
consciousness-awareness-teleology <of--preconverging-existential-extrication-as-of-
existential-unthought>) as of their <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 } by the various temporalities in threshold-of--
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to--'attendant-
intrdimensional'-prospectively-disontologising--preconverging/dementing --apriorising-
psychologism> at its uninstitutionalised-threshold. 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—as-subjecting-'educed-unlimitedness/existence-
sublimating-nascence' to limitedness/human-subpotency prospective relative-ontological-

Again, the latter institutionalisation’s meaningfulness-and-teleology\textsuperscript{77} ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of- existential-reality at its given uninstitutionalised-threshold \textsuperscript{102}, as its own reference-of-thought—categorical-imperatives/axioms/registry-teleology can also be denaturing\textsuperscript{16} as of beyond-the-consciousness-awareness-teleology <of—preconverging-existential-extrication-as-of—existential-unthought> as of their <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—dementing —narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology }. The overall implication here as implied by historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> is that only a contextual ontologically contiguous transitioning construal of ‘meaningfulness-and-teleology\textsuperscript{90} as reflected as of the apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity—}—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
postconverging entailment of notional–deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology–<of-
preconverging-existential-extrication-as-of-existentia--unthought> perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > associated with every institutionalisation in prior relative-ontological-incompeten-
reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to transcendentally-
complement its reference-of-thought–categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold for upholding intemporality-as-of-ontology that reflects the ‘inherent centered–epistemic-totalisation-as-existence’. Hence the notional–deprocrypticism registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality, as of human de-mentation–(supererogatory–ontological-de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics) contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology<including-virtue-as-ontology>/morality/ethics/justice/etc. that anticipates and accounts for human inherent intemporality/longness and temporality, purports to avoid wrong elevation of temporality/shortness in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism> and wrong degradation of intemporality/longness in supplanting–conviction-as-to-profound-supererogation—of-
for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the notional—firstnaturedness-formativeness—as to eventualising—inkling-drive or seeding-misprising—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—reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in determining ontological-veracity.

But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of reference-of-thought as of the prospective relative-ontological-completeness—of—reference-of-thought in intemporality/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness—of—reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the notional—firstnaturedness-formativeness—as to eventualising—inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medi evalism, and prospectively procrypticism—or—
disjointedness-as-of\textsuperscript{1} reference-of-thought with intemporality\textsuperscript{2}/longness rather as respectively in base-institutionalisation,\textsuperscript{105} universalisation, positivism and prospectively\textsuperscript{18} depropricism—or—preempting—disjointedness-as-of\textsuperscript{1} reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/superrogatory—de-mentativity as of apriorising/axiomatising/referencing—\{of-\} prospectively—implicated_attendant—ontological-contiguity \textsuperscript{1}—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—\langle\text{imbued—notional—cogency}\rangle$—\text{confatedness} in \{preconverging—ment—by\}—postconverging—entailment actually construes of more profound\textsuperscript{83} reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{9} that override the prior\textsuperscript{83} reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{99} as failing to uphold intemporal-preservation—entropy—or—contiguity—or—ontological-preservation’, and so as of differing\textsuperscript{83} references-of-thought in transversality—\langle\text{for—sublimating—existential—eventuating/denouement—\text{from—‘thinking—at—first/pure—predisposition—preemptive—of—prospective—disontologising/subontologising’—as—of—prospectively—disambiguated—affirmed—\text{and—unaffirmed—‘motif—and—apriorising/axiomatising/referencing’}}\rangle\textsuperscript{101} ontological unintelligibility. Neuterisation\textsuperscript{59} of analysis as so articulated is effectively a deficient human mental-reflex as of its naïve predisposition to imply ‘equivalence of consideration’ without factoring prospective relative-ontological-completeness —of— reference-of-thought <amplituding/formative—epistemicity> causality —as—to—projective—totalitative—implications—of—prospective— nonpresencing,—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity of differentiated axiomatic/ reference-of-thought teleological projection as of temporal teleologically-degraded—devolving—as—of—uninstitutionalised—threshold\textsuperscript{115} and intemporal elevated—devolving—as—of—prospectively—institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness\textsuperscript{83}—of—
reality that there isn’t apriorising/axiomatising/referencing—commonness-in-sharedness—meaningfulness-and-teleology \( ^{50} \) 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 \( ^{10} \) universalisation—non-positivism/medievalism, between universalisation—non-positivism/medievalism and positivism—procrypticism, and prospectively between positivism—procrypticism and deprocrypticism! In this case such overcoming of neuterisation \( ^{59} \) with reference to the variance of the cumulating/recomposuring-attendant—ontological-contiguity-successive registry-worldviews/dimensions is rather conceived as deneuterising \( ^{17} \) as of the variance in prospective relative-ontological-completeness—meaningfulness-and-teleology \( ^{99} \) disambiguation of uninstitutionalised-threshold \( ^{102} \) and prospective institutionalisation, and so reflected as of historiality/ontological-eventfulness \( ^{38} \)/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism as of the apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency—conflicatedness—in—preconverging-ment—by—postconverging-entailment of notional—deprocrypticism wherein the uninstitutionalised-threshold \( ^{83} \) reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of—mentally—aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound—supererogation—of—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> to the prospective institutionalisation \( ^{8} \) reference-of-thought in relative notional-
contiguity/epistemic-contiguity 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 reference-of-
subpotency at its uninstitutionalised-threshold wherein the reference-of-thought as
limited-mentation-capacity—as-subjecting ‘duced unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency’, unlike a naïve ‘neuterising mental-reflex that by its... 

apriorising/axiomatising/referencing- of ‘prospectively-implicated-attendant-ontological-contiguity ’ ~duced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity–<imbued—notional~cogency>’ } conflatedness\[13\] in {preconverging-ment—by—
postconverging-entailment as of notional— deprocrypticism deneuterising\[17\] insight. Central and critical to achieving such a deneuterising\[17\] analysis in grasping the full and complete possibilities of ontologically-verbiconical construal of human\[56\] meaningfulness-and-teleology\[99\] given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold\[12\] is the notion of beyond-the-consciousness-awareness-teleology

<of—preconverging-existential-extrication-as-of-existential-unthought>. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the

historiality/ontological-eventfulness\[19\]/ontological-aesthetic-tracing—
perspective—ontological-normalcy/postconvergence-reflected— epistemicity-relativism—
determinism’ > of apriorising/axiomatising/referencing—of ‘prospectively—
implicated-attendant-ontological-contiguity ’ ~duced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity–<imbued—notional~cogency>’ } conflatedness\[13\] in {preconverging-ment—by—
postconverging-entailment as of notional— deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a

mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a— meaningfullness—
and-teleology\(^{99}\)-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold\(^{102}\)-and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology\(^{99}\) such that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is always perceived as unnatural when syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\), in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold—and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human mental-reflex as it overlooks human uninstitutionalised-threshold\(^{102}\) points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-meaningfulness-and-teleology\(^{99}\)’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-transparency\(^{103}\). 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-meaningfulness-and-teleology\(^{99}\)’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation\(^{96}\)—of-attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism for meaningfulness-and-teleology\(^{99}\)’.
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology\textsuperscript{[56]} \textsuperscript{<of–preconverging-existential-extrication-as-of–existent-unthought>}) constraint of human limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency as of prospective human postconverging–aporeticism–overcoming/unovercoming such that this induces as of various existential-instantiations ‘ontologically-flawed ‘meaningfulness-and-teleology’\textsuperscript{[99]} ontological-performance \textsuperscript{[<including-virtue-as-ontology>]}, subpar to ontologically-veridical \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{[99]} ontological-performance \textsuperscript{[<including-virtue-as-ontology>/morality/ethics/justice/etc. as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology\textsuperscript{[56]} \textsuperscript{<of–preconverging-existential-extrication-as-of–existent-unthought>}} limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency constraint’ as reflected from a ‘notional~deprocrypticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations \textsuperscript{56}meaningfulness-and-teleology’ and actions of individuals and the collective-social as of their varying-existentia-instantiations-mental-dispositions-ontological-performance \textsuperscript{[<including-virtue-as-ontology>/morality/ethics/justice/etc. or their characterisations-as-of-varying-existentia-instantiations’}, as fundamentally underscored by the implied uninstitutionalised-threshold\textsuperscript{[102 \textsuperscript{83}] \textsuperscript{17}}reference-of-thought, wherein such temporal thresholding neuterisation\textsuperscript{[59]} with regards to ontologically-veridical \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{[99]} reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflicatedness\textsuperscript{[13]} of notional~deprocrypticism deneuterising\textsuperscript{[17]}—referentialism’ as of metaphysics-of-absence-\textsuperscript{(implicated-epistemic-veracity-}
constraining dynamism’ behind the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology in-the-very-first-place; conceptualised henceforth as the very reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the notional–deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional–deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of ingrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-
dispositions as of the exclusive dynamics of human limited-mentation-capacity—as-subjecting-\textquoteleft{\textquoteleft}educed-unlimitedness\textquoteleft{\textquoteleft}/existence-sublimating\textquoteleft{\textquoteleft}nascence\textquoteleft{\textquoteleft}/to-limitedness/human-subpotency\textquoteleft{\textquoteleft}/across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of-\textquoteleft{\textquoteleft}meaningfulness\textquoteleft{\textquoteleft}/and-teleology\textquoteleft{\textquoteleft}/individuation and temporal/shortness-of-register-of-\textquoteleft{\textquoteleft}meaningfulness\textquoteleft{\textquoteleft}/and-teleology\textquoteleft{\textquoteleft}/individuations of postlogism/slantedness/\textquoteleft{\textquoteleft}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textquoteleft{\textquoteleft}reference-of-thought\textquoteleft{\textquoteleft}/devolving ontological-performance\textquoteleft{\textquoteleft}/<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology/><\textquoteleft{\textquoteleft}of–preconverging-existential-extrication-as-of–existential-unthought\textquoteleft{\textquoteleft}/given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity—as-subjecting-\textquoteleft{\textquoteleft}educed-unlimitedness\textquoteleft{\textquoteleft}/existence-sublimating\textquoteleft{\textquoteleft}nascence\textquoteleft{\textquoteleft}/to-limitedness/human-subpotency\textquoteleft{\textquoteleft}/dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of \textquoteleft{\textquoteleft}reference-of-thought\textquoteleft{\textquoteleft}/categorical-imperatives/axioms/registry-teleology\textquoteleft{\textquoteleft}/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-\textquoteleft{\textquoteleft}prospectively–implicated\textquoteleft{\textquoteleft}attendant–ontological-contiguity\textquoteleft{\textquoteleft}/~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional–cogency>’ \textquoteleft{\textquoteleft}conflatedness\textquoteleft{\textquoteleft}/in \{preconverging-ment by\}–postconverging-entailment of Being as implied as of \textquoteleft{\textquoteleft}deprocryticism–or–preempting—disjointedness-as-of–reference-of-thought. The issue of \textquoteleft{\textquoteleft}Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology 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—meaningfulness-and-teleology’ mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—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-drag temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology<of—preconverging-existential-extrication-as-of-existential-unthought> are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of—meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the relative-unreflexivity/relative-reflexivity—ontological-contiguity<~of-the-human-institutionalisation-process 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/ reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness -induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-

‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -
apriorising-psychologism’ is in a state of <amplituding/formative-

epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

of a medieval worldview will grasp that that unique demonstration of medieval-

postlogism/perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation > (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implication—supposedly-apriorising-
in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-

profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-

positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-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/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the postconverging-de-
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 the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. 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 transcendent-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 the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness-formativeness—as to eventualising–inkling–drive–or–seeding–misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor wherein institutionalising reference-of-thought–categorical-imperatives/axioms/registry-teleology are always subject at uninstitutionalised-threshold to their denaturing as of their <amplituding/formative> wooden-language ⟨imbued—temporal—mere-form/virtualities/derecification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩, 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—meaningfulness-and-teleology given human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence—sublimating—nascence’ to limitedness/human-subpotency 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—meaningfulness-and-teleology behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference 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 secondnatured education practically available to everyone interested, and so while alienating and considering general social \textit{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 \textit{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—meaningfulness-and-teleology. The point here is that at uninstitutionalised-threshold the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by \textit{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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as knowledge-led is to harness ontological-pertinence and not \textit{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>}). Thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught
between the notion of sovereignty as allowing basic level of universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-
<amplituding/formative–epistemicity> causality as-to-projective-totalitave–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity –overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance–<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 reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩’. 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
transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality-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/supernumerary-dementativity as to existence-potency—asublimating–nascence,—disclosed—from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <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⟩,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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-drag means that the human sovereign psyche is one that is geared to construe of ‘presence as all-
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/subliming/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 meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaus, 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-aponia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness-formativeness—as-to-eventualising-inkling-drive-or-seeding-misprising’—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor as of human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’—limitedness/human-subpotency. Thus in reflecting holographically-about the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency—which-of-reaching-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-accordance 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

classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-
discontiguity
aesthetised—preconverging/dementing—qualia-schema and prospective-profund-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema> when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with
regards to ‘the-very-same physics \textless amplituding/formative—epistemicity\textgreater 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/notional—self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> together with the prior axiomatic
preconverging-or-dementing—apriorising
psychologism/unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-
preconverging—or-dementing—apriorising-psychologism>’ implied as of the \textless perspective—ontological-normalcy/postconvergence> induced transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is not to be construed as an
incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising~conceptualisation as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively—implicited—attendant—ontological-contiguity’—\textless imbeduced—
existentialising/contextualising/textualising\textless intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>\textless of the superseded presencing—absolutising-identitive-
constitutedness, but is rather a \textless maximalising—recomposuring—for-relative-ontological-
completeness—unenframed/re-ontologising~conceptualisation in subsuming ‘the-very-same
desublimating-decisionality/of-ontological-performance - <including-virtue-as-ontology>/morality/ethics/justice/etc. 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-

This can’t be the case because dialogical-equivalence—psychologismic-apriorising/axiomatising/referencing—of—implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—cogency’—conflatedness—in—preconverging—by—postconverging-entailment—in—self—self-conflatedness/formative—supererogating> can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness—reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state...
of uninstitutionalised-threshold as of prior relative-ontological-incompleteness of reference-of-thought, and not such a flawed notion of dialogical-equivalence as to psychologism~apriorising/axiomatising/referencing~of~prospectively~implicated_attendant~ontological-contiguity~educed~existentialising/contextualising/textualising ~intelligibility/epistemicity/reflexivity~continuity~imbued~notional~cogency)~conflatedness in {preconverging~ment~by}~postconverging~entailment~in~self-becoming/self~conflatedness /formative~supererogating

We can appreciate even within a same reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence as to psychologism~apriorising/axiomatising/referencing~of~prospectively~implicated_attendant~ontological-contiguity~educed~existentialising/contextualising/textualising ~intelligibility/epistemicity/reflexivity~continuity~imbued~notional~cogency)~conflatedness in {preconverging~ment~by}~postconverging~entailment~in~self-becoming/self~conflatedness /formative~supererogating

between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in notional-contiguity/epistemic-contiguity~profound~supererogation~of~mentally~aestheticised~postconverging/dialectical-thinking ~qualia-schema> and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity~between~prior~shallow~supererogation~of~mentally~aestheticised~preconverging/dementing ~qualia-schema_and_prospective~profound~supererogation~of~mentally~aestheticised~postconverging/dialectical-thinking ~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 relative~unreflexivity/relative~reflexivity~ontological-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ is fundamentally due to the preconverging/postconverging—de-mentative/structural/paradigmatic lifetime ‘mental and existential—disontologising/re-ontologising—aporeticism—investment’ in the former, such that by-and-large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology—of—preconverging-existential-extrication-as-of—existential-unthought> denaturing 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-accordance it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care—and—episteme as of intemporality /longness behind ‘knowledge invention’ that must be preserved and perpetuated as the ‘very core of knowledge’ and so to undermine knowledge denaturing , so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in 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–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness reference-of-thought meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought relative to our positivism procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in~notional-contiguity/epistemic-contiguity apriorising-teleological-elevation-in~notional-contiguity/epistemic-contiguity supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> from positivism procrypticism’s disjointedness-as-of reference-of-thought mindset into deprocrypticism’s preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism procrypticism disjointedness-as-of reference-of-thought terms–as-of-axiomatic-construct as of prior relative-ontological-incompleteness reference-of-thought meaningfulness-and-teleology, 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 ‘-as-to- presencing—absolutising-identitive-constitutedness } blinds us to appropriately appreciating this given the human mental-reflex of representing any
scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of
our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-
teleology<of–preconverging-existential-extrication-as-of-existential-unthought> as when we
publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup.
As construed within a given reference-of-thought, say in our positivism/rational-empiricism
reference-of-thought we can further have the conception of the physics or biology or law or
literature or even just entrepreneur or accountant or technician specific attitude/mental-
disposition/care–and–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 aetiolisation/ontological-
elaboration<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> is directly associated with ‘attitude/mental-disposition/care–and–
episteme5 as dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension (as of human self-surpassing—existentialism-form-
factor,in-overcoming—’notional–collateralising-beholdening-protohumanity’-to—‘attain-
sublimating-humanity’-as-to-existence-potency—sublimating—nascence, disclosed-from-
prospective-epistemie-digression to supersede human temporality/<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>}) to be
able to achieve transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, and
so as of intemporality5). 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-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} that ultimately involves major stages like schooling, greater social autonomy and responsibility/relative-reflexivity, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development–as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} is construed as the more profound attitude/mental-disposition/care–and–episteme\textsuperscript{5} for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme\textsuperscript{5} of living. With regards to the second-level of social aetiologisation/ontological-escalation<ontological-veridicality\textsuperscript{commitment/otherliness}\textsuperscript{transcending/compulsions-encumbered}\textsuperscript{transcending}> associated with ‘attitude/mental-disposition/care–and–episteme\textsuperscript{5} dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27}’, for achieving transcendence-and-sublimity/sublimation\textsuperscript{supererogatory}\textsuperscript{de-mentativity}; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{27} so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care–and–episteme\textsuperscript{5} dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{27}. The idea being that this provides more existential \textsuperscript{27}-disontologising/re-ontologising—aporeticism\textsuperscript{27} possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects \textsuperscript{27}intemporal ontological-faith-notion-or-ontological-fideism\textsuperscript{27}—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—\textsuperscript{27}as-so-being-as-of-existential-reality\textsuperscript{27} instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{27}—of-the-human-institutionalisation-process\textsuperscript{27} as of difference-confledness\textsuperscript{27}—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>—as-veridical-epistemicity-relativism-determinism implied <amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative- unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{27} with Being—development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as—infrastructure-of—meaningfulness-and-teleology, beyond-the-consciousness-awareness—teleology\textsuperscript{27}<of-preconverging-existential-extrication—of—existential-unthought>, implying specifically a postconverging—nonextricatory-existential—preempting—of—existential-unthought attitude/mental-disposition/care—\textsuperscript{27}and—episteme\textsuperscript{27} as dispensing-with-immediacy—\textsuperscript{27}for-relative-ontological-completeness\textsuperscript{27}—by-reification/contemplative-distension\textsuperscript{27}<of—reference—of—thought—by—reification/contemplative—distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/ universal/transcendental/ maximalising—recomposuring—\textsuperscript{27}for—relative—ontological-completeness\textsuperscript{27}—unenframed/re—ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming; with such dispensing-with-immediacy—\textsuperscript{27}for-relative—ontological-completeness\textsuperscript{27}—by—reification/contemplative—distension\textsuperscript{27}<of—reference—of—thought—by—reification/contemplative—
prospectively-disambiguated–affirmed-and-unaffirmed–motif-and
apriorising/axiomatising/referencing’
required for the correspondingly required
meaningfulness-and-teleology ontological-performance including-virtue-as-ontology.
Basically, attitude/mental-disposition/care–and–episteme is simply a reflection of level of
deneuterising—referentialism as of the ontological–confatedness of
projection–institutional–orientations and Being–development/ontological–framework–
and–teleology, the ‘human toddling potential’ or the human potential to develop from a relative–
ontologically–flawed to a relative–ontologically–veridical attitude/mental–disposition/care–and–
episteme, can only arise by notional–discontiguity/epistemic–discontiguity between—prior–
shallow–supererogation of–mentally–aestheticised–preconverging/dementing–qualia–
schema and prospective–profound–supererogation of–mentally–
aestheticised–postconverging–dialectical–thinking–qualia-schema> induced psychoanalytic–
unshackling as of relative–ontologically–veridical attitude/mental–disposition/care–and–
episteme 
‘assumed–and–unflinching transversality<for–sublimating–existential–
and–unaffirmed–motif–and–apriorising/axiomatising/referencing’
over relative–
ontologically–flawed attitude/mental–disposition/care–and–episteme, with the latter necessarily
having to ascend to the relative–ontologically–veridical attitude/mental–disposition/care–and–
episteme for the former’s implied meaningfulness–and–teleology as of its ontological–
performance <including-virtue-as-ontology>/morality/ethics/justice/etc. 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/unenframing/re–ontologising–
elicited-from-prospective–profound-supererogation ‹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 ‘per-cep-ti-vi-ty-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–from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising‘ as-of-prospectively-disambiguated-affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’› has ultimately nothing to
do with the deliberate willing of the relative-ontologically-veridical attitude/mental-
disposition/care–and–episteme. As we can appreciate that without implying a dispensing-with-
immediacy-for-relative-ontological-completeness›-by-reification/contemplative-distension
as of a child’s living-as-of-human-personality-developing, the child’s poorly developed
attitude/mental-disposition/care–and–episteme will poorly face optimum living of adult life or
where such was the case about all human children then the human species will be no more
culturally unique than any other animal. Again, as of human social-projection-institutional-
orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite
implied attitude/mental-disposition/care–and–episteme in detachment from
<amplituding/formative> wooden-language{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology –as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications> as we
know that, everything being equal legitimately, it is the professional electrician as of its assumed-
and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-
ontological-completeness›-by-reification/contemplative-distension attitude/mental-
disposition/care–and–episteme whose workmanship is guaranteed to produce the best and safe
of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-
ontologising-conceptualisation postconverging-de-mentating/structuring/paradigming;
inducing thereof social institutionalisation secondnaturting by way of percolation-channelling-
in-deferential-formalisation-transference>. Inherently, the very grounding of Being-
development/ontological-framework-expansion—extreme-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology attitude/mental-disposition/care—and—
episteme, is beyond presencing—absolutising-identitive-constitutedness, and actually lies
prospectively in existence-potency ~sublating—nascence,—disclosed-from-prospective-
epistemic-digression. The implication here is that as of its very ‘postconverging—nonextricatory-
existential-preempting—of—existential-unthought behind the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of—the—human—institutionalisation-process’. Being-
development/ontological-framework-expansion—extreme-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology attitude/mental-disposition/care—and—
episteme cannot be contemplated as of secondnatured institutionalisation living—as-of-human-
personality-developing and social-projection-institutional-orientations attitude/mental-
disposition/care—and—episteme in ‘preconverging—existential-extrication—of—existential-
unthought’ which preconverging/postconverging—de-mentatively/structurally/paradigmatically
‘do not project beyond reference-of-thought as of prospective relative-ontological-
completeness—reference-of-thought’ to grasp prospective existence-
potency ~sublating—nascence,—disclosed-from-prospective-epistemic-digression relative-
ontological-completeness ~apriorising/axiomatising/referencing. Thus with regards to
Being-development/ontological-framework-expansion—extreme-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology, overall it is the underlying
This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given institutionalisation’s reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance as of scientific, medical, technical advancements, free society, etc. shat leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-
these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology\textsuperscript{6} denaturing\textsuperscript{6} of the requisite intellectualism required for further Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, 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/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity\textsuperscript{6} practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing\textsuperscript{6} predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology\textsuperscript{6} prior relative-ontological-incompleteness–of–reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms–as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness\textsuperscript{6} while the new/prospective/superseding as of its prospective relative-ontological-completeness–of–reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms–as-of-axiomatic-construct of
prospective nonpresencing.<perspective–ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘preconverging/postconverging–de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality.<for-sublimating–existential-eventuating/denouement,—from—
‘thinking-at-first/pure-predisposition-preemptive-of-prospective—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity| 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—prospectively—
implicated_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity–
<imbued—notional–cogency—’ }—conflatedness—in—{preconverging—ment—by}
postconverging–entailment—in-self-becoming/self-conflatedness—/formative–supererogating—
at any such uninstitutionalised-threshold; as fundamentally the issues faced by the Descartes,
Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-
disposition/care—and–episteme’ are preconverging/postconverging–de-
mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within
a non-positivism/medievalism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-
congruence of dialogical-equivalence,<as-to-
psychologismic–apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity—educed—

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existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ — conflatedness — in {preconverging–ment–by—}
postconverging–entailment,—in-self-becoming/self-conflatedness /formative–supererogating>
is preconverging/postconverging–de-mentatively/structurally/paradigmatically superseded, in
the sense that every institutionalisation say for instance scholasticism scholarship has its
‘genuine intellectual engagement framework’ as of its underlying attitude/mental-
disposition/care–and–episteme reference-of-thought
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation, but then at its uninstitutionalised-threshold ³⁰ (as implied from prospective
positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵,⁶) reference-of-
thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation) scholasticism and positivism are rather in transversality<for-sublimating–
existential-eventuating/denouement,—from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed–
and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’²⁷; as so reflected in their
mutually beyond-the-consciousness-awareness-teleology<of–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 transcendent
conceptualisation as of organic-knowledge is one that undervalues the “presencing—
absolutising-identitive-constitutedness⁴态度/mental-disposition/care–and–episteme⁶ as of
its social-stake-contention-or-confliction while the very notion of perceiving highly the
meaningfulness-and-teleology⁵⁰ within a prior institutionalisation framework is one that is
necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective sublimity/sublimation/supererogatory–de-mentativity episteme transcendence-and-attitude/mental-disposition/care–and–reference-of-thought

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–conceptualisation. In addition, the disruptive uninstitutionalised-threshold contextualisation of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence dialogical-equivalence of

psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–implicit–ontological-contiguity’–educated–
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}–confed–in–{preconverging–ment–by}


further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology–

institutional–being–and–craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity

meaningfulness-and-teleology attitude/mental-disposition/care–and–episteme. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–confed–deprocrypticism–or–preempting–disjointedness-as–‘reference–of–thought protensive-consciousness?

ontological–bad–faith/inauthenticity as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold of the possibility of intellectually induced social universal-transparency–{transparency–of–totalising–entailing.–as–to–

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'nondescript/ignorable–void' 'with-regards-to-prospective-apriorising-implications'> and untransvaluated–temporal-intemporality\textsuperscript{52} attitude/mental-disposition/care–and–episteme\footnote{\textsuperscript{54}} and their social contentions. As in effect, such ontological-bad-faith/inauthenticity\textsuperscript{54} scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation〈blurring/undermining-of-prospective-totalising-entailing, as-to-entailing〈amplituding/formative–epistemicity〉totalising—in-relative-ontological-completeness〉 that usurps the very notion of scepticism in \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness—anframed/disontologising–conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory de-mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has \textsuperscript{51} preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing–existentialising–enframing/imprintedness{as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} implications as of the forestalling of prospective ‘concurrent \textsuperscript{9} amplituding/formative–epistemicity> causality as-to-projective-totalitativ–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme\footnote{\textsuperscript{54}} of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-
deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{57} -by-reification/contemplative-distension\textsuperscript{77} intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness\textsuperscript{77} as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} -by-reification/contemplative-distension\textsuperscript{77}, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. ontological-bad-faith/inauthenticity\textsuperscript{64} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{7} but of a poor conception outside the prospective relative-ontological-completeness\textsuperscript{57} 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—meaningfulness-and-teleology\textsuperscript{56}, are but denaturing\textsuperscript{57} and down the line equally undermines prospective relative-ontological-completeness\textsuperscript{87} for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\textsuperscript{64} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\textsuperscript{4} are of the same notional-contiguity/epistemic-contiguity—<profound-supererogation —of-mentally-aestheticised~postconverging/dialectical-thinking —qualia-schema> kind that bathe in the <amplituding/formative> wooden-language<\textsuperscript{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications}> and untransvaluated–temporal-intemporality\textsuperscript{52} social-chainism that implied as much about extolling
social practices of presencing—absolutising-identitive-constitutedness of preconverging-existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and today’s positivism—procrypticism, with little prospect/opening for prospective transcendence-and-sUBLIMITY/sublimation/supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated \texttt{<amplituding-formative–epistemicity–totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag>}. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—meaningfulness-and-teleology denaturing of reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. As a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—formativeness—<as-to-eventualising—inkling-drive—or—seeding-misprising>—temporal-to—
projective-totalitative—implications-of-prospective— nonpresencing,—for-explicating—relative— unreflexivity/relative-reflexivity—ontological-contiguity'), and as the 'reference-of-thought
then aposteriorises/intelligises/logicises 'meaningfulness-and-teleology' as of the temporal-to-intemporal
ontological-performance'^')</include-virtue-as-ontology>/morality/ethics/justice/etc. différance/internal-dialectics/difference-deferral of the
<amplituding/formative–epistemicity>totalising/circumscribing/delineating 'reference-of-
thought- devolving, involving existential-instantiation devolved temporal denaturing of the
'reference-of-thought—'categorical-imperatives/axioms/registry-teleology',—for-
aposteriorising/logicising/deriving/intelligising/measuring—'meaningfulness-and-teleology'^').
The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality
is rather about a 'seeding promise of human-subpotency ontological-
performance'^')</include-virtue-as-ontology>/morality/ethics/justice/etc.
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—as-subjecting—'duced—unlimitedness/existence-
sublimating—nascence—to—limitedness/human-subpotency at any moment. Thus the successive
reasoning-from-results/afterthought outcomes as the logocentric constructs of the
<cumulating/recomposuring—attendant—ontological-contiguity ></cumulating/recomposuring-
worldviews/dimensions arrive at their successive 'reference-of-thought—categorical-
imperatives/axioms/registry-teleology'^'),—for-
aposteriorising/logicising/deriving/intelligising/measuring—'meaningfulness-and-teleology' as
of successive prospective relative-ontological-completeness'^)—of—'reference-of-thought, but fail
to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
<amplituding/formative–epistemicity> causality -as-to-projective-totalititative-implications-of-
prospective- nonpresencing.-for-explicating- relative-unreflexivity/relative-reflexivity —
onontological-contiguity about the full-potency of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicitcd-from-prospective—profound-supererogation</as-to-perspective–ontological-
normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming’> for
aposteriorising/logicising/deriving/intelligising/measuring <56>meaningfulness-and-teleology</59>
that can fully reflect human-subpotency existential—disontologising/re-ontologising—
aporeticism potential/possibilities of ontological-performance</52> —<including-virtue-as-
onontology>/morality/ethics/justice/etc. in correspondence with the full-potency of existence in its
coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality ‘seeding promise of human-subpotency ontological-performance’ -
</including-virtue-as-ontology>/morality/ethics/justice/etc. 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-
ostential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event</53> reasoning-
through/messianic-reasoning prospective relative-ontological-completeness</57>—of—reference-of-
thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-
incompleteness</58>reference-of-thought at such uninstitutionalised-threshold</53>; and so, in a
renewing apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and–
episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance - <including-virtue-as-ontology>/morality/ethics/justice/etc. in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-
formativeness—<as to eventualising–inking drive or seeding–misprising>—temporal-to-
intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, there is always room for human denaturing temporal ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. 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 reference-of-

Finally as a further analysis, re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology 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—meaningfulness-and-teleology’ 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
lowest-level-reification per-cep-ti-vi-ty-as-of-bad-omen as of its relative \textsuperscript{57}neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality’\textsuperscript{57} existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{99} given its non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-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 per-cep-ti-vi-ty-as-of-bad-omen provides a basic conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}—and-empowering> 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 ‘implicited_attendant—ontological-contiguity’—\textsuperscript{11}—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>—second-level-reification per-cep-ti-vi-ty-as-of-a-specific-place—or-specific-evil-people—or-specific-evil-period as of its relative \textsuperscript{57}neuterising as of its tendentious–circumscribing-as–‘epistemic-totality’\textsuperscript{57} ‘or-delineating-as–‘epistemic-totality’\textsuperscript{57} existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’\textsuperscript{99} 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 per-cep-ti-vi-ty-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}—and-empowering> 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
universalisation–non-positivism/medievalism society imply ‘implicated attendant–ontological-contiguity’~educed–
existentielising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’–third-level-reification per-cep-ti-vi-ty-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 neuterising as of its qualifying–circumscribing-as-
‘epistemic-totality’–or-delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-
scheme-of–meaningfulness-and-teleology given its universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case
where the given forest is infested with say mosquitoes carrying malaria for instance, such a per-
cep-ti-vi-ty-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
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–reifying{as-to-
knowledge-developing}–and-empowering imbedded 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
universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-
empiricism implying ‘implicated attendant–ontological-contiguity’~educed–
existentielising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’–fourth-level-reification per-cep-ti-vi-ty-as-of-full-disease-and-
scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its
relative neuterising as of its categorising–circumscribing-as–‘epistemic-totality’–or-
delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–
meaningfulness-and-teleology 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 per-cep-ti-vi-ty-as-of-full-disease-and-scientific-theory-
construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-
knowledge-developing}—and-empowering imbued theoretical/conceptual/operant implications
to human-subpotency however its occlusive nature as to an existential—disontologising/re-
tonologising—aporeticism interpretation as of rational-empiricism/positivism conception of
human behaviour implications with direct understanding of immediate cause-and-effect
implications); and prospectively - for the protensive-consciousness notional—

deprocrypticism ‘implicated_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>—full-level-of-reification notional—
deprocrypticism
deneuterising—referentialism as of referentialism—circumscribing-as—epistemic-totality
—or-
delineating-as—epistemic-totality

meaningfulness-and-teleology given its preempting—disjointedness-as-of reference-of-

thought, as-to—<amplituding/formative—epistemicity> growth or

conflatedness /transvaluative-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 per-cep-ti-vi-ty-as-of-full-disease-and-
scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the
to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ as of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness 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 deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought as of its ‘ontological-completeness-of-reference-of-thought as to ontological-normalcy/postconvergence’ is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity.

It should be noted as well that the afore is focused on the abstract reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting the ‘backdrop construed as human sublimation-educing—hermeneutic-textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’” for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional~ deprocripticism deneuterising\textsuperscript{17}, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking \textsuperscript{21}apriorising-psychologism> and unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing \textsuperscript{20}apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential\textsuperscript{2}\textsuperscript{19} disontologising/re ontologising—aporeticism—expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating \textsuperscript{21}amplituding/formative–epistemicity’ reference-of-thought- devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold\textsuperscript{3}‘meaningfulness-and-teleology’\textsuperscript{9}. 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-totality’\textsuperscript{27} ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology’, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,as-
reference-of-thought but rather as of their own given ‘candid existential—disontologising/re-
ontologising—aporeticism> expressesiveness’ with regards to their own respective specific same
reference-of-thought—categorical-imperatives/axioms/registry-teleology conjugations as intemporal-as-conviction-as-to-profound-supererogation ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. and as various temporal threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. 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—{epistemic-
totalising}—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—
{decompulsing}—delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-
gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery respectively as
of their base-institutionalisation–ununiversalisation warped-consciousness, universalisation–
non-positivism/medievalism preclusive-consciousness, positivism—procrypticism occlusive-
consciousness and notional—deprocrypticism protensive-consciousness, inducing their
respective tendentious/qualifying/categorising/referentialism–circumscribing-as–‘epistemic-
totality’-‘or-delineating-as–‘epistemic-totality ’ ‘existential–epistemic-totalisation-scheme-
of–meaningfulness-and-teleology’; and so, respectively due to their rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism, universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and preempting—disjointedness-as-of-
reference-of-thought, as-to–<amplituding/formative–epistemicity> growth-or-
conflatedness\textsuperscript{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. Insightfully, the foregoing points out that human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} is a ‘metaphoricity\textsuperscript{57} of social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective that is fundamentally already an epistemic\textsuperscript{totalising} /circumscribing/delineating \textsuperscript{8} reference-of-thought-devolving—différance/internal-dialectics/difference-deferral as of the-very-same-inmanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{totalising}–purview-of-construal’ with the shifts in human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} induced by human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ as of prospective relative-ontological-completeness\textsuperscript{57} -of-\textsuperscript{8} reference-of-thought’, such that human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} is not absolutely identitive but shifting as of \textsuperscript{amplituding/formative–epistemicity}totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought-devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’\textsuperscript{53} is in a constant \textsuperscript{amplituding/formative–epistemicity}-totalising–renewing-realisation/re-perception/re-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9}; with the implication that the ontological-performance\textsuperscript{7} -<including-virtue-as-ontology>/morality/ethics/justice/etc. of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} as to sublimation-educing—epistemic-totalising\textsuperscript{33} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—\textsuperscript{decompulsing} delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{95} is
scheme-of-‘meaningfulness-and-teleology’ as reflected in the idea of bad omen, for the warped-consciousness as apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’}-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ —re-originariness/re-origination as of tendentious-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’—‘existential-epistemic-totalisation-scheme-of-‘meaningfulness-and-teleology’’ as reflected in the idea of evil forest, for the preclusive-consciousness as apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’}-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ —re-originariness/re-origination as of qualifying-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’—‘existential-epistemic-totalisation-scheme-of-‘meaningfulness-and-teleology’’ as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’}-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ —re-originariness/re-origination as of categorising-circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’—‘existential-epistemic-totalisation-scheme-of-‘meaningfulness-and-teleology’’ as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’.

Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-‘meaningfulness-and-teleology’ that decomposes-as-of-confuddledness ‘human mentally-closed limited-mentation-capacity—as-subjecting-‘educated-
unlimitedness/existence sublimating nascence' to limitedness/human subpotency as of beyond-the-consciousness-awareness-teleology’ <of-preconverging-existentia...sublimating–nascence’ to limitedness/human subpotency manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional~\textsuperscript{1} deprocrypticism ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing–{of–prospectively-implicited_attendant–ontological-contiguity}atched–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-imbued–notional-cogency> }—re-originariness/re-origination as of referentialism–circumscribing-as–‘epistemic-totality’–or-delineating-as–‘epistemic-totality’ ‘existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology’‘ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional~\textsuperscript{1} deprocrypticism is as of deneuterising—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness }/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—as-subjecting–‘educed-unlimitedness/existence sublimating nascence’ to limitedness/human subpotency and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-
delinearity-for-cogency-as-to-possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence” as of the
notional—confatedness of notional—deprocrypticism différenciation/internal-
dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity-enabling, whereas such a human limited-mentation-capacity—as-subjecting-
‘educed unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency
implication is naively ignored with logicism in its metaphysics-of-presence—(implicated-
‘nondescript/ignorable—void’—as-to—presencing—absolutising-identitive-
constitutedness)—illusion-of-the-present/present-consciousness/mirage. Such a ‘human
sublimation-educing—epistemic-
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity—for-cogency—as-to-possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence” as of the
notional—confatedness of notional—deprocrypticism différenciation/internal-
dialectics/difference-deferral’, by its insight with respect to the implications of human limited-
mentation-capacity—as-subjecting ‘educed unlimitedness/existence-sublimating—nascence’—
to limitedness/human-subpotency for ontologically-veridical—meaningfulness-and-teleology
construal, is best predisposed to grasp the ‘inner working coherence/contiguity of axiomatic-
construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of
nonpresencing—<perspective—ontological-normalcy/postconvergence>—reference-of-thought
as this enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, thus
fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-
notionalisation and organic-knowledge nature. Fundamentally this all has to do with human
limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence-sublimating—
nascence’ to limitedness/human-subpotency, as if at a given (re-originary—as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking
‘projective-insights’/epistemic-projection-in-conflatedness
’-of-notional~ deprocrypticism-prospective-sublimation)
) originary/event
-of-prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-complete mentation-capacity, then human
meaningfulness-and-teleology
will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-
meaningfulness-and-teleology
requiring as of existential-constraint human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence sublimating nascence’ as the circular driving notion of différance/internal-dialectics/difference-deferral. Différance as internal-dialectics/difference-deferral, beyond just an ontological conception as expressed herein, had already always been existent notionally as a wholly internal process of human self-referencing-syncretism for prospective relative-ontological-completeness
as of difference-conflatedness
-as-to-totalitative-reification-in-singularisation
nondisjointedness/entailment-of-prospective-nonpresencing
-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity> causality
-projective-totalitative-implications-of-prospective-nonpresencing
-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity ’ construed-as institutional-cumulation/institutional-recomposure
(as-to-historiality/ontological-eventfulness
/ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>
}, and with regards

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to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance\textsuperscript{52}-<including-virtue-as-ontology>/morality/ethics/justice/etc. of <amplitud-ing/totalising/circumscribing/delineating reference-of-thought-devolving. The notion of beyond-the-consciousness-awareness-teleology\textsuperscript{50}-<of-preconverging-existential-extrication-as-of-existential-unthought> also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity ~-educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency>} \textsuperscript{37}—constitutedness in—preconverging-entailment as it naively imply circumscribing-as-‘epistemic-totality\textsuperscript{37}/delineating-as-‘epistemic-totality\textsuperscript{37}’ meaningfulness-and-teleology for its essence in presence, rather than the fact that presence reference-of-thought as ‘metaphysics-of-presence\textsuperscript{36}<implicated-‘nondescript/ignorable—void as-to—presencing—absolutising-identitive-constitutedness } is preconverging/postconverging–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-nonpresencing–<perspective–ontological-normalcy/postconvergence>} implications as nondescript/ignorable—void \textsuperscript{7} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing ‘-narratives)’ when it comes to presence uninstitutionalised-threshold reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound—supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>/relative-ontological-incompleteness —of—reference-of-thought for meaningfulness—and-ontology ontological-performance\textsuperscript{52}-<including-virtue-as-ontology>, as well as ignoring
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 \[\text{universal-transparency}^{103} \} \{\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\},\] an apparent episteme as of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—meaningfulness-and-teleology\[9\] with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness\[87\]—of—reference-of-thought point to more profound \[83\]reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity\[64\] between the prospective episteme and the prior episteme as of the lack of apriorising/axiomatising/referencing—commonness-in-sharedness,—for—meaningfulness-and-teleology\[9\] 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 \[\text{universal-transparency}^{103} \} \{\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\};\] and so more than just as of beyond-the-consciousness-awareness-
teleology of preconverging existential extrication as of existential unthought, but further because as of human-subpotency aporia/undecidability dilemma ought-indeterminacy deficiency limitation constraint imbued notional firstnaturedness formativeness as to eventualising inkling drive or seeding misprising 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 relative unreflexivity relative reflexivity ontological contiguity of the human institutionalisation process as of human subpotency aporia undecidability dilemma ought-indeterminacy deficiency limitation constraint imbued notional firstnaturedness formativeness as to eventualising inkling drive or seeding misprising temporal to intemporal dispositions so construed as from perspective ontological normalcy postconvergence existentialism form factor arise wherein the prior shaman is being contested by a new shaman in a hunter gatherer society with possible accusations of witchcraft as of institutionalised being and craft, wherein two or more traditional priesthoods of an early civilisation foment against one another, wherein sophistry and philosophy vie for what passes as valuable and true knowledge, wherein medieval scholasticism dogmatic knowledge and positivism rational empiricism knowledge vie for the interpretation of human and physical nature, and in our case wherein knowledge traditions including philosophical
traditions are put-into-question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually preconverging/postconverging–de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology undermining 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 meaningfulness-and-teleology ontological-performance–<including-virtue-as-ontology>/morality/ethics/justice/etc. turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance–<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–meaningfulness-and-teleology as of ontology’s-directedness-as-Being going by the human
intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity—subiecting—educed-unlimitedness/existence-sublimating—nascence—to-limitedness/human-subpotency however the institutionalisation-level as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnateredness—formativeness—as—to—eventualising—inkling—drive—or—seeding—misprising’—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—meaningfulness-and-teleology that prospectively construes of successive frameworks of ‘reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human meaningfulness-and-teleology ontological-performance—including-virtue-as-
ontology>/morality/ethics/justice/etc. will remain intemporal-as-ontological as of their
reference-of-thought–categorical-imperatives/axioms/registry-teleology given the
‘impossibility of overcoming the abstract human seed of temporality’/shortness dynamically
involved, as of beyond-the-consciousness-awareness-teleology, in a formulaic–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation deterministic relation
with such reference-of-thought–categorical-imperatives/axioms/registry-teleology by
<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⟩ thus failing to uphold intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as
longness-of-register-of—meaningfulness-and-teleology lies rather in undermining the
existential <disontologising/re-ontologising—aporeticism> possibility of the successive
uninstitutionalised-threshold /uninstitutionalisations as of bringing about prospective relative-
ontological-completeness of reference-of-thought driven by ontological-faith-notion-or–
ontological-fideism thus inducing social universal-transparency ⟨transparency-of:
totalising-entailing, as-to-entailing—amplituding/formative—epistemicity—totalising—in–
relative-ontological-completeness⟩ which renders untenable temporality /shortness as of the
given uninstitutionalised-threshold instigated from the prior institutionalisation’s reference-
of-thought–categorical-imperatives/registry-teleology denaturing; as implied with
base-institutionalisation prospective relative-ontological-completeness reference-of-
thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-
ontological-completeness reference-of-thought over base-institutionalisation–
ununiversalisation, positivism prospective relative-ontological-completeness reference-
enabling/sublimating/supererogatory–de-mentativity is not socially integrated directly as of
dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise
engaging with intemporal-as-ontological 56 meaningfulness-and-teleology 99. Such prospective
intemporal-as-ontological 56 meaningfulness-and-teleology 99 is not necessarily perceived at the
uninstitutionalised-threshold 102 as any more pertinent for attaining social approbation than other
temporal 56 meaningfulness-and-teleology 99 as of the said uninstitutionalised-threshold 102. This
point out that 55 maximalising-recomposing-for-relative-ontological-completeness 87—
unenframed/re-ontologising~conceptualisation mental-dispositions in their
intemporality 52 /longness or longness-of-register-of– 56 meaningfulness-and-teleology 99 are as of
a projected-or-anticipated apriorising/axiomatising/referencing−{of−prospectively−
implied attenuant–ontological-contiguity ′−educed−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity−contiguity−
<imbued–notional–cogency>′ }−conflatedness 13 in {preconverging-ment by−
postconverging-entailment of social 103 universal-transparency 104 ⟨transparency-of-totalising-
entailing−as−to−entailing−<amplituding/formative epistemicity>totalising−in-relative−
ontological-completeness } for institutional and formal deferential-formalisation-transference
as of percolation-channelling−<in-deferential-formalisation-transference>. That is at the
uninstitutionalised-threshold 102 such intemporal-as-ontological 56 meaningfulness-and-
teleology 99 is pragmatically expounded socially not in terms of its inherent dimensionality-of-
sublimating ⟨<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ ideal which is socially-too-abstract but rather as a de-
mentating/structuring/paradigming secondnaturesd construct of positive-opportunism—of-
social-functioning-and-accordance as of institutional and formal percolation-channelling to attain social approbation. It is such a 'apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }-conflatedness in {preconverging-ment by}-
postconverging-entailment de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of-social-functioning-and-accordance of institutional and formal deferential-formalisation-transference as of percolation-channelling to attain social approbation' that holds together in social universal-transparency-{transparency-of-totalising-entailing-as-to-entailing-
<amplitudding/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-'prospectively-implicated_attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }-conflatedness in {preconverging-ment by}-
postconverging-entailment de-mentating/structuring/paradigming secondnatured construct, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation-ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional~ deprocrypticism in positivism~ procrypticism; are only pertinent for attaining social approbation as of their
apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness11 in {preconverging-ment–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-‘prospectively–implicited_attendant–ontological-
contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness11 in preconverging-entailment to engage a
registry-worldview/dimension at its uninstitutionalised-threshold02 rather by an
51 incrementalism-in-relative-ontological-incompleteness88—
enframed/disontologising–conceptualisation mental-disposition on the basis of its prior relative-
ontological-incompleteness~of-1 reference-of-thought or its same metaphysical framework of
contention rather than adopting at its uninstitutionalised-threshold02 a more complex but
ontologically-veridical5 maximalising-recomposuring-for-relative-ontological-completeness87—unenframed/re-ontologising–conceptualisation mental-disposition on the basis
of the prospective relative-ontological-completeness77-of-7 reference-of-thought or superseding
metaphysical framework of contention as of apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness11 in {preconverging-ment–by–}.
imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/supererogatory–de-mentativity causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity construal as implied with notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance - <including-virtue-as-ontology>) in order to be able to produce ‘veridical ontology’ on a ‘same
notional/epistemic/bindingness

parity of relative-unreflexivity/relative-reflexivity’ as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our \(<\text{amplituding/formative–epistemicity}>)\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) 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 \(<\text{amplituding/formative–epistemicity}>)\text{totalising–thrownness-in-existence}\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance \(<\text{including-virtue-as-ontology}>)\) implies the need for a sound perpetuating construct of \(<\text{universal projection as intemporality}>)\text{-or-longness-of-register-of–meaningfulness-and-teleology}\) as the opportunity for prospective transcendental-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative \(<\text{universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing–<\text{amplituding/formative–epistemicity}>)\text{totalising–in-relative-ontological-completeness}\) thus hardly as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>. 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 universal implication that ensures dependability of crime prevention
as of the foresight of law and policing management construed as of an intemporal-as-ontological
intellectual projection exercise. This same depth-of-thought is warranted across the dynamic
scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-de-mentativity beyond normative conventioned
constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about
100000 years ago but the pervasive preconverging/postconverging-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-‘prospectively-
implicated–attendant–ontological-contiguity ’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness —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
universal human meaningfulness-and-teleology but was caught up in the
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence’ (I exist therefore
existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -
<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t
carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘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 universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides amplituding/formative-epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence (implicated-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩) as of notional-deprocripticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence ⟨implicated-‘nondescript/ignoreable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩ 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 reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory/de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to—‘human<amplituding/formative—epistemicity>totalising—purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory/de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory/de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory/de-mentativity rather as of ‘phenomenal-abtractiveness’ as the basis/grounding to then construe/conceptualise 56 meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abtractiveness conflates-in-effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; given that it is consciousness that teleologically-registers/recognises phenomenal-abtractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—prospectively-implied-attendant-ontological-contiguity—educes-
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>. Consciousness as the enabling point-of-focus for ‘human-
subpotency existential-disontologising/re-ontologising—aporeticism—meaningfulness-and-
teleology ontological-performance—<including-virtue-as-ontology>’ as of maximalising-
recomposing-for-relative-ontological-completeness—unenframed/re-
ontologising—conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing-
{of—prospectively-implied-attendant-ontological-contiguity—educes—
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>}—confabulated in {pre-converging ment by—
post-converging entailment} point-of-focus that registers-as-of—meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology>, the ear
construed specifically as hearing ontological-performance—<including-virtue-as-ontology>,
etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-
performance—<including-virtue-as-ontology>, vigour/tiredness ontological-performance—
<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like
thought ontological-performance—<including-virtue-as-ontology>, emotional ontological-
performance—<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in
apriorising/axiomatising/referencing—{of—prospectively-implied-attendant-ontological-
contiguity—educes—
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity—
<imbued-notional-cogency>.}
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity–
<imbued–notional–cogency>’ }—conflatedness ’~in–{preconverging–ment by–}
postconverging–entailment of ‘meaningfulness-and-teleology’ is ‘operative of human-
subpotency as of the coherence/contiguity-of-superseding–oneness-of-ontology-as-of-inherent-
existence-coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as
concepts/notions and ‘implicit axiomatic-constructs’ construed as
intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and
implicit-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 implicit-coherencing/contiguity existential—disontologising/re-
ontologising—aporeticism> dynamics for producing knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue’, the apriorising/axiomatising/referencing–{of–’prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’~in–preconverging–entailment of the
Kantian understanding of concepts and intuitions as being mutually dependent for
‘meaningfulness-and-teleology’ articulation. In other words,
apriorising/axiomatising/referencing–{of–’prospectively–implicated_attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’~in–preconverging–entailment tend to
fallaciously imply existence-in-existence or existence-of-things-in-existence whereas
apriorising/axiomatising/referencing-{of-‘prospectively-implicited_attendant-ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}—conflatedness} in {preconverging-ment by–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}—conflatedness} in {preconverging-ment 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-‘prospectively-implicated_attendant-ontological-contiguity ’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }=constitutedness in preconverging entailment as the said ‘transcendental ego cannot invent existence as if superseding existence’ thus inducing apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity ’-educed- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }=constitutedness in preconverging entailment. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-suprerogation ’-<as-to-perspective–ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is by itself construed as ‘the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of a given human limited-mentation-capacity—-as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency implied registry-worldview/dimension consciousness, such that “meaningfulness-and-teleology” is as of existence’s implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no “meaningfulness-and-teleology”
The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness of reference-of-thought in relative notional-discontiguity/epistemic-discontiguity of-
<aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ and then pretend to ground meaningfulness-and-teleology about the nature of existence as if we are of ontological-completeness-of- reference-of-thought in notional-contiguity/epistemic-
contiguity –<profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’, as our state of relative-ontological-incompleteness perverts that grounding objective and rather points to the need for a notional-
discontiguity/epistemic-discontiguity of-
mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness of- reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,
ontological-completeness-of- reference-of-thought in notional-contiguity/epistemic-
contiguity –<profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-
thinking –qualia-schema> of the-very-same-immanent-existence/intrinsic-reality/ontological-
reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant-ontological-contiguity ’ ~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ } conflatedness in {preconverging–ment–by}—
apriorising/axiomatising/referencing—psychologism of base-institutionalisation–
ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing- {of-
‘prospectively-implicated-attendant-ontological-contiguity ’ ~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ } conflatedness in {preconverging–ment–by}—
non-positivism/medievalism’ not cognisant of the apriorising/axiomatising/referencing- {of-
‘prospectively-implicated-attendant-ontological-contiguity ’ ~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ } conflatedness in {preconverging–ment–by}—
postconverging-entailment possibility of prospective positivism prospective relative-ontological-completeness’ -of- reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism of positivism—’ procrpticism’ not cognisant of the apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant—
ontological-contiguity ‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—confidedness ‘in—{preconverging—ment by}—
postconverging—entailment possibility of futural Being-development/ontological-framework—
expansion—as-to—depth—of—ontologising—development—as—infrastructure—of—meaningfulness—
and—teleology as of prospective notional~‘ deprocriptism prospective relative—ontological—
completeness ‘of—reference—of—thought—. Such that it thus construes as absolutely reflecting
existence/existential—possibilities by operations of elaboration—as—to—mere—
extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—
‘prospectively—implied—attendant—ontological—contiguity’ ‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }{ on the basis of that given determination reference—of—thought—
‘categorical—imperatives/axioms/registry—teleology’ with the consequence that its
apriorising/axiomatising/referencing—of—‘prospectively—implied—attendant—ontological—
contiguity ‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—constitutedness ‘in—preconverging—entailment, since it
doesn’t allows for superseding existence/existential—possibilities, now ‘contradictorily—and—
a naively superseded—and—is—determinative—of—existence—itself’ rather than taking its cue from the
apriorising/axiomatising/referencing—of—‘prospectively—implied—attendant—ontological—
contiguity ‘~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—confidedness ‘in—{preconverging—ment by}—
postconverging—entailment of existence/existential—possibilities given the sublimating—
epistemically—imbricatedness/threadedness/recomposuring of existential—instantiations and as
reflected at registry-worldview/dimension depth of construal as of ‘reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicntedness \ in {preconverging-ent by–

postconverging-entailment of existence as of prospective relative-ontological-completeness ’- of- ‘reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of notional-contiguity/epistemic-contiguity —<profound-supererogation -of-
mentally-aestheticised–postconverging/dialectical-thinking —qualia-schema> and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness } in {preconverging-entailment, and this issue is recurrent-beyond-’historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>–with-the-latter-only-a-bi-manifestation-of-the-recurrence,–as-psychically-
recurrent as of human shallow-to-deepening–limited-mentation-capacity—as subjecting–
‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency,–as-limited-mentation-capacity-deepening—as subjecting-limitedness/human-
subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ due to inherent human temporality”/shortness and intemporality”/longness across all registry-worldviews/dimensions, and speaks of a human preconverging-existential-extrication-as-of-existential-unthought disposition reflected as ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
as of the notional~conflatedness13 of notional~1 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~meaningfulness-and-teleology99-as-of-notional~18 deprocrypticism-reflected-
historiality/ontological-eventfulness/19/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-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging--
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity and not any notion of vague innateness besides existentially-
<disontologising/re-ontologising–aporeticism> inherent human-subpotency potential to manifest as human) and developing “meaningfulness-and-teleology99 as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing–{of–‘prospectively–implicited_attendant–ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness11 in {preconverging–ment by}—
\{decompulsing\}delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of–existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence3 as of existential-stakes migration enabled by human limited-mentation-capacity-deepening–as-


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Metaphoricity\textsuperscript{\emph{57}} can thus be construed as the signification of articulated \textsuperscript{\emph{60}} meaningfulness-and-teleology\textsuperscript{\emph{99}} as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying \textsuperscript{\emph{56}} \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising/circumscribing/delineating signifying-construct of language’ as signification of \textsuperscript{\emph{56}} reference-of-thought, such that metaphoricity\textsuperscript{\emph{57}} is rather an ‘adjunctive incorporation’ to the ‘underlying \textsuperscript{\emph{56}} \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying \textsuperscript{\emph{56}} \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing \textsuperscript{\emph{56}} meaningfulness-and-teleology\textsuperscript{\emph{99}} is always susceptible to the further deepening of human limited-mentation-capacity—as-subjecting-\textsuperscript{\emph{44}} educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising–renewing-realisation/re-perception/re-thought such that prospective \textsuperscript{\emph{56}} meaningfulness-and-teleology\textsuperscript{\emph{99}} arises out of the adjunction to this ‘underlying \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity\textsuperscript{\emph{57}}, with metaphoricity\textsuperscript{\emph{57}} construed as the signification implied as of syncretising-effecting \textsuperscript{\emph{25}} meaningfulness-and-teleology’. Thus language effectively reflects the \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\emph{14}} reality of human \textsuperscript{\emph{56}} meaningfulness-and-teleology\textsuperscript{\emph{99}}, as language is always a blending of the ‘underlying \textsuperscript{\emph{amplituding/formative–epistemicity}}\textsuperscript{\emph{56}} totalising/circumscribing/delineating signifying-construct of language’ with the apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity’}–\textsuperscript{\emph{imbued–notional–cogency’}} conflatedness\textsuperscript{\emph{11}} in {preconverging-ment-by}
It is interesting to grasp here that a signifying-construct as signification of the ‘self-referencing of meaningfulness-and-teleology’ is always totalising/circumscribing/delineating and is effectively signifying a ‘reference-of-thought as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such centered-totalising/circumscribing/delineating meaningfulness-and-teleology construed as ‘reference-of-thought, and its signification as implied by an ‘underlying totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-teleology is as of a ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality as of causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially-disontologising/re-ontologising—aporeticism inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as ‘reference-of-thought as of the-verysame-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human—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-relative-reflexivity—ontological-contiguity metaphoricity as of human limited-mention-
with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ and so together with some adjunctive-metaphoricity\[^7\]-significations of the prior ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’, as its very own as the prospective ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} signifying-construct of language’ adjunctive-metaphoricity\[^7\]-significations to which other adjunctive-metaphoricity\[^7\]-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing \textit{amplituding/formative–epistemicity}\textsubscript{totalising/circumscribing/delineating} construct of ‘meaningfulness-and-teleology\[^9\]’, its adjunctive-metaphoricity\[^7\]-signification can be construed as of the historicality/ontological-eventfulness\[^9\]/ontological-aesthetic-tracing\textit{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>} of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity\[^7\] as its very own ‘underlying \textit{amplituding/formative–epistemicity}\textsubscript{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 meaningfulness-and-teleology<sup>99</sup>. Existence itself as the absolute a-priori underscores such a conception given the human species sublimation-educing—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’<sup>5</sup> as of existential-stakes migration; since the existential<disontologising/re-ontologising—aporeticism> dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology<sup>99</sup> as not self-referentially covered by the ‘underlying amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity—significations to that prior ‘underlying amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology<sup>99</sup> and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure—(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>) is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay<sup>2</sup> 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 relative-unreflexivity-relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process<sup>46</sup> as of difference-conflatedness<sup>1</sup>—as-to-totalitative-reification-in-

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<sup>5</sup> Meaningfulness and teleology as existential stakes migration.

<sup>99</sup> Medievalism and scholasticism are subverted leading to positivism/empiricism.

<sup>2</sup> Accreting substitutive subsumption as futural différance freeplay.

<sup>46</sup> Relative unreflexivity and relative reflexivity.

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social-stake-contention-or-confliction context adjunctive-metaphoricity-significations apriorising/axiomatising/referencing-of-prospectively-implicited-attendant-ontological-contiguity-’-educated-
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>-conflatedness-in-preconverging-ment-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-
<disontologising/re-ontologising—aporeticism> integration into the dynamics of social-construct existential-
<disontologising/re-ontologising—aporeticism> situations/instances, stakes, institutions and processes, a new born child existential-
<disontologising/re-ontologising—aporeticism> integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as the phenomenology of human language acquisition différance’ that fundamentally mirror the child’s developing existential-
<disontologising/re-ontologising—aporeticism> social relationships as an ordered process of social existential-
<disontologising/re-ontologising—aporeticism> 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 metaphoricity where ‘both the child and members of the overall social-construct existentially-
<disontologising/re-ontologising—aporeticism> 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-
<disontologising/re-ontologising—aporeticism> 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—disontologising/re-ontologising—aporeticism— situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential—disontologising/re-ontologising—aporeticism— import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially—disontologising/re-ontologising—aporeticism— present’ with an ‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by the ‘given social-setup underlying supposedly coherent ontological-commitment’—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmimg —as-being-as-of—existential-reality— for its evolving-and-devolving construct of ‘meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the amplituding/formative—epistemicity—totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social ‘meaningfulness-and-teleology”, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential—disontologising/re-ontologising—aporeticism— development stages as of the dynamics of social-construct existential—disontologising/re-ontologising—aporeticism— situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human
existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential-\(<\text{disontologising/re-ontologising—aporeticism}>\) development stages as of the dynamics of social-construct existential-\(<\text{disontologising/re-ontologising—aporeticism}>\) situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential-\(<\text{disontologising/re-ontologising—aporeticism}>\) stages as of a notion of the dynamics of social-construct existential-\(<\text{disontologising/re-ontologising—aporeticism}>\) situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’. Metaphoricity is thus rather construed as of its overall apriorising/axiomatising/referencing-{of-
‘prospectively–implicated–attendant–ontological-contiguity }-\(\text{–educted–}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-\(<\text{imbued–notional–cogency}>\) }\) conflatedness \(-in\{\text{preconverging-ment–by}\}–\)
postconverging-entailment \(<\text{amplituding/formative–epistemicity}>\text{causality }\text{as-to-projective–}
\text{totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative–}
\text{unreflexivity/relative–reflexivity–ontological-contiguity }\text{of full consciousness development as of }\text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising–}
development-as-infrastructure-of–meaningfulness-and-teleology \) underlying \text{human sublimation-educing–}\{\text{epistemic–}
\text{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–}
\{\text{decompulsing}\}–\text{delinearity–for-cogency–as-to-possibilities-of-self-becoming-as-of–}\text{existential–}\)
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\(^5\), beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social\(^6\) meaningfulness-and-teleology\(^9\) as of their peculiarity/differentiation to the entire hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing\(\cdot\) delinearity—for-cogency rhetorical-stylistic-semantic delivery, and as such metaphoricity\(^7\) induces amplituding/formative—epistemicity\(\cdot\)totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, ‘underlying amplituding/formative—epistemicity\(\cdot\)totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity\(^7\)—significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity\(^7\)—significations apriorising/axiomatising/referencing—of—prospectively—implicated—attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness\(\cdot\) in {preconverging—ment—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—as-subjecting ’educed—unlimitedness/existence—sublimating—nascence’ to limitedness/human—subpotency, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity\(^7\)—significations apriorising/axiomatising/referencing—of—prospectively—implicated—attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness\(\cdot\) in {preconverging—ment—by}—
postconverging entailment as of syncretising-effecting as ultimately converging towards a deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freplay construed as différance in apriorising/axiomatising/referencing—{of—prospectively—implicated attendant ontological-contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—confatedness in {preconverging ment by—postconverging entailment’ associated with human existential—disontologising/re-ontologising—aporeticism> grasp of knowledge as of the implications of its limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence sublimating—nascence’ to limitedness/human subpotency. The notion of accreting-substitutive-subsumption-as-futural-différance-freplay as underlying human limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence sublimating—nascence’ to limitedness/human subpotency 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—relativism—determinism}

While such a privileging as of immediate/instant existential—disontologising/re-ontologising—aporeticism> 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—as-subjecting—'educed-unlimitedness/existence-sublimating—nascence'—to—
limitedness/human-subpotency, 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—disontologising/re-ontologising—aporeticism— effecting
possibilities accountability for ontological-construction’, and rather assuming the approach of a
‘select privileged —historiality/ontological-eventfulness/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/totalising—
self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 relative-
unreflexivity/relative-reflexivity—ontological-contiguity —of-the-human-institutionalisation-
process as of difference-confatedness—as-to-totalitative-reification-in-singularisation—as-to-
the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity-
relativism-determinism implied —amplituding/totalising causality—as-to—
projective-totalitative—implications-of-prospective—nonpresencing—for-explivating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity as successive transcendental
outcomes, so reflected by the —historiality/ontological-eventfulness/ontological-aesthetic-
tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity—
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-drag construed as the /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’> of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as knowledge involving the dynamic understanding of both its temporality /misconstrual/subslimation and intemporality /as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency dynamics as of deneuterising”—referentialism and thus beyond ‘neuterising’ reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality /as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential-<disontologising/re-ontologising—aporeticism> implications of human limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency. Hence language can be more pertinently construed ontologically as of the postconverging/preconverging epistemic—projective-equalisation social dynamics of existential-<disontologising/re-ontologising—aporeticism> meaningness-and-teleology 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 uninsightful as of the many existential-<disontologising/re-ontologising—aporeticism> 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- ‘prospectively–implicited_attendant–ontological-contiguity’ } ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency’ } = constitutedness ‘in–preconverging entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially-<disontologising/re-ontologising—aporeticism> veridical and effective basis for reflecting ‘historiality/ontological-eventfulness’ /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-<disontologising/re-ontologising—aporeticism> insightful ‘meaningfulness- and-teleology’. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology’ <of–preconverging-existential-extrication-as-of-existential-unthought> ; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality /longness doesn’t take its due place, it is occupied by ignorance as of human temporality /shortness with consequent nefarious ramifications for Being-
historiality/ontological-eventfulness by 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 comprehensively explicit such a phenomenological depth of apriorising/axiomatising/referencing {of ‘prospectively–implicated_attendant ontological-contiguity ~educed– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity- <imbued–notional–cogency’ } conflatedness in {preconverging ment 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-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, {decompulsing}–delinearity~for-cogency~as-to-possibilities-of-self-becoming-as-of ‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon/projection, such that as of a <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology facet it is then already compromising nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence {implicated-epistemic-veracity-of nonpresencing <perspective–ontological-normalcy/postconvergence> } or–
transcendental-reasoning-of-event as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity ~educed existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency> } conflatedness in {preconverging-ment by} postconverging-entailment of accreting-substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity as-subjecting-educed-unlimitedness/existence-sublimating-nascence to limitedness/human-subpotency has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing—absolutising-identitive-constitutedness from nonpresencing-<perspective–ontological-normalcy/postconvergence> by their respective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–conceptualisation. such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the presencing—absolutising-identitive-constitutedness as the common perspective/framing/reference/horizon/projection for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ between presencing—absolutising-identitive-constitutedness and nonpresencing-<perspective–ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing), and so contradictorily as if both are of the presencing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
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-discontiguity —<between—prior-shallow-supererogation —of-
mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> —between_the_two—as_of_their_distinct

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —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 ‘presencing—absolutising-identitive-constitutedness¹¹ since it is
reflected with the Glas experimental project, but it fails to recognise the possibility of a futural
différance where —meaningfulness-and-teleology⁹⁹ is construed as of the prospective

⁶¹nonpresencing—<perspective—ontological-normalcy/postconvergence>
‘prospectively-implicated attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ —constitutedness 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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation <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—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to
limitedness/human-subpotency 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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation <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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation <as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing
reasoning to its very limits in a notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as validatable by
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing-apriorising-psychologism respectively as of prospective relative-ontological-
completeness-of-axiomatic-construct-or-reference-of-thought and prior relative-ontological-
incompleteness. In this regard we can imagine as of ‘the-very-same physics
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 maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation articulation of such ideas as space-time, considering the ether as
unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental
basis for understanding the new physics as of its prospective relative-ontological-
completeness-of-reference-of-thought. Such a construal as a shift in axiomatic-construct is
more-or-less within the same positivism/rational-empiricism registry-worldview, though it
might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing developments in physics since then, even though its meaningfulness-and-teleology
remains intelligible, more or less, to the positive science essentially by the modern conception of
observational and experimental validation. However, the idea of requisite shift in
attitude/mental-disposition/care–and–episteme from that simplistic ‘modern conception’ cannot
be contested. Such an attitude/mental-disposition/care–and–episteme implied shift as
articulated above, construed as of an overall registry-worldview/dimension reference-of-
thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather
‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care–and–episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology\textsuperscript{5}. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme\textsuperscript{5} renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuation-ontological-performance\textsuperscript{5} including-virtue-as-ontology\textsuperscript{5}; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–and–episteme\textsuperscript{5} of dual-language/split-mentality as of amplituding/formative–epistemicity\textsuperscript{5} totalising–thrownness-in-existence\textsuperscript{5} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{5} including-virtue-as-ontology\textsuperscript{5}). The implied notion of human emancipation is always being articulated in an existentially-disontologising/re-ontologising—aporeticism\textsuperscript{5} dual-language/split-mentality that on-the-one-hand fails the implied emancipation and on-the-other-hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme of warring nations in the early 20\textsuperscript{th} 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 18\textsuperscript{th} and 19\textsuperscript{th} centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on-the-one-hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note,
the dual-language/split-mentality associated with the evasiveness of 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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care—and—episteme renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supercerotogy—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology—as-of—preconverging-existential-extrication-as-of-existential-unthought’, that reflects a human tacit awareness that the grounding of its meaningfulness-and-teleology is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care—and—episteme for more profound-and-complete meaningfulness-and-teleology. While such an inclination is more forthcoming as of less profound-and-perceived personal existential—disontologising/re-ontologising—aporeticism— implications with regards to the axiomatic-constructs within a reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism reference-of-thought, however, as of more profound-and-perceived personal existential—disontologising/re-ontologising—aporeticism— implications as drastically implied at the phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals
'mental and existential-re-ontologising-aporeticism-investment' into meaningfulness-and-teleology as grounded on a given 'registry-worldview’s/dimension’s reference-of-thought amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential-epistemic-totalisation-of-meaningfulness-and-teleology, as well as the 'psychological comfort' habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology of preconverging-existential-extrication-as-of-existential-unthought arising as of human prior relative-ontological-incompleteness-of-reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological-contiguity—~educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency—‘ conflatedness in {preconverging-ment—by}—postconverging-entailment implication with respect to existence-potency~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 nonpresencing—<perspective—ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning—from—
results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression relative-ontological-completeness—of—apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity—subjecting—duced-unlimitedness/existence sublimating—nascence—to limitedness/human-subpotency prospective relative-ontological-completeness—of—axiomatic-construct-or—reference—of—thought <amplituding/formative—epistemicity> causality—as—to-projective-totalitative—implications—of—prospective—nonpresencing—for—explicating—relative-unreflexivity/relative-reflexivity ontological-contiguity for transcendence-and-sublimity/sublimation/suprerrogatory—dementativity, implied as of intemporal-preservation-entropy—or-contiguity—or—ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness—of—reference—of—thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional—deprocrypticism registry-worldviews/dimensions nonpresencing—<perspective—ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation—universalisation, universalisation—non-positivism/medievalism, and positivism—procrypticism presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care—and—episteme as of relevant existential—disontologising/re—ontologising—aporeticism issues of all the prior registry-worldviews/dimensions reference—of—thought are wanting—as—relatively—ontologically—flawed from our positivism—procrypticism as prospective perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’. However, we are hard-pressed to concede that from futural Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting–
disjointedness-as-of- reference-of-thought as of its prospective relative-ontological-
completeness reference-of-thought, our positivism– procrypticism is wanting-as-
relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to
hang on to a delusion of the results-as-afterthought of prior nonpresencing–
ontological-normalcy/postconvergence even at its uninstitutionalised-threshold despite its
notional-discontiguity/epistemic-discontiguity–between–prior-shallow-supererogation–
mentally-aestheticised–preconverging/dementing–qualia-schema-and-prospective-profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-
schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces
its specific ‘neuterising as it fails to construe of ‘meaningfulness-and-teleology’ projectively
as of prospective existence-potency sublimating–nascence, disclosed-from-prospective-
epistemic-digression relative-ontological-completeness–of–apriorising/axiomatising/referencing. The implied ‘maximalising-recomposuring-for-relative-
ontological-completeness—unenframed/re-ontologising–conceptualisation notion also
underscores the postmodern conception of human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation–as-to-the-
nondisjoiointedness/entailment-of-prospective nonpresencing> with regards to any
as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-
potency sublimating–nascence, disclosed-from-prospective-epistemic-digression as so
validatable by their <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective nonpresencing, for-explicating relative-
unreflexivity/relative-reflexivity–ontological-contiguity. Hence it is ‘more real in its
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>
understood as a double-gesture reification for prospective relative-ontological-completeness
-of-axiomatic-construct-or-reference-of-thought’ by its maximalising-recomposuring-for-
relative-ontological-completeness —unenframed/re-ontologising—conceptualisation as to
existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression
than any other prior non-constructed meaningfulness-and-teleology simply because of the
profundness of its phenomenological depth of projection/anticipation in the quest for
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective-nonpresencing—explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity validation, which ordinary <amplituding/formative> wooden-
language–(imbued—averaging-of-thoughtiasm-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—of–‘nondescript/ignorable–void’–with-regards-to-
prospective-apriorising-implications> doesn’t even bother contemplating about by its
incrementalism-in-relative-ontological-incompleteness
enframed/disontologising—conceptualisation reflex of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively implicit attendant ontological-contiguity’—educed—
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency> as of existence’s presencing—absolutising-identitive-
constitutedness. This social knowledge human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-nonpresencing insight translate the reality that
‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue
that they are departing, as of their reference-of-thought, from a less real position to evaluate a
more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing. 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-subjecting-educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of its existential-disontologising/re-ontologising—aporeticismp analytic capacity’ in a state of prior relative-ontological-incompleteness-of-reference-of-thought. It is human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ as of prospective relative-ontological-completeness-of-reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing 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>causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity by existence-potency—sublimating-nascence—disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the
to be deepened before humankind embarks on the task of ‘conceptualising meaningfullness-and-teleology’ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfullness-and-teleology’ 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 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation that led to human limited-mentation-capacity-deepening— as subjecting limitedness-human-subpotency—to ‘educed unlimitedness/existence sublimating—nascence’. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness -of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfullness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal amplituding/formative—epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiacal-drag, 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 meaningfullness-and-teleology’; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence sublimating—nascence’ to limitedness/human-subpotency 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
constitutedness / illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{7}. 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 \textsuperscript{7} human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{92} limited-mentation-capacity-deepening— as-subjecting— limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating–nascence’ to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s \textsuperscript{83} reference-of-thought for \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{99} conceptualisation and ontological-performance -<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity— as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency deepens by \textsuperscript{48} human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{92}, paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s \textsuperscript{7} reference-of-thought as of its prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83} reference-of-thought in terms of the prior registry-
worldview/dimension uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness of reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness of reference-of-thought as of a shallower limited-mentation-capacity—as subjecting ‘deuced unlimitedness/existence sublimating–nascent’ to limitedness/human-subpotency (as to ‘waver/moody/redounding waveforming’—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness of reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness of reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipating-relativism-driven-
recomposuring-constructivism-towards-singularisation-as-to-the-
non-disjointedness/entailment-of-prospective-non-presencing as of human-subpotency
apriorising/axiomatising/referencing-{of-‘prospectively-implicit-attendant-ontological-
contiguity’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’—conflictedness in {preconverging-ment-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’-entailing>-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)
necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take
prospectively uninstitutionalised-threshold of procrysticism or disjointedness—as-of-
reference-of-thought in-many-ways explaining the difficulties of Derrida and Foucault in
effectively qualifying their thought postures (when each was asked whether they were
poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather
postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary-as-
enframed/re-ontologising/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflictedness ‘of-notional~ deprocrysticism-prospective-sublimation} appraisal of human
narratives as to dimensionality-of-sublimating-<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflictedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality)
thus implying rather a notional~deprocrysticism institutionalisation ‘unframed/re-
ontologising/unbeholdening/bechancing—supererogation parameterisation/reparameterisation-
(reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—
their-
cogency' 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/relative-scope for epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic—epistemic—acutisation—residualising, {decompulsing} delinearity for cogency’ and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern’ deprocrypticism—or—preempting—disjointedness—as—of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constatations’ as of human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence sublimating—nascence—to limitedness/human-subpotency prospective relative-ontological-completeness—from—reference-of-thought <amplituding/formative—epistemicity> causality—as—to-projective—totalitative—implications-of-prospective— nonpresencing,-for—explicating—relative—unreflexivity-relative-reflexivity—ontological-contiguity; wherein for instance, for the recurrent-utter-uninstitutionalisation ‘reference-of-thought ill-health is as of an ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—lowest-level-reification per cep-ti-vi-ty-as-of-bad-omen while for the positivism ‘reference-of-thought ill-health is as of a per cep-ti-vi-ty-as-of-full-disease—and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically,
the ‘hitherto ontologically-flawed postmodern 18 deprocrypticism–or–preempting—

disjointedness-as-of—reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

disjointedness-as-of—reference-of-thought’ 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 —universal-transparency—

(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–

epistemicity>totalising—in-relative-ontological-completeness } avails as of overall underlying

human ontological-commitment —implied—self-assuredness-of-ontological-good-

faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-

existential-reality as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—
elicited-from-prospective—profound-supererogation 96 for relative-ontological-completeness 87,

as herein implied originarily/as-of-event 38 with the ‘prospective/new postmodern

18 deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

attitude/mental-disposition/care—and—episteme’, is mostly about dismissing the prior relative-

ontological-incompleteness 88—of—reference-of-thought as when a critique of notional-

discontiguity/epistemic-discontiguity —between—prior-shallow-supererogation —of—

mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-

intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual

engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve

vested narrow interests beyond-the-consciousness-awareness-teleology } —of—preconverging—
do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent causality as-to-projective-totalitative-implications-of-ontological-contiguity’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-a posteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its totalising/circumscribing/delineating reference-of-thought–devolving’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-a posteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of its totalising/circumscribing/delineating reference-of-thought–devolving’, which should and cannot be ignored as from the epistemic-projection of prospective preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge.
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-accordance that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/*epistemic-projection-in-confolatedness ’-of-notional~ deprocrypticism-prospective-sublimation) ) originary/event -of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating ("amplituding-formative>supererogatory–de-mentativeness/epistemic-growth-or-confolatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as inclination to adhere to prospective preconverging/postconverging–de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent amplituding-formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’ is very much limited and such prospective ‘concurrent amplituding-formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supergatory—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>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity’ 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 preconverging/postconverging—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 ‘meaningfulness-and-teleology superseding uninstitutionalised-threshold’ 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

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 sterile/anecdotal imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance including virtue-as-ontology/morality/ethics/justice/etc. of any ‘reference-of-thought’/categorical-imperatives/axioms/registry-teleology/-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’. Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology of—preconverging-existential-extrication-as-of-existential-unthought” in terms—as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care—and—episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-
disposition/care–and–episteme\textsuperscript{5}, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care–and–episteme\textsuperscript{5}. In this regard, attitude/mental-disposition/care–and–episteme\textsuperscript{5} is fundamentally the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting notional–conflatedness\textsuperscript{13} as implied by its ‘assumed-and-unflinching transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement, from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising\textsuperscript{2}–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing\textsuperscript{>\textsuperscript{01}}<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought–devolving’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation \textsuperscript{<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’>\textsuperscript{>\textsuperscript{9}} for the given attitude/mental-disposition/care–and–episteme true \textsuperscript{6} meaningfulness-and-teleology ontological-performance\textsuperscript{2}–<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology\textsuperscript{<of–preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{3}}, the new/prospective attitude/mental-disposition/care–and–episteme\textsuperscript{5} given its prospective relative-ontological-completeness\textsuperscript{7}–of–\textsuperscript{3} reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness’–of–‘reference-of-thought, this induces apriorising/axiomatising/referencing–{of–‘prospectively–implicited_attendant–ontological-contiguity’–~duced–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care–and–episteme '; thus leading to a sort of postmodern-thought mechanical knowledge that is in-many-ways just budding and poorly acted upon. Ultimately, a 'new/prospective postmodern deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme' crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme, as of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought is rather a notional~conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness-of-reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own 'postmodern deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme' organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed 'as the appraisal and supplanting
of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objec-
tivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipating-relativism-driven-recomposuring-constructivism-
towards-singularisation as of the nondisjointedness/entailment-of-prospective-
nonpresencing as of human implicited-oncological-contiguity educed-
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity-contiguity-
imbuend-notional-cogency; 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 entailing existentialising enframing/imprintedness-
as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospectively uninstitutionalised-threshold of procrypticism or disjointedness as-of-
reference-of-thought in-many-ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective relative-ontological-completeness
re-originary-as-
unenframed/re-ontologising/unbeholding/outlier-conceptualisation imbued-
postconverging/dialectical-thinking projective-insights epistemic-projection-in-
conflatedness of-notional deprocrypticism-prospective-sublimation appraisal of human narratives as to dimensionality-of-sublimating
amplituding/formative supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
thus implying rather a notional deprocrypticism institutionalisation unenframed/re-
ontologising/unbeholding/bechancing—supererogation parameterisation/reparameterisation—
reflecting—a supererogatory decisionality-of-socioinstitutional-conceptions-as-to—
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The ‘postmodern 18 deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme’ should equally enable the avoidance of the erroneously implication of a ‘metaphysical/ideological advocacy’ as postmodern-thought as to
human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> is
so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening—-as-subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-
or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism–30 procrypticism attitude/mental-disposition/care–and–
aporeticism scope’. Insightfully, what is critical about the ‘conception of human-subpotency existential <disontologising/re-ontologising—aporeticism> scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of 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-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme ’ implied notional—deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential <disontologising/re-ontologising—aporeticism> scope’ as of its maximum potency for human subpotent mastery of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ has always encountered its uninstitutionalised-threshold all along in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of–meaningfulness-and-teleology and intemporal/longness-of-register-of–meaningfulness-and-teleology nature at uninstitutionalised-threshold, as of
prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{87} -of-\textsuperscript{83} reference-of-thought and uninstitutionalised-threshold\textsuperscript{102} prior relative-ontological-incompleteness\textsuperscript{82} -of- reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care-\textand-episteme’, 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{87} —of-the-human-institutionalisation-process as of difference-conflicatedness\textsuperscript{1} -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity>causality —as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity', as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology psychologismic-epistem-acutisation—difficulty <for, residualising-{decompulsing}-delinearity—for-cogency>——-magnitude<of-experientiality/experiment> and is rather caught up, beyond-the-consciousness-awareness-teleology‘<of-preconverging-existential-extrication-as-of-existential-unthought>, 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 <disontologising/re-ontologising—aporeticism> emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness\textsuperscript{82} -of-\textsuperscript{83} reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold\textsuperscript{12} which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold\textsuperscript{12}. Consequently, by assuming such a
positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential-disontologising/re-ontologising-aporeticism emancipation, the ‘modern take attitude/mental-disposition/care-and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential-disontologising/re-ontologising-aporeticism’ scope that is construed essentially as-of-amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought. Thus, the manifestations of temporality–shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal-longness-of-register-of-meaningfulness-and-teleology posture in amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/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 meaningfulness-and-teleology towards intemporality/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-disontologising/re-ontologising-aporeticism’ scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the-very-same-
immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, the
‘postmodern 18 deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme’ grounded on such rational-realism recognition
of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually
‘effectively empowered’ to incisively tackle issues arising from human temporality /shortness
as of its prospective preconverging/postconverging–de-mentative/structural/paradigmatic
prospective relative-ontological-completeness of reference-of-thought; and so beyond just
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a
‘modern take attitude/mental-disposition/care–and–episteme’ very much inclined to
aberrational/oddities conceptioning of such temporality /shortness manifestations thus leading
to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’
conception. Thus a ‘modern take attitude/mental-disposition/care–and–episteme’ is
preconverging/postconverging–de-mentatively/structurally/paradigmatically disempowered to
address issues of its temporality /shortness as of the vices-and-impediments at its
uninstitutionalised-threshold. So because its <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is
‘existentially<disontologising/re-ontologising—aporeticism> invested’ in modern social-
stake-contention-or-confliction framework of meaningfulness-and-teleology as of
procrypticism–or–disjointedness-as-of-reference-of-thought from where it derives its value-
construct and value-reference, as it hardly countenances that prospective transcendental
knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to
the modern social-stake-contention-or-confliction framework but rather redeploy an altogether
distension as from the-most-immediateness/shallowness-of-
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’-for-
aposteriorising/logicising/deriving/intelligising/measuring of \(56\) meaningfulness-and-teleology \(^9\)
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/intelligibilitysettingup/measuringinstrumenting’-for-
aposteriorising/logicising/deriving/intelligising/measuring of \(56\) meaningfulness-and-teleology \(^9\)
with notional~\(^{10}\) deprocrypticism by its ‘preempting—disjointedness-as-of-\(^{27}\) reference-of-
thought’ is what, so-construed comprehensively as notional~\(^{11}\) deprocrypticism as of
notional~conflicatedness \(^{13}\), increasingly induces corresponding \(56\) meaningfulness-and-teleology \(^{99}\)
convergence of human-subpotency with the full-potency that is existence; thus reflecting that
dispensing-with-immediacy-for-relative-ontological-completeness \(^{87}\) -by-
reification/contemplative-distension \(^{27}\) (as of human self-surpassing—existentialism-form-
factor\(^{27}\)-in-overcoming–‘notional–collateralising-beholdening-protohumanity’-to–‘attain-
sublimating-humanity’-as-to-existence-potency –sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality /shortness
<amplituding/formative>\(\) wooden-language \(\langle\) imbued—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– meaningfulness-
and-teleology in reflecting holographically-&lt;conjugatively-and-transfusively&gt; the relative-
unreflexivity/relative-reflexivity—ontological-contiguity –of-the-human-institutionalisation-
process \(\). We can appreciate with respect to the ‘ill-health <amplituding/formative–
temporality\textsuperscript{98}/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations which is much more critically an issue of \textsuperscript{103}universal import. So-escalated as of humankind’s intemporal notional-contiguity/epistemic-contiguity\textsuperscript{99} 

\textless profound-supererogation\textgreater\textsuperscript{-of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>}

\textcircumstance{imbued apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘implicated_attendant-ontological-contiguity\textsuperscript{-educed-existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-

\textcircumstance{imbued-notional-cogency}\textsuperscript{-in-reification/dereification; as superseding the beyond-the-consciousness-awareness-teleology \textcircumstance{-of-preconverging-existential-extrication-as-of-

\textcircumstance{existential-unthought} attitude/mental-disposition/care–and–episteme\textsuperscript{5} cognisant-and-integrative of such acts and miscuings in temporality\textsuperscript{98} thus endemising and enculturating the reference-of-thought vices-and-impediments\textsuperscript{105}. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality\textsuperscript{7}/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating preconverging–de-mentating/structuring/paradigming in notional-discontiguity/epistemic-discontiguity \textcircumstance{-between–prior-shallow-supererogation -of-mentally-

\textcircumstance{aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-

\textcircumstance{supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-


as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic/pedantic dogmatism attitude/mental-disposition/care–and–episteme ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought–categorical-imperatives/axioms/registry-teleology’; as we know that no ‘normal person’ in our positivism/rational-empiricism reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic/pedantic dogmatism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought–categorical-imperatives/axioms/registry-teleology’, -for-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme necessarily precedes-or-apriorises its
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, equally applies prospectively whereby at our prospective positivism/rational-empiricism
manifestation of procrypticism—or—disjointedness-as-of reference-of-thought
uninstitutionalisation, the idea of prospective institutionalisation as of deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought implies that the latter’s
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme as reflected by the prospective ‘postmodern
deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme’ is the requisite appropriate attitude/mental-
 disposition/care—and—episteme
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought—categorical-imperatives/axioms/registry-teleology in preempting—
disjointedness-as-of reference-of-thought as so implied by postmodern human-subject-
emancipating-relativism-driven-recomposing-constructivism-towards-singularisation
the-nondisjointedness/entailment-of-prospective nonpresencing>, for prospective
aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional deprocrypticism meaningfulness-and-teleology referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-teleology is one that ignores this bigger picture of attitude/mental-disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting preceding aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, and thus strives to articulate meaningfulness-and-teleology while oblivious to its attitude/mental-disposition/care–and–episteme


Such an orientation is no more different from an interpretation that every registry-
but retrograde non-positivism attitude/mental-disposition/care–and–episteme\textsuperscript{5} apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{5},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}.

It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting precedence of attitude/mental-disposition/care–and–episteme\textsuperscript{5} aposteriorising/logicising/deriving/intelligising/measuring for \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness\textsuperscript{7}–of–reference-of-thought/prior relative-ontological-incompleteness\textsuperscript{8}–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<disontologising/re-ontologising—aporeticism> reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{5},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9} 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 \textsuperscript{6} reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
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—procripticism/disjointedness-as-of-
reference-of-thought attitude/mental-disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
for our positivism—procripticism/disjointedness-as-of-reference-of-thought
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’,
which when shown to be of prior relative-ontological-incompleteness—of-reference-of-thought
as of procripticism–or–disjointedness-as-of-reference-of-thought implies
as of prospective deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought
attitude/mental-disposition/care–and–episteme
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
as so implied by postmodern human-subject-emancipating-relativism-driven-recomposuring-
constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective nonpresencing> for prospective postmodern-notional~ deprocripticism
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology”.
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
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—meaningfulness-and-teleology is as of intemporal/longness-of-register-of—meaningfulness-and-teleology dimensionality-of-sublimating —{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} individuation reasoning-through/messianic-reasoning, more like Derridean messianic reasoning, arising as of intellectual-and-moral inequivalence and thus implying the dialogical inequivalence of intemporal and temporal <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}>; given that no secondnatured institutionalisation grounding of —meaningfulness-and-teleology exists for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The ontological-veracity of such dimensionality-of-sublimating —{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don’t get involve in <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme further inspired its subsequent radicalisation by
latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism
development of ‘the-very-same physics epistemicity’ totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz,
extending the metaphoricity further even when we contemplate that in-many-ways these
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 nonpresencing-perspective–ontological-normalcy/postconvergence; as the very notion of ‘human-subpotency-as-human-knowledge
grasp of the full-potency of existence’ given human limited-mentation-capacity as subjecting–
educed–unlimitedness/existence-sublimating–nascence–to–limitedness/human-subpotency
implies that such a grasp only opens up a ‘limited framework of the full-potency of existence’
for new human existential-disontologising/re-ontologising–aporeticism and knowledge
possibilities as of new/prospective habits-and-tradition. But then this ‘limited framework of the
full-potency of existence’ as of new habits-and-tradition construed as ‘reason-from-
results/afterthought framework, ‘doesn’t induce a commitment upon the absolute transcendental
possibility in the full-potency of existence’. Such that by dispensing-with-immediacy-for-
relative-ontological-completeness–by-reification/contemplative-distension57 (as of human self-
surpassing—existentialism-form-factor—in-overcoming—‘notional~collateralising-beholdening-
protohumanity’-to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–
nascence,—disclosed-from-prospective-epistemic-digression to supersede human
temporality/shortness wooden-language (imbued—averaging-of-
obviate non-positivism/medievalism pedantic dogmatism language to affirm "meaningfulness-and-teleology" weeding out ornate pedantic detours, to articulate blunt reality as of deprecrypticism—or—preempting—disjointedness-as-of—reference-of-thought prospective relative-ontological-completeness of reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/supercogency—de-mentativity implied "meaningfulness-and-teleology", we can appreciate that the foremost goal of budding-positivists 'was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in-many-ways they adopted a 'presencing—absolutising-identitive-constitutedness' consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprecrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and—episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms—as-of-axiomatic-construct, but rather is of ‘presencing—absolutising-identitive-constitutedness' consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-notional~ deprecrypticism institutionalisation as of re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically validated as of its prospective relative-ontological-completeness of reference—
of-thought, divulging the \textit{amplituding-formative-epistemicity}\textgreater totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textgreater vagueness and futility of the pretences and judgments of the destructuring-threshold\{uninstitutionalised-threshold/presublimating-desublimating-decisionality\} of-ontological-performance\textless including-virtue-as-ontology\textgreater.

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/intelligibilitysettingup/measuringinstrumenting metaphoricity\textgreater for prospective institutionalisation as of prospective \textit{amplituding-formative-epistemicity}\textgreater causality\textsim as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity\textless 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/intelligibilitysettingup/measuringinstrumenting metaphoricity\textgreater reinvigoration as of the overall renewal of ‘the-very-same physics\textit{amplitunding-formative-epistemicity}\textgreater totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity\textgreater rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology\textgreater, which in its prospective relative-ontological-completeness\textsim of-reference-of-thought is the ‘dimensionality-of-sublimating\textless (<\textit{amplituding-formative-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}) inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking’—apriorising-psychologism’ as positivism/rational-empiricism thinking or
deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory-de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent causality as-to-projective-totalitative-implications-of-prospective nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notional–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness wooden-language (imbued—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
articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation-transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon a ‘kindred sense of things’, as of dimensionality-of-sublimating

\(<\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) contemplation that can surpass/overcome temporal nihilistic


prospective_psychologismic-apriorising/axiomatising/referencing-\{of-'prospectively-implicated_attendant-ontological-contiguity ' as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning\{as-devoid-of-'prospectively-implicated_attendant-ontological-contiguity ' as being as of the relative-ontological-completeness', so rather enabled-by-a nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle in presencing—absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemporality\} non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused 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knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—can be contemplated paradoxically as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated-temporal-intemp
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>' }—conflatedness -in-{preconverging–ment–by}—
postconverging-entailment process/gesturing implications is definitely as of the relative-ontological-completeness\(^7\) perspective since a untransvaluated–temporal-intemporality\(^2\) non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments\(^1\) for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—\(<in\)–
prospective_psycho_logismic–apriorising/axiomatising/referencing–\{of–prospectively–
implicated_attendant–ontological-contiguity ’–educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging–ment–by}—
postconverging-entailment is to understand human destructuring-threshold–
{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-
performance –\(<including-virtue-as-ontology>/morality/ethics/justice/etc. and then bring about 
prospective constructiveness-of-ontological-performance \(<including-virtue-as-
ontology>/morality/ethics/justice/etc. as to overall reifying-and-empowering-reflexivity-of-
ecstatic-existence-as–panintelligibility/panreflexivity \(<\{existentially–imbued-and-educing–
\}\)–hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
\{decompulsing\}–delinearity–for-cogency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation–as–herein–specifically–relevant–to–human-subpotency\). This 
tendency to misconstrue the meaning of \(<amplituding/formative> \) wooden-language–\{imbued–
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-
teleology -as-of–‘nondescript/ignoreable–void ’–with-regards-to-prospective-apriorising–

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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-originarity—as-unenframed/re-ontologising/unbeholding/outlier-conceptualisation—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ }—conflatedness—in—{preconverging—ment—by}—
postconverging-entailment> process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability¹ rather than a naïve construal of philosophy as an sterile/anecdotal imprimatur totalisingly-ing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation—<unforegrounding—ment—failing—prospectively—to—reflect—immanent—relative—unreflexivity/relative—reflexivity—ontological—contiguity ’. 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/thnownness—disposition,—as—reproducibility—of—aestheticisation’ with regards to ecstatic-existence—as—transcendental—signifier—
emergence/becoming—spontaneity—implications reflected as existence—potency—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 universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,–as–spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-signifier—emergence/becoming–spontaneity-implications reflected as existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in-many-ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato–and–Plato’s Socrates are more fundamentally involved in an postconverging–aporeticism–overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipating inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,–as–spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation and so as of prospective projection as implied with the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity’ 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/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process dimensionality-of-sublimating<{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}> as to difference-conflatedness₁-as-to-totalitative-reification-in-

Thus <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 herein rather construed 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> or ontological-bad-faith/inauthenticity with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of—aestheticisation. In this regards, we can appreciate that all human ‘meaningfulness-and—teleology’ arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance—including—virtue—as—ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical,
scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in-many-ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to wooden-language<(imbueduct averaging-of-thought<as-to- leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)}); pointing to the centrality of originariness-parrhesia,–as–spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given
human aestheticisation as of its inherence, as the fact is all human aestheticisations including
religion (which is often a target in modern times, however rightly so on many an occasion) are
sub-ontological-as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s-sublimating-nascence and the more salient
point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-
towards-ontology as of relative-ontological-incompleteness/relative-ontological-
completeness-{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} <amplituding/formative–epistemicity> causality-as-to-
projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-
unreflexivity-relative-reflexivity–ontological-contiguity. Such a possibility recurrently arises
mainly as of human value-ricochetting/transvaluation-as-to-prospective-relative-ontological-
basis of human value structure as of social-stake-contention-or-confliction, and is what critically
defines the variation of human ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. as from ‘<amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag
(temporal inclination for human-subpotency as of the underpinning-suprasocial-construct
meaningfulness-and-teleology or its <amplituding/formative> wooden-language–(imbued–
averaging-of-thought-as-to-leveling/ressentiment/closed-construct–meaningfulness-and-
teleology-as-of-rendescript/ignorable-void ’-with-regards-to-prospective-apriorising-
implications’ determination to ‘ascetic intemporal inclination for existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
determination’; and so as to the fact that prospective sublimation-over-desublimation of human
reference-of-thought–and– reference-of-thought– devolving–‘meaningfulness-and-
teleology involves prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –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– meaningfulness-and-teleology –so-
construed-as-metaphoricity , -informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness, -so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating –
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness–equalisation)) as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating –
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness–equalisation) for prospective human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–
nascence’ as to human psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring. Transvaluation as to existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression implies the ontological-veracity of all values is derived
from their ‘relative-ontological-incompleteness /relative-ontological-completeness’.
aestheticised-preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-
schema>); and this basic human value dichotomy explains the re-originary—as-unenframed/re-
ontologising/unbeholding/outlier-conceptualisation{(imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness’)—of-
otional—deprocrypticism-prospective-sublimation) and epistemic-
ricochetting/transepistemicity nature of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity instigation as of prospective
dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)
originariness-parrhesia—as—spontaneity-of-aestheticisation and subsequent prospective
secondnatured reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-
aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is
just as critical as human dimensionality-of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) capacity for the relative-unreflexivity/relative-reflexivity—
ontological-contiguity—of-the-human-institutionalisation-process to be able to
materially/substantively arise, notwithstanding the contradiction that secondnatured
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation
is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold—
(uninstitutionalised-threshold/presublimating—desublimating—decisionality)—of-ontological-
performance—(<including-virtue-as-ontology>/morality/ethics/justice/etc. as of mere
‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence—as-transcendental—
signifier—emergence/becoming—spontaneity—implications reflected as existence-potency
~sublimating—nascence—disclosed-from-prospective—epistemic—digression from such
human-subpotency—prior—reproducibility—mathesis/motif/thrownness—disposition—as
reproducibility—of—aestheticisation. In this regards, we can appreciate that when base
institutionalisation ‘rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibility—setting-up/measuring/instrumenting 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
preconverging/postconverging—de—mentatively/structurally/paradigmatically deterministic but
rather the—Good/knowledge—reification—gesturing—and—accounting—of—epistemic—phenomenalism—<in—prospective—psychologism—apriorising/axiomatising/referencing—of
prospectively—implicated—attendant—ontological—contiguity—‘~educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—‘}—confiliatedness—in—{preconverging—ment—by—}
postconverging—entailment}/understanding/<amplituding/formative—epistemicity>—causality—~as—to—projective—totalitative—implications—of—prospective—nonpresencing.—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity
lies in the preconverging/postconverging—de—mentative/structural/paradigmatic
effectuation of transcendence—and—sublimity/sublimation/supercerogatory—de—mentativity in the
bigger social construct as of the psychoanalytic—unshackling/memetic—reordering/institutional—recomposing involving the prospective construction—of—the—Self from trepidatious—
consciousness, warped—consciousness, preclusive—consciousness, occlusive—consciousness and
prospectively protensive—consciousness so—implied with the relative—unreflexivity/relative—

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reflexivity—ontological-contiguity—of-the-human-institutionalisation-process


language-(imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-'nondescript/ignoreable–void’-with-regards-to-
prospective-apriorising-implications)> dispositions as being beyond-the-consciousness-
awareness-teleology’-<of-presverging-existential-extrication-as-of-existential-unthought>
(as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology
implications of prospective relative-ontological-completeness\textsuperscript{87} as of human limited-mentation-
capacity-deepening—-as-subjecting-limitedness/human-subpotency-to-‘educed-
unlimitedness/existence-sublimating-nascence\textsuperscript{111} is blanked out as nondescript/ignoreable–
void\textsuperscript{110}), and rather tends to come at ‘dimensionality-of-sublimating’-
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutive-rationalising/tranepestemicity/anamnestic-residuality/spirit-
drivenness–equalisation) induced self-consciousness ‘meaningfulness-and-teleology\textsuperscript{9}" infrastructure in a secondnatured positive-opportunism—of-social-functioning-and-
accordance\textsuperscript{72} disposition and so in reflecting holographically-<conjugatively-and-transfusively>
the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process; explaining the inclination of all
<cumulating/recomposuring-attendant-ontological-contiguity>-successive registry-
worldviews/dimensions to be engrossed in a <amplituding/formative> wooden-language-
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignoreable–void’-with-regards-to-
prospective-apriorising-implications)> in <amplituding/formative-epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasias-drarg\textsuperscript{31} difficultly recognising the
idea of prospective destructuring-threshold-(uninstitutionised-threshold/presublimating-
desublimating-decisionality)~of-ontological-performance\textsuperscript{15}<-including-virtue-as-ontology>,
and wary of prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\) supererogatory de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\) induced self-consciousness meaningfulness-and-teleology\(^{99}\) infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers\(^{103}\) universalising-idealisation and budding-positivists projected meaningfulness-and-teleology\(^{99}\) infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\) meaningfulness-and-teleology\(\rangle\text{ as-of—nondescript/ignorable—void \(\rangle\text{—with-regards-to-prospective-apriorising-implications}\rangle\}\) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation\(\langle\text{unforegrounding-ment,—failing-prospectively-to-reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity}\rangle\) whether with the ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation meaningfulness-and-teleology\(^{99}\) infrastructure of the Socratic-philosophers and their successors as providing the appropriate meaningfulness-and-teleology\(^{99}\) infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology\(^{99}\) 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 meaningfulness-and-teleology\(^{99}\) infrastructure as so-
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-commitment ~<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigm~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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process points to changing ‘preconverging/postconverging–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 preconverging/postconverging–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 preconverging/postconverging–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 causality as-to-projective-totalitative-implications-of-prospective nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-contiguity 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 causality as-to-projective-totalitative-implications-of-prospective nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-contiguity, 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 presencing—absolutising-identitive-constitutedness is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted
media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating eventfulness /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-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —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-and-accounting—of-epistemic–phenomenalism—<in-prospective_psychologismic~apriorising/axiomatising/referencing—of—‘prospectively–implicated_attendant–ontological-contiguity }—implied—notional~cogency’>—conflatedness in—{preconverging-ment–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 meaningfulness-and-teleology infrastructure transvaluation so-implied as of
disparateness-of-conceptualisation—unforegrounding—ment—failing—prospectively—to—reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity—as-operative-notional—deprocrypticism}; and so as the

The occlusivity of our positivism/rational-empiricism social—value-construction as such from the prospective perspective of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought can be analysed—and—construed as imbued with occlusive collateral aspects of rather nondescript/ignorable—void falsely implying the ‘appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern—thought. Such occlusive—collateral aspects take the form of economic dysfunction and inequities as occlusively—collateral to economic ideologism, social dysfunction and discriminations as occlusively—collateral to domineering and excluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured—and—deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed—contrived—and—limited stakes of the democratic process thus eliciting protest voting, and in the
bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is preconverging/postconverging–de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. dynamics of notional–firstnatures–formativeness-<as-to-eventualising–inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normaley/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—as-subjecting-'educed-unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the <cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the relative unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process is critically of dimensionality-of-sublimating\(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\(\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\-equalisation}\rangle\) psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness\(\langle\text{amplituding/formative}\rangle\) sublimating-humanity-as-to-existence-potency\(\langle\text{amplituding/formative}\rangle\) sublimating-nascence-disclosed-from-prospective-epistemic-digression to supersede human temporality\(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbu}ed\-\text{averaging-of-thought}\-\text{as-to-leveling/ressentiment/closed-construct-of-}\text{meaningfulness-and-teleology-as-of-}\text{nondescript/ignorable-}\text{void-with-regards-to-prospective-apriorising-implications}\rangle\) 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—as-subjecting-'educed-unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social-value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup\(\langle\text{universal-transparency}\rangle\) universal-transparency\(\langle\text{transparency-of-totalising-entailing-as-to-entailing}\rangle\) of supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity}\-\text{postconverging—dementating/structuring/paradigming-as-being-as-of-existential-reality}\rangle\) with respect to social-stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’ narrative(s) where such\(\langle\text{universal-transparency}\rangle\) universal-transparency\(\langle\text{transparency-of-}
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied_attendant-ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }–conflatedness -in-{preconverging-ment–by}–
postconverging-entailment</understanding/<amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity as of ecstatic-existence-as-transcendental-signifier—emergence/becoming–
spontaneity-implications reflected as existence-potency<sub>30</sub>–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<sup>30</sup>procripticism are ontologically deflated as of
foregrounding_entailment<in-succession-of–profound-suprerogation’>({postconverging–
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective–profound-suprerogation ’–in-reflecting-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’;–as-operative-
notional– depropypticism) with the-Good/knowledge-reification–gesturing-and-accounting—
of-epistemic–phenomenalism<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ≈-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–by–
postconverging-entailment>—understanding/<amplituding/formative–
epistemicity>causality ≈-as-to-projective-totalitative–implications-of-prospective–
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological–
contiguity as of ecstatic-existence-as-transcendental-signifier—emergence/becoming–
spontaneity-implications reflected as existence-potency~sublimating–nascence,-disclosed–
from-prospective-epistemic-digression required prospective ‘deprocrypticism—or–
preempting—disjointedness-as-of–reference-of-thought registry-worldview/dimension
construction-of-the-Self (as of notional~‘deprocrypticism protensive–self-consciousness over
our procrypticism—or–disjointedness-as-of–reference-of-thought occlusive–self-
consciousness social–value-construction induced dilemmas). Basically, as highlighted above
such a transvaluation knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism~<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–
‘prospectively–implicated_attendant–ontological-contiguity ≈-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–by–
postconverging-entailment> of social–value-construction reflects the prospective human–
subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness~ registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance as of its ontologically-flawed implied supposedly coherent ontological–commitment ≈-implied—self-assuredness-of-ontological-good–
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~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-completeness’ meaningfulness-and-teleology. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness/psychologismic-construct’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence apriorising/axiomatising/referencing- {of- ‘prospectively-implicated-attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ stewed-constitutedness 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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation <as-to-perspective–ontological-
normalcy/postconvergence-impiled-‘prospective-aporeticism-overcoming/unovercoming’> so-reflected as of <amplituding/formative-epistemicity> totalisingly-preceding-and-redefining ‘implicated-attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’. 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 reference-of-thought-devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as
of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setting up/measuring instrumenting — for conceptualisation ‘is more effective’ with respect to human grasp of existential <disontologising/re-ontologising—aporeticism> reality manifestations than a non-positivism registry-worldview/dimension, just as a prior ununiversalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility setting up/measuring instrumenting — for conceptualisation in grasping existential <disontologising/re-ontologising—aporeticism> reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t imply the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency ~ sublimating–nascence, disclosed from-prospective-epistemic-digression, so-construed as ‘human-subpotency ontological performance’ ~<including-virtue-as-ontology>/morality/ethics/justice/etc. within the full-potency-of-existence’s sublimating–nascence-as-of-its-coherence/contiguity’; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity ~<existentially–imbued-and-educing<epistemic>

realising –hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, –
decompling, {delinearity–for-cogency}–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–
postconverging-entailment and empowerment from such knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism><in-

prospective psychologismic–apriorising/axiomatising/referencing- {of- ‘prospectively–

implicated_attendant–ontological-contiguity ’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

postconverging-entailment> as enabling the framework of Being-development/ontological-


meaningfulness-and-teleology , institutional-development–as-to-social-function-

development and living-development–as-to-personality-development psychologismic–

epistemic acutisation—difficulty <for, residualising {decompulsing} delinearity–for-cogency>

magnitudes {of-experientiality/experiment}, and then the ‘individual dimensionality-of-sublimating ‘

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvalutative-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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

mental-disposition and expression’ within the former (and it is the

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‘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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

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conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>

reflected in <amplituding/formative–epistemicity>totalisingly–preceding-and-redefining

‘implicated_attendant–ontological-contiguity’–educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<as-to-perspective–ontological-

normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>
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 character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency, -sublimating-nascence, -disclosed-from-prospective-epistemic-digression as to existence — as-the-absolute-a-priori-of-conceptualisation — and — existence — as-sublimating-withdrawal/unenframing/re-ontologising, -elicited-from-prospective—profound-superoeration — as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming', and as these institutions and institutional practices undergo metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity — of-the-human-institutionalisation-process dimensionality-of-sublimating


(<amplituding/formative>superoeration—de-
value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment


in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-potency~sublimating-nascence-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s² and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation~unforegrounding-ment-failing-prospectively-to-reflect-immanent-relative-unreflexivity-relative-reflexivity-ontological-contiguity~. 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-panintelligibility-panreflexivity~(existentially-imbued-and-educing~epistemic~totalising~hermeneutically-textually/reprojectingly/supererogatingly/zeroingly/re-acutingly démarching~delinearity~for-cogency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,–as-herein-specifically-relevant-to-human-subpotency)’ basically underlies all human knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism~in-prospective_psychologismic~apriorising/axiomatising/referencing~of~‘prospectively–implicited_attendant–ontological-contiguity~educed—existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity-contiguity~imbued–notional–cogency’ conflatedness in preconverging-ment–by–postconverging-entailment whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of ‘meaningfulness-and-teleology’ 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-
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-and-accounting—
of-epistemic–phenomenalism<<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant~ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued~notional~cogency>’ }—conflatedness—in-{preconverging-ment_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 profundness’ 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-and-accounting—of-epistemic–phenomenalism<<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant~ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued~notional~cogency>’ }—conflatedness—in-{preconverging-ment_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/thrownness-disposition—as-reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as a ‘directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of—prospectively—

implicitied_attendant—ontological-contiguity ’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—

<imbued—notional~cogency’ }—conflatedness—in—{preconverging-ment_by—-

postconverging-entailment> is that it is grounded on human empowering notional~reflexivity—

<{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation—as—

tits-deepening/psychologismic—<residualising—{decompulsing—delinearity—for-cogency—by—

{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-

mentation/psychologismic—epistemic-acutisation—nonresidualising—imbued—

{compulsing}—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation—

from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—emergence/becoming—

spontaneity-implications reflected as existence-potency—sublimating—nascence,—disclosed—

from-prospective-epistemic-digression from such human-subpotency prior reproducibility—

mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human

sovereignty and free-will can only be construed in apriorising/axiomatising/referencing-{of—

‘prospectively—implicitied_attendant—ontological-contiguity ’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—


1011
imbued—notional—cogency in {preconverging—ment—by—}
postconverging—entailment as of human amplituding/formative—epistemicity—
totalising—thrownness—in—existence revealing the epistemic—impertinence of dispositions for
presencing—absolutising—identitive—constitutedness as wrongly implying human
sovereignty and free—will supersedes existence—potency—sublimating—nascence—disclosed—
from—prospective—epistemic—digression rather than the epistemic—veracity of difference—
conflatedness—as—to—totalitative—reification—in—singularisation—

nondisjointedness/entailment—presencing—nonpresencing—veridical—epistemicity—
relativism—determinism implied amplituding/formative—epistemicity—causality
projective—totalitative—implications—presencing—nonpresencing—explicating—relative unreflexivity/relative—reflexivity—ontological—contiguity

of human meaningfulness—teleology. We can garner for instance that there is and has never been any truly
presencing—absolutising—identitive—constitutedness of the sciences as often wrongly implied by science
ideologues, but that scientists across—the—times have allowed existence—potency—sublimating—
nascence—disclosed—from—prospective—epistemic—digression to manifest itself in determining
amplituding/formative—epistemicity—causality—projective—totalitative—implications—

ontological—contiguity; and so, as from the budding science of the days of Galileo and
Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to
modern—day institutional practices of science, with all fundamentally driven not by any
‘purported science—ideology’ but rather the practicality of results as of the constraint of the
subject—domains of scientific study together with human limited—mentation—capacity—
deepening—as—subjecting—limitedness—human—subpotency—unlimitedness/existence—
sublimating—nascence—implications in transforming the conceptualisation within any such
specific subject—domains of scientific study as of their knowledge—reification—gesturing—and—
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 preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic
to the overall politico-institutional system itself; and particularly so as in-many-ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness\(^7\)/relative-ontological-completeness\(^8\)\((\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness} /\text{formative–supererogating}<\text{projective/reprojective–}\)aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) \(<\text{amplituding/formative–epistemicity>}\text{causality ~as-}\text{to-projective-totalitative–implications-of-prospective–nonpresencing,–for–}\text{explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity}\)\] in reflecting holographically\(<\text{conjugatively-and-transfusively}>\) the relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process; going by the phronesis/practicality as of our positivism\(^9\) 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
in institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–de-mentated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in-many-ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant competence/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/fancifuly and strategically prejudiced influences on media orientation. In this
regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness as (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—metaphoricity’–as-preconverging/postconverging–redemmentating/restructuring/reparadigming–psychologism’ for knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of- ‘prospectively–implieitied_attendant–ontological-contiguity ’–educed
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity
<imbued–notional–cogency>’ — conflatedness — in {preconverging–ment–by}
postconverging–entailment> underlying sublimating ‘historiality/ontological
eventfulness”/ontological-aesthetic-tracing–<perspective–ontological
normaley/postconvergence–reflected–’epistemicity–relativism–determinism’> as of the specific
human-subpotency with regards to overall reifying–and–empowering–reflexivity–of–ecstatic
existence–as–panintelligibility/panreflexivity ⟨existentially–imbued–and–educing–<epistemic
localising＞hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,–
{decompulsing}delinearity–for–cogency›–epistemic–perspective–of–projective/reprojective—
as–herein–specifically–relevant–to–human–subpotency); as the fact is the conception of human
sovereignty and free–will effectively varied in reflecting holographically–<conjugatively–and
transfusively> the relative–unreflexivity/relative–reflexivity—ontological–contiguity—of-the
human–institutionalisation–process as from the specific human–subpotency with regards to
panintelligibility/panreflexivity ⟨existentially–imbued–and–educing–<epistemic
localising＞hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,–
{decompulsing}delinearity–for–cogency›–epistemic–perspective–of–projective/reprojective—
as–herein–specifically–relevant–to–human–subpotency⟩ of recurrent–utter–uninstitutionalisation,
base–institutionalisation–ununiversalisation, 103universalisation–non–positivism/medievalism,
our positivism—procrypticism and will equally vary with prospective dep procur ticism—or–
capacity–deepening—as–subjecting–limitedness–human–subpotency–to–‘educated
unlimitedness/existence–sublimating–nascence’*. This effectively brings up the centrality of
incompleteness /relative-ontological-completeness

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-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-’prospectively-
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }~conflatedness -in-{preconverging-ment-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 "meaningfulness-and-teleology" infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity<discretely-
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’~conflatedness -in-{preconverging-ment-by}–
postconverging-entailment> implications of relative-ontological-incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about ‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} 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 ‘meaningfulness-and-teleology’ (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 ‘implicited_attendant-ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-$<$imbued–notional–cogency>$^{140}$ thus subject to analysis as of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness’~

\{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—metaphoricity\textsuperscript{57}–as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-$<$discretely-implied-functionalism-$>$ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’
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-completeness⁷. Consider in this regards for instance as of the presencing—absolutising-identitive-constitutedness⁴ 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-completeness⁷ as what is then implied from the relative-ontological-completeness⁷ perspective is the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing—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-completeness7 perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring＜as-to-preconverging-or-dementing＞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/preconvergence7 with the possibility for true causality implications to be drawn in relative-ontological-completeness7 as of ＜amplituding/formative–epistemicity＞causality＜as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating−relative-unreflexivity/relative-reflexivity—ontological-contiguity＞ construable ‘preconverging/postconverging–dementative/structural/paradigmatic implications of relative-ontological-completeness7 in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. 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—disontologising/re-ontologising—
apereticism—choice and possibilities, and from which point a presupposing—absolutising-
identitive-constitutedness\textsuperscript{14} false sense of logical-dueness as of ‘relative-ontological-
incompleteness’/relative-ontological-completeness as to human-and-social—expectations/anticipations—
metaphoricity—preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism\textsuperscript{90} may seem to arise; but as with say the
American civil war and the Haitian slave revolt, the reality that such implied ‘human social-
vestedness/normativity—discretely-implied-functionalism—implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed
apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating
implications is met not with logical-dueness and logical-engagement in wrongly validating any
such apriorising/axiomatising/referencing but is rather meted with relative-ontological-
completeness\textsuperscript{97} perspective
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-
preconverging-or-dementing–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-and-accounting—of-epistemic–phenomenalism–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’}–conflatedness in {preconverging–ment–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–
arrangement–or–political–coercion/given–discrete–social–value–construction’ as well as their socially attendant situations in need for prospective knowledge-reification–gesturing-and–
accounting—of-epistemic–phenomenalism–<in–
prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’}–conflatedness in {preconverging–ment–by}–
postconverging–entailment>; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social–vestedness/normativity–<discretely–implied–functionalism> implied contract/political–
arrangement–or–political–coercion/given–discrete–social–value–construction’ as being of existential-reality in relative-ontological–
completeness\textsuperscript{37}, but rather as of the relative-ontological-completeness\textsuperscript{37} perspective supereogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing–apriorising-psychologism of such implied ‘human social-vestedness/normativity–discretely-implied-functionalism–implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity–discretely-implied-functionalism–implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity—as-subjecting–educed-unlimitedness/existence-sublimating–nascence–to-limitedness/human-subpotency as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency–to–educed-unlimitedness/existence-sublimating–nascence–possibilities of relative-ontological-completeness\textsuperscript{37} analysis over the absolutising of ‘human social-vestedness/normativity–discretely-implied-functionalism–implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’

1028
incompleteness


as to totalitative-reification—in singularisation—<as to the nondisjointedness/entailment of—prospective—nonpresencing> as—verdical—epistemicity—relativism—determinism—implied

<amplituding/formative—epistemicity> causality as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification—gesturing—and—accounting—of—epistemic—phenomenalism as—to—totalitative-reification—in singularisation—<as to the nondisjointedness/entailment of—prospective—nonpresencing>—as veridical—epistemicity—relativism—determinism

<amplituding/formative—epistemicity> causality as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification—gesturing—and—accounting—of—epistemic—phenomenalism as—to—totalitative-reification—in singularisation—.<as to the nondisjointedness/entailment of—prospective—nonpresencing>—as veridical—epistemicity—relativism—determinism

<amplituding/formative—epistemicity> causality <as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification—gesturing—and—accounting—of—epistemic—phenomenalism as—to—totalitative-reification—in singularisation—<as to the nondisjointedness/entailment of—prospective—nonpresencing>—as veridical—epistemicity—relativism—determinism

potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating

normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—an-as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism¹⁰¹ (and not ‘absolute-ontological-
completeness implications’) given human limited-mentation-capacity—as-subjecting–‘duced-
unlimitedness/existence sublimating–nascent’ to limitedness/human-subpotency at all
moments, as so-reflected in the prospective destructuring-threshold⟨uninstitutionalised-
threshold /presublimating–desublimating–decisional⟩–of-ontological-performance –
⟨including-virtue-as-ontology⟩/morality/ethics/justice/etc. of any specific registry-
worldview’s/dimension’s existential ⟨disontologising/re-ontologising—aporeticism⟩
desublimation manifestation underlined by (aspect/collective/health/meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications⟩ or (aspect/collective/health/meaningfulness-and-teleology-as-of-‘nondescript/ig

meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications⟩. This more effectively speaks to the fact that
‘dimensionality-of-sublimating’ ⟨aspect/collective/health/supererogatory–de-
mentativeness/epistemischgrowth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as
originariness-parrhesia,—as–spontaneity-of-aestheticisation’, instigative of the
‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as
prospective reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation’, gets lost effectively in the prospective secondnatured institutionalisation
induced ⟨aspect/collective/registry/thought⟩-categorical-imperatives/axioms/registry-teleology⁹⁻¹⁰⁻⁻flex-
aposteriorising/logicising/deriving/intelligising/measuring—aspect/collective/health/meaningfulness-and-teleology as
opportunism—of-social-functioning-and-accordance -of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of’

\[\langle\text{amplituding/formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness--equalisation}\rangle\] in such a way that is obviating and becomes homeless as to the
apriorising/axiomatising/referencing-{of-'prospectively--implicated_attendant--ontological-
contiguity }'-\text{educed--}
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity--contiguity-
<imbued--notional~cogency>' } \text{conflatedness} \text{in } \{\text{preconverging-ment by}-
postconverging-entailment of dimensionality-of-sublimating

\[\langle\text{amplituding/formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness--equalisation}\rangle\] reflected in perpetuating/preserving the ontological-veracity in
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity--ontological-contiguity \text{~of-the-human-institutionalisation-process}; and this
'secondnatured-institutionalisation existence-potency' \text{sublimating--nascence,}-disclosed-from-
prospective-epistemic-digression epistemically-induced/constrained--reproducibility-motif-of--
meaningfulness-and-teleology as of relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

\[\langle\text{amplituding/formative}\rangle\text{supererogatory--de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness--equalisation}\rangle\] fundamentally underlies the very idea of human
notional--procrystalism/notional--disjointedness-as-of' reference-of-thought (so-manifested as
of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)

apriorising/axiomatising/referencing’ / dialogical-equivalence-less-as-to-
psychologism-apriorising/axiomatising/referencing-{of-‘prospectively-
implicated–attendant–ontological-contiguity ‘}—educed–
existentiaiising/contextualising/textualising ‘ intelligibility/epistemicity/reflexivity—contiguity-
<imbued-notional–cogency’ } —confulatedness -in-{preconverging—ment–by}—
postconverging-entailment,-in-self-becoming/self-confalatedness /formative—supererogating
organicalism / mechanicalism, postconverging/dialectical-thinking ‘—qualia-schem /
apreconverging/dementing ‘—qualia-schema, etc., respectively as to ‘dispensing-with-
immediacy—for-relative-ontological-completeness”’—by-reification/contemplative-distension’7
(as of human self-surpassing—existentialism-form-factor,—in-overcoming-
‘notional—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—
existence-potency ‘’—sublimating—nascence,—disclosed—from—prospective—epistemic—digression
to supersede human temporality’ /shortness <amplituding/formative> wooden-language-
} 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 relative—unreflexivity/relative—reflexivity—
ontological-contiguity ‘—of-the—human—institutionalisation—process’6 opened-construct-of—
meaningfulness—meaningfulness—meaningfulness—meaningfulness—meaningfulness—meaningfulness—
and teleology ‘—as—of—‘nondescript/ignorable—void ‘—with—regards—to-
prospective—apriorising—implications’}) and preconverging—existential—extrication—as—of—
existental—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 relative—unreflexivity/relative—reflexivity—
ontological-contiguity ‘—of-the—human—institutionalisation—process’6 opened-construct-of—
meaningfulness—meaningfulness—meaningfulness—meaningfulness—meaningfulness—meaningfulness—
and teleology ‘. What is critical with respect to prospective
deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought is effectively
the fact that its prospective institutionalisation is much more than just any such ‘secondnatured—
institutionalisation existence-potency ’—sublimating—nascence,—disclosed—from—prospective—
epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–
meaningfulness-and-teleology\(^{(0)}\) as of relatively-shallow-frame-of-elicitied-positive-
opportunism—of-social-functioning-and-accordance -of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of 
(\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\) 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-completeness\(^{-}\)–by-
reification/contemplative-distension\(^{3}\) into its secondnatured institutionalisation’ thus providing 
the preconverging/postconverging–de-mentative/structural/paradigmatic interlocking of 
notional~\(^{1}\) deprocrypticism \(^{5}\) meaningfulness-and-teleology\(^{(0)}\) with the relative-
unreflexivity/relative-reflexivity—ontological-contiguity\(^{(0)}\)–of-the-human-institutionalisation-
process\(^{8}\) ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating \(^{2}\) 
(\(\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness }/\text{transvaluative-rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle\); as otherwise such supposedly prospective notional~ \(^{1}\) deprocrypticism 
institutionalisation will in reality be just a complexification of our positivism/rational-
empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-
inventive’/‘re-creative’ preservation/sustaining/upkeep of \(^{1}\) deprocrypticism–or–preempting— 
disjointedness-as-of–\(^{3}\) reference-of-thought. The fact is the elucidation/resolving of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness-
formativeness–as-to-eventualising–inkling-drive–or–seeding-misperisoning–—temporal-to-
sublimating-humanity’-as-to-existence-potency ~ sublimating–nascence, disclosed from prospective-epistemic-digression to supersede human temporality”/shortness
<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of- ‘nondescript/ignoreable–void ‘-with-regards-to-prospective-apriorising-implications⟩⟩ with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all”\textsuperscript{7}presencing—absolutising-identitive-constitutedness”, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to our positivism—\textsuperscript{8}procrypticism as prospective ‘deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{8}reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism—\textsuperscript{8}procrypticism, even as no registry-worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-schema at its destructuring-threshold-⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩–of-ontological-performance -⟨including-virtue-as-ontology⟩;
and this explains why the very essence of such metaphoricity\textsuperscript{7} of “meaningfulness-and-teleology\textsuperscript{9} is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating- ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation


nascence, disclosed from prospective epistemic digression epistemically induced/constrained reproducibility motif of meaningfulness and teleology as of relatively shallow frame of elicited positive opportunism—of social functioning and accordance of low intrinsic attribution and high extrinsic attribution susceptibility, in dimensionality of desublimating lack of \( \langle \text{amplituding/formative} \text{ supererogatory de-mentativeness/epistemic growth or conflatedness /transvaluative rationalising transepistemicity/anamnestic residuality/spirit drivenness equalisation} \rangle \); such that preconverging/postconverging de-mentatively/structurally/paradigmatically the relative unreflexivity/relative reflexivity—ontological contiguity of the human institutionalisation process, underlying the institutional cumulation/institutional recomposure \( \langle \text{as to} \text{ historiality/ontological eventfulness /ontological aesthetic tracing} \langle \text{perspective ontological normalcy/postconvergence reflected ‘epistemicity relativism determinism’} \rangle \rangle \) of the \( \langle \text{cumulating/recomposuring attendent ontological contiguity} \rangle \)-successive registry worldviews/dimensions in relative ontological completeness, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality of sublimating \( \langle \text{amplituding/formative} \text{ supererogatory de-mentativeness/epistemic growth or conflatedness /transvaluative rationalising transepistemicity/anamnestic residuality/spirit drivenness equalisation} \rangle \) 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 accordance of low intrinsic attribution and high extrinsic attribution susceptibility, in dimensionality of desublimating lack of \( \langle \text{amplituding/formative} \text{ supererogatory de-mentativeness/epistemic growth or conflatedness /transvaluative rationalising transepistemicity/anamnestic residuality/spirit drivenness equalisation} \rangle \) (as of prospective second natured institutionalisation existence potency ~sublimating nascence, disclosed from prospective epistemic digression.
unreflexivity/relative-reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process
dimensionality-of-sublimating
<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflededness/transvaluative-
ratationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation) as to
difference-conflededness—totalitative-reification-in-singularisation as-to-the-
 nondisjointedness/entailment-of-prospective-nonpresencing—as-veridical-epistemicity-
 relativism-determinism implied <amplituding/formative—epistemicity>causality—totalitative—
projective-totalitative—implications-of-prospective-nonpresencing—for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity as the latter attends to existence-
potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
onologically-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—
dementativity. Such that paradoxically in-many-ways the prior ‘secondnatured-institutionalisation
existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—
epistemically-induced/constrained—reproducibility-motif-of—meaningfulness-and-teleology
as of relatively-shallow-frame-of-elicited-positive-opportunism—of-social-functioning-and-acCORDANCE
of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-
dimensionality-of-desublimating—lack—of—
<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflededness/transvaluative-
ratationalising/transepistemic/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-drag) in reflecting holographically-
dementativeness/epistemic–growth–or–conflatedness /transvaluative–
rationalising/transepistemicity/anamnestic–residuality/spirit–drivenness–equalisation)
(resolving the prior destructuring–threshold–(uninstitutionised–threshold /presublimating–
desublimating–decisionality)~of–ontological–performance ~<including–virtue–as–
onontology>/morality/ethics/justice/etc. 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> wooden–language {(imbued–averaging–of–
of–‘nondescript/ignorable–void ’–with–regards–to–prospective–apriorising–implications>}. This
protensive–consciousness analysis (as from the <amplituding/formative–
epistemicity> causality ~as—to–projective–totalitative–implications–of–prospective–
nonpresencing,—for–explicating~relative–unreflexivity/relative–reflexivity—ontological–
contiguity of prospective ~deprocrypticism–or–preempting—disjointedness–as–of–
reference–of–thought registry–worldview/dimension) in reflecting holographically–
<conjugatively–and–transfusively> the relative–unreflexivity/relative–reflexivity—ontological–
contiguity ~of–the–human–institutionalisation–process highlights that while in–many–ways
such a conundrum of deficient ontologisation/ontological–veracity/aestheticisation–towards–

(hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—

{decompulsing}delinearity~for-cogency>epistemic-perspective-of-projective/reprojective—

mentativeness/epistemic-growth-or-conflatedness’/transvaluated-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ implies
‘notional~collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to
existence-potency ~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 psychologismic—
epistemic—acutisation—difficulty <for—residualising {decompulsing} 
delinearity~for—cogency> magnitudes {of—experientiality/experiment}; as effectively such dispensing—with—immediacy—for—relative—
ontological—completeness ~by—reification/contemplative-distension is susceptible to
sophistic/pedantic dispositions {presencing—absolutising—identitive-constitutedness elicitig
of human temporality /shortness as to <amplituding/formative> wooden-language—{imbued—
averaging—thought—as—to—leveling—ressentiment/closed-construct—meaningfulness—and—
teleology—as—of—‘nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—
implications>). This insight speaks of a more profound notion of human psychology as to a
veridical ontology-driven ‘postconverging—or—dialectical-thinking psychology or psychology—
of—mentation—dynamics or natural—psychological—dynamics’, reflecting the fact that the
underlying conceptualisation involving the notions of construction—of—the—Self as to human
constructiveness—of—ontological—performance <including—virtue—as—ontology>/morality/ethics/justice/etc. and shiftiness—of—the—Self as to human destructuring—
threshold—{uninstitutionalised—threshold /presublimating—desublimating—decisionality}—of—
ontological—performance <including—virtue—as—ontology>/morality/ethics/justice/etc. in
addressing human—subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—
formativeness—as—to—eventualising—inkling—drive—or—seeding—mispering—temporal—to—
registry-worldviews/dimensions of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and universalisation–non-positivism/medievalism is effectively sub-ontological–as-to-the
limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
potency-of-existence’s–sublimating–nascence> but then go on to falsely imply the profoundness of thought as of the presencing—absolutising-identitive-constitutedness of our positivism–procrypticism in its <amplituding-formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag; as insightfully, as herein implied, such a most profound notion of psychological science is one of <amplituding-formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity of ontology-driven ‘postconverging-or-dialectical-thinking–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 relative-unreflexivity/relative-reflexivity—ontological-contiguity of the human-institutionalisation-process with regards to the prospective relative-ontological-
completeness possibilities of deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought). In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ (with respect to living-development–as-to-personality-development or institutional-development–as-to-social-function-development or
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-
opportunism—of-social-functioning-and-accordance of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) from dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation); and is elucidated as from the ‘formative preconverging–de-
mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-
identitive-constitutedness that fails re-originariness/re-origination as to human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-
unlimitedness/existence-sublimating–nascence’ so-elucidated as of difference-
conflatedness as-to-totalitative-reification-in-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative–epistemicity>causality-as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity construal of causality as

<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity, as can be so reflected in the ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> of the contrasting
postconverging/dialectical-thinking–qualia-schema and preconverging/dementing–qualia-
schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-
incompleteness’/relative-ontological-completeness

(sublimating–referencing/registering/decisioning.–as-self-becoming/self-

normalcy/postconvergence>‘–existentialism-form-factor  ‘relative-ontological-incompleteness’/relative-ontological-completeness’

(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—metaphoricity‘–as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism‘) 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 ‘historiality/ontological-eventfulness/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-formativeness<as-to-eventualising-inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>‘–existentialism-form-factor  ‘relative-ontological-incompleteness’/relative-ontological-completeness’

normalcy/postconvergence⟩ as to human-and-social-expectations/anticipations—metaphoricity—as-preconverging/postconverging—redeployment/restructuring/reparadigming—psychologism* of dimensionality-of-sublimating ⟨amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia, as—spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation is rather a ‘positive-opportunism—of-social-functioning-and-accordance’ 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-incompleteness to then aspire for prospective relative-ontological-completeness’ and all the prospective humanity that can arise is ever always as of originariness-parrhesia, as—spontaneity-of-aestheticisation that goes after that relative-ontological-completeness, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating ⟨amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ that preconverging/postconverging—de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor, in-overcoming—‘notional-collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency ~sublimating—nascence, disclosed-from-prospective—
epistemic-digression to supersede human temporality/shortness


to variedly teleologically-degraded ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. in a ‘dynamic social and institutional conjugation of notional–firstnaturedness-formativeness—<as-to-eventualising–inkling-drive–or–seeding–misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance -<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance - <including-virtue-as-ontology>’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in-many-ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract 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-formativeness—<as to eventualising inkling drive or seeding
misprising>—temporal-to-intemporal-dispositions—<so construed as from perspective–
oniological-normalcy/postconvergence> ontological-performance—<including virtue as
ontology>-including-virtue-as-ontology at the destructuring-threshold—{uninstitutionalised
threshold /presublimating–desublimating–decisionality}—of-ontological-performance—
<including-virtue-as-ontology>¹. 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
accordance¹, generalised human behaviour to various extends actually becomes operatively and
anticipatively aware by itself (as reflected by its covertly uttered
<amplituding/formative> wooden-language—{imbued—temporal—mere
form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry
rteleology } 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
<disontologising/re-ontologising—aporeticism> constraint pragmatic inclinations and
notional–firstnaturedness-formativeness—<as to eventualising inkling drive or seeding

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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'>)
for the possibility of prospective transvaluation as of dimensionality-of-sUBLIMating—
supererogatory—de—mentativeness/epistemic—growth—or—
conflicatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit-
drivenness—equality)
, 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—potency—sublimating—nascence,—disclosed—from—prospective-
epistemic—digression (so underlied as of the parrhesiastic seeding—promise—of—human-
subpotency—ontological—performance—<including—virtue—as—ontology>—correspondence—with-
the—full—potency—of—existence’s—sublimating—nascence—as—of—its—coherence/contiguity), and this
is effectively instigated/originated by the human capacity for dispensing—with—immediacy—for—
relative—ontological—completeness—by—reification/contemplative—distension 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 meaningfulness—end—teleology but rather as
of the specific human—subpotency with regards to overall reifying—and—empowering—reflexivity—
of—ecstatic—existence—as—panintelligibility—panreflectivity—{existentially—imbued—and—educing—
<epistemic—totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
acutingly—decompulsing—delinearity—for—cogency—epistemic—perspective—of—
projective/reprojective—aestheticising—re—motif—be—apriorising/re—axiomatising/re—
referencing—conceptualisation—as—herein—specifically—relevant—to—human—subpotency}, that is,
as to ‘human—subpotency potential to epistemically converge to the full—potency of existence’.
and this underlying structure of notional-reflexivity—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—
residualising—delinearity—for-cogency—by—flawed/unsound—relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemie-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation—is the very structure in reflecting holographically—conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process, 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 psychologismic—epistemie-acutisation—difficulty—for—residualising—delinearity—for-cogency magnitudes—of-experientiality/experiment. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemie-growth-or-conflicatedness/transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) given the

⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic

absolutising-identitive-constitutedness in preconverging-existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality /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 in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed unlimitedness/existence-sublimating-nascence’ (as to the specifically cultivated
deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-
sublimating–nascence'). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in-the-very-first-place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity—discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension 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 psychologismic—
epistemie acutisation—difficulty—<for, residualising—decompulsing—delinearity—for cogency>
epistemicity>totalising—in-relative-ontological-completeness }-or-understanding-of—
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity—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-formativeness—as to eventualising—inkling—drive—of—seeding—misprising—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-potency~sublimating–nascence,—disclosed—from—prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity<discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/untought-of driven existential—disontologising/re—ontologising—aporeticism—emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a
‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology<of–preconverging-existential-extrication-as-of-existential-unthought>) is predicated upon and drags along the shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness as 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 psychologismic—epistemic-acutisation—difficulty<for, residualising—decompulsing>delinearity—for-cogency> magnitudes<of-experientiality/experiment>; and in-many-ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicty-relativism-determinism> relevant to deprorypticism—or—preempting—disjointedness-as-of-reference-of-thought. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—
formativeness—<as to eventualising—inkling drive or seeding misprising>—temporal-to-intemporal-dispositions—so construed as from perspective—ontological-normalcy/postconvergence—existentialism-form-factor; and so in all situations particularly those poorly constrained to existence-potency—sublimating—nascence—disclosed from-prospective—epistemic—digression. Such that such ontologically-flawed presencing—absolutising—identitive—constitutedness becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes—contention—confliction framework; with the consequence that this mitigates the possibility to broaden—the—latitude—of—human—collective—consciousness off—the—beaten—path of historicity—transposing—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 psychologismic—epistemic—acutisation—difficulty—residualising—delinearity—for—cogency magnitudes{of—experientiality/experiment}) 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/alooofness 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 ‘presencing—absolutising—identitive—constitutedness—of—
meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now preconverging/postconverging—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 psychologismic—epistememic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitudes{of-experientiality/experiment}) 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 {deprocrypticism—or—preempting—disjointedness-as-of—} reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in-many-ways traditional social-and-institutional-frameworks-of—referencing/registering决策ing are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness’—meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In-many-ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’
meaningfulness-and-teleology the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology ); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation–and–aestheticisation-towards-ontology<-elicited–idiomatisation> increasingly substitute for more profound possibilities of human aestheticisation–and–aestheticisation-towards-ontology<-elicited–idiomatisation> as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of a ‘presencing—absolutising-identitive-constitutedness-of-meaningfulness-and-teleology’ given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’. While a traditional conception of human sublimating-over-desublimating social-and-institutional-
contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional-cogency’ } — conflatedness ’ -in-{preconverging–ment–by} —
postconverging entailment of apriorising/axiomatising/referencing–conceptualisation (as to the
successive relative-ontological-completeness registry-worldviews/dimensions adopted human
reference-of-thought supernerogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/interligibilitysettingup/measuringinstrumenting —for—
conceptualisation for 56 meaningfulness-and-teleology 9 with respect to existence-
potency 97—sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as
reflected in reflecting holographically—<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity —of-the-human-institutionalisation-
process with: base-constitutedness 4 at recurrent-utter-uninstitutionalisation, first-level
presencing—absolutising-identitive-constitutedness 4 at base-institutionalisation—
ununiversalisation, second-level 79 presencing—absolutising-identitive-constitutedness 14 at
universalisation—non-positivism/medievalism, third-level 79 presencing—absolutising-
identitive-constitutedness 14 at our positivism—procrypticism, and prospectively full-
confulatedness 13 at prospective deprocrypticism; rather speaks to a more fundamental driver as to
underlying ontological-veracity (as to supposedly coherent ontological-commitment” —
<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> with regards to the
‘full-confolatedness 13 of apriorising/axiomatising/referencing–conceptualisation as to existence-
potency ’—sublimating–nascence,-disclosed-from-prospective-epistemic-digression) but that
such a reality is oblivious to the traditional construal in 79 presencing—absolutising-identitive-
constitutedness /constitutedness 14 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 \(^{79}\) presencing—absolutising-identitive-constitutedness. This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity—\(^{(\text{existentially-imbued-and-educing—epistemic-totalising})}\) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—\(^{(\text{decompulsing})}\) delinearity—for-cogency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing—conceptualisation—\(^{14}\) as herein specifically relevant to human-subpotency), by the mere token that human-subpotency notional-reflexivity—\(\langle\text{veridical/sound}\rangle\)—relative-reflexivity—in-existence/relativising—episystemically/epistemically/psychologismic—re-normalising—epistemically/psychologismic—predictive—nonresidualising-imbued—\(^{(\text{compulsing})}\) linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation of existence at any such given apriorising/axiomatising/referencing—conceptualisation shallow \(\langle\text{amplituding/formative—epistemicity}\rangle\) totalising—self-referencing—synergetising/circularity/interiorising/akrasiatic-drag\(^{14}\) presencing—absolutising-identitive-constitutedness/constitutedness in relative-ontological-incompleteness (that is, in epistemically-epistemically/preconvergence as to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemically-digression) will rather imply its corresponding apriorising/axiomatising/referencing—conceptualisation of ‘human social-vestedness/normativity—\(\langle\text{discreetely-implied-functionalism}\rangle\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness/relative-ontological-completeness—\(\langle\text{sublimating—referencing/registering/decisioning—as-self—}\rangle\).
becoming/self-conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–
ontological-normalcy/postconvergence>⟩ human-subpotency notional–reflexivity-
<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as–
its deepening/psychologismic <residualising –{decompulsing}–delinearity–for-eogency>–by–
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
{compulsing}–linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> of existence as to
say the ‘health epiphenomenon of existence’ in reflecting holographically–<conjugatively-and-
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
human-institutionalisation-process with ‘various registry-worldviews/dimensions shallow
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag presencing—absolutising-identitive-
constitutedness /constitutedness apriorising/axiomatising/referencing–conceptualisation of
healthcare’ as to their successive relative-ontological-incompleteness /relative-ontological-
completeness ~{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>⟩. In both cases it is rather from the full <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment ~<implied–
self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> with regards to the


delinearity—cogency> magnitudes (of-experientiality/experiment)/scales—as-to—successively-profound-preconverging/postconverging—rede-

mentating/restructuring/reparadigming—frames-as-from-living,—institutionalising,—and-Being-

ontologising/infrastructure—of—meaningfulness-and-teleology) of prospective human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—

formativeness—<as—to—eventualising—inkling—drive—or—seeding—misprising>—temporal-to—

intemporal-dispositions—so—construed-as-from-perspective—ontological—

normalcy/postconvergence’—existentialism—form-factor’) successive prospective reasoning—
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-<disontologising/re-ontologising—aporeticism> becoming manifestations of human self-surpassing—existentialism-form-factor, in overcoming—’notional—collateralising—beholdening—protohumanity’ to ‘attain-sublimating-humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality"/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}> 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-desublation, to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression (in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ), as from human-subpotency ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ , wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity° with a satisfactory trade/exchange item (and so with the very real possibility
that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity
d, and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-
faith/authenticity’ or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-
complemetenarily instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for
human sublimating-over-desublimating social-and-institutional-constructs–of–
meaningfulness-and-teleology —in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence—
cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity’ or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-
over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology —in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence—
cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity’ or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-
over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology —in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence—
cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity’ or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-
over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology —in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-
living, language-as-of-dialogical-equivalence—
cultural practices, etc. (as of the historical 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-and-
accounting—of-epistemic–phenomenalism-<in-
prospective.psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied-attendant-ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemctic/relfexivity-contiguity-
<imbued-notional-cogency>’ }-conflatedness in-[preconverging–ment–by]-
postconverging-entailment> and human registry-worldview’s/dimension’s institutionalisation in
a
(postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’-in-reflecting-‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;–as-operative-notional~ deprocrypticism) dynamics of the human
reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—
apriorising/axiomatising/referencing–psychologism, base-institutionalisation–
ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-
rules—universalisation–non-positivism/medievalism universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–
procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism, and prospectively
notional–deprocrypticism preempting—disjointedness-as-of-‘reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness’/transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism, while excluding disparate
ness-of-conceptualisation.<unforegrounding-ment,-failing-prospectively-to-reflect
'immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘>). It can be appreciated that without perceived reciprocity out of ontological-good-faith/authenticity
, 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 , an ontologically natural and mutually consenting underlying framework of human sublimating-over-desublimating social-and-institutional-
constructs—of—'meaningfulness-and-teleology'—in-cumulation/recomposuring is not sustainable but for where any such party is of ‘overall-survival constrained to the perceived ontological-bad-faith/inauthenticity of the other party’ as with respect to say contexts of ingrained 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—'meaningfulness-and-teleology'—in-cumulation/recomposuring lies with the ‘totalititative implications as to the pre-eminence of ontological-good-faith/authenticity in the dynamics of ontological-good-faith/authenticity—by—ontological-bad-faith/inauthenticity' perception by all parties involved’ as so-perceived by the parties rather as of ‘prospectively projected relative-ontological-completeness dimensionality-of-sublimating
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /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 relative unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
totalising→hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,

delinearity~for-cogency>→epistemic-perspective-of-projective/reprojective→
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation→
as herein-specifiedly-relevant-to human-subpotency} rather implied their corresponding
human-subpotency ontological-performance ←<including-virtue-as-ontology>/morality/ethics/justice/etc. transcendental-enabling/sublimating/supererogatory→
de-mentativity notional→reflexivity←{veridical/sound}→relative-reflexivity→in
existence/relativising–from-limited-mentation-as-its-deepening/psychologismic←
<residualising→delinearity→for-cogency>→by←{flawed/unsound}→relative-
unreflexivity→in-existence/absolutising→from-limited-mentation/psychologismic→epistemie→
acutisation—nonresidualising-imbued←linearity→in-eclecticism-of-prior-mere→
formulaicity/ritualisation> in ecstatic-existence, this ontological-normalcy/postconvergence
<amplituding/formative→epistemieicity>→causality ←as-to-projective-totalitative→implications-of
prospective→nonpresencing→for-explicating→relative-unreflexivity/relative-reflexivity→
ontological-contiguity as of its prospective relative-ontological-completeness equally implies
its correspondingly more profound human-subpotency ontological-performance ←<including-virtue-as-ontology>/morality/ethics/justice/etc.
transcendental-enabling/sublimating/supererogatory→
de-mentativity notional→reflexivity←{veridical/sound}→relative-reflexivity→in-existence/relativising–from-limited-mentation as its
deepening/psychologismic←<residualising→delinearity→for-cogency>→by←
{flawed/unsound}→relative-unreflexivity→in-existence/absolutising→from-limited-
mentation/psychologismic→epistemie-acutisation—nonresidualising-imbued←
linearity→in-eclecticism-of-prior-mere→formulaicity/ritualisation> in ecstatic-existence
with regards to the prospective ontological-veracity of depcropticism—or—preempting—
disjointedness-as-of←reference-of-thought re-originariness/re-origination construction-of-the-


(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). This disambiguation of relative-unreflexivity/relative-reflexivity—

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normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology-<elicited—idiomatisation> decoherencing-structure—of—"meaningfulness-and-teleology"—for-institutionalisation (as construed from the prospective notional—deprocrypticism 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—"meaningfulness-and-teleology"—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 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historiality/ontological-eventfulness/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—"meaningfulness-and-teleology"—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 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> (which preconverging/postconverging—de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of—"meaningfulness-and-teleology"—for-institutionalisation arises as of ‘taxingness-

(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvalutative-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-humaninstitutionalisation-process as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology —for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional— deprocrypticism potential is a ‘wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historicality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism> beyond foregone aestheticisation—and—aestheticisation-towards-ontology—<elicited—idiomatisation> in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation—
process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\(^\text*\)-by-reification/contemplative-distension). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology\(^\text{56}\) in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology\(^\text{59}\) construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self\(^\text{79}\) as of its presencing—absolutising-identitive-constitutedness\(^\text{94}\) (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 ‘notional—collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness\(^\text{94}\) as the very seeding disposition for historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and-aestheticisation-towards-ontology—elicited—idiomatisation framework; such that the propensity for human meaningfulness-and-teleology\(^\text{99}\) to be instigated (as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educated—unlimitedness/existence-sublimating—nascence’ before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology\(^\text{99}\)) has ever always been bound to take a ‘notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-ontology—elicited—idiomatisation’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance—including—virtue—ontology’), and so as of the ‘varying psychologismic—epistemic—acuteisation—difficulty—for—residualising—delinearity—for—cogency magnitudes (of-experientiality/experiment)/scales—
as-to-successively-profound-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures-
formativeness—as-to-eventualising–inkling-drive or seeding misprision>→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–meaningfulness-and-teleology in
reflecting holographically<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process
<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 discretionariness (and not relative-
unreflexivity/relative–reflexivity—ontological-contiguity(9)) by its presentencing—absolutising-
identitive-constitutedness that undermines the ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘implicated–attendant–ontological-
contiguity’→educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency(4)>→foregroun_↓d’entailment<in-succession-of–profound-
supererogation >→{postconverging–narrowing-down–sublimation-as-to–existence—as-
sublimating-withdrawal/unenframing/re-ontologising–elicited-from-prospective–profound–

1118
notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-
mentally-aestheticised—preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-
schema>) and apriorising/axiomatising/referencing—psychologism of (relative-ontological-
completeness in prospective notional-contiguity/epistemic-contiguity <profound-
supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking –qualia-
schema>), can be reflected historically with respect to say an ‘ingrained traditional non-
positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to
mentally process the implications of planets shown with a telescope to be rather going around
the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–
episteme implied by Galileo and further conceptually articulated by Descartes’ thinking
proposition as to its mathesis 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
preconverging/postconverging—de-mentative/structural/paradigmatic implications of
positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of
positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology-
elicited—idiomatisation> as ‘meaningfulness-and-teleology’. Likewise, this insight can be
extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition of an ‘ingrained traditional non-universalising conceptualisation of the world’
incapable/could-not-bring-itself to mentally process the implications of the nascent
universalising-idealisation attitude/mental-disposition/care–and–episteme implied by the
Socratic-philosophers as to its apriorising/axiomatising/referencing—psychologism (as of
induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency sublimating—nascence,—disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—{of—prospectively—implicited—attendant—ontological-contiguity }—conflatedness—in—{preconverging—ment—by}—postconverging—entailment’, thus inducing its notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of—mentally—aestheticised—preconverging—dementing—qualia-schema_and_prospective-profound—supererogation—of—mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity <profound—supererogation—of—mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness 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/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing—psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublate beyond our positivism—procrypticism ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation> as meaningfulness-and-teleology’; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> is rendered possible by human metaphoricity\textsuperscript{7} -of-aestheticisation—as-of-’dimensionality-of-sublimating –{<amplituding/formative> supererogatory–de-
mentativeness/epistemie-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} -
totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation’-
in-preserving-notional-contiguity/epistemic-contiguity\textsuperscript{8} -by-the-given-redefining-prospective-
epistemic-digression-implications-as-to–relative-unreflexivity/relative-reflexivity –
ontological-contiguity\textsuperscript{9}. Thus in-the-bigger-scheme-of-things, the state of recurrent-utter-
uninstitutionalisation given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation \textsuperscript{10} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold \textsuperscript{11} in its epistemic construal of prospective base-
institutionalisation–ununiversalisation, likewise the latter in its epistemic construal of prospective \textsuperscript{12} universalisation–non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism— procrypticism, and the latter as well in its epistemic construal of prospective \textsuperscript{13} depocrypticism—or—preempting—disjointedness-as-of—
reference-of-thought; as so-reflected from the relative-ontological-completeness\textsuperscript{14} implied
notional-contiguity/epistemic-contiguity\textsuperscript{15} –<profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –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-

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existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity- 
<imbued-notional-cogency>' }—conflatedness -in-{preconverging-ment-by-}—
postconverging-entailment}/understanding/<amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity ¹ and its relatively-shallow-frame-of-elicited-positive-opportunism—of-social-
functioning-and-accordance ¹—of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,—in-dimensionality-of-desublimating-lack-of ¹

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation). Dimensionality-of-sublimating ¹

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /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 relative-
unreflexivity/relative-reflexivity—ontological-contiguity ¹—of-the-human-institutionalisation-
process ; and it is this dimensionality-of-sublimating ¹

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) prospective reformulating/revamping of human aestheticisation—and–
aestheticisation-towards-ontology—<elicited–idiomatisation>
apriorising/axiomatising/referencing–psychologism of conceptualisation in prospective
notional-contiguity/epistemic-contiguity ¹—<profound-suprerogation—of-mentally-

1126
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is intimately tied
to human limited-mentation-capacity-deepening—as subjecting limitedness/human-
subpotency-to—educed-unlimitedness/existence-sublimating—nascence as to psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective
construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-
completeness-by-reification/contemplative-distension. Insightfully, while with prior
registry-worldviews/dimensions human consciousness sublimation ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc. had rather assumed an ‘overall
human aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation>
originariness-by-reproducibility-laddering effect’ (involving a ‘notionally-collateralising
inclination detour of aestheticisation—and—aestheticisation-towards-ontology—elicited—
idiomatisation’ as to the underlying ‘notional—collateralising—beholdening—protohumanity by
sublimating—humanity existentialism-form-factor’), the requisite protensive—self-consciousness
of prospective notional—deprocrypticism is one that as to its full
grasp/understanding/universal-transparency—(transparency-of-totalising-entailing—as-to-
extending—amplituding—formative—epistemicity—totalising—in-relative-ontological-
completeness ) of the preconverging/postconverging—reden-
mentating/restructuring/reparadigming possibilities of prospective human aestheticisation—and—
aestheticisation-towards-ontology—elicited—idiomatisation as ‘meaningfulness-and-
teleology 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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity —of-the-human-institutionalisation-process ) in adopting a re-originariness/re-
origination consciousness sublimation over historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition that overcome a ‘notionally-collateralising inclination
detour of aestheticisation—and—aestheticisation-towards-ontology-&lt;elicited–idiomatisation’
implied in the originariness-by-reproducibility-laddering effect (as so-implied with the
notional~18 deprocrypticism prospective superseding of human relatively-shallow-frame-of-
elicited-positive-opportunism—of-social-functioning-and-accordance -of-low-intrinsic-
attrition-and-high-extrinsic-attrition-susceptibility,—in-dimensionality-of-desublimating-
lack-of {&lt;amplituding-formative&gt; supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalityisation}). Thus (as it projects beyond human ‘social-stake-contention-or-
confliction 79 presencing—absolutising-identitive-constitutedness 4 psychological entrapment’
imbued notional-discontiguity/epistemic-discontiguity &lt;between—prior-shallow-
supererogation -of-mentally-aestheticised—preconverging/dementing –qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised—postconverging/dialectical-thinking –qualia-schema> of aestheticisation—and– 
aestheticisation-towards-ontology-&lt;elicited–idiomatisation&gt;), prospective
46 historiality/ontological-eventfulness 79 /ontological-aesthetic-tracing-&lt;perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’&gt; as the
‘wholly other’ of ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
speaks to the succession of human edgy/incisive/astute renewed aestheticisation—and–
aestheticisation-towards-ontology-&lt;elicited–idiomatisation&gt; as 56 meaningfulness-and-
teleology”). Thus the prospective ‘historiality/ontological-eventfulness /ontological-aesthetic-
tracing-&lt;perspective–ontological-normalcy/postconvergence-reflected—epistemicity-
relativism-determinism’&gt; of notional~18 deprocrypticism very much equates to human
consciousness sublimation as of its successive transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of registry-worldviews/dimensions as to
existence-potency\textsuperscript{19}~sublimating–nascence,\textemdash\disclosed-from-prospective-epistemic-digression,
given that prospective\textsuperscript{10}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-
\langle\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism}\rangle \textsuperscript{30} is more than just the prospective reproducibility potential of aestheticisation–
and–aestheticisation-towards-ontology-\langle\textit{elicited–idiomatisation}\rangle but is actually the
‘equalisation of all\textsuperscript{10}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-
\langle\textit{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism}\rangle aestheticisation–and–aestheticisation-towards-ontology-\langle\textit{elicited–idiomatisation}\rangle’: as to imply that ‘dimensionality-of-sublimating’\textsuperscript{25}
‘dimensionality-of-sublimating’\textsuperscript{25}\langle\textit{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle of positivism–procrypticism’, (even as their mere reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology-
\langle\textit{elicited–idiomatisation}\rangle do not equate ‘as of their differing positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} preconverging/postconverging–de-
mentating/structuring/paradigming of underlying \(^2\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\), for
postconverging entailment>/understanding/<amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguityinders'), which acts as of mere reproducibility cynicism (in the face of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-
faith/inauthenticity~ (beyond-the-consciousness-awareness-teleology ~of–preconverging-
existential-extrication-as-of-existential-unthought>, so-reflected in its
<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 }; 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/relative-reflexivity/mere-indulgence, antinihilism/mere-nihilism etc. in the face of
prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness-
formativeness ~as to eventualising inkling drive or seeding misprising—temporal-to-
temporal-dispositions~so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor. This highlights that the epistemic-
instigation of prospective notional~deprocrypticism contemplation is necessarily as of
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 existence-potency~sublimating–nascence,
disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to
ontologically-valid language-as-of-dialogical-equivalence<as-to-
psychologism~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant-ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional—cogency>’ }—confaltedness in {preconverging-ment-by}—
postconverging-entailment,-in-self-becoming/self-confaltedness /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—
from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-
unaffirmed—‘motif-and-apriorising/axiomatising/referencing”> of human-subpotencies
ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the
selective-and-deselective determination of existence-potency/sublimating—nascence—
disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-
subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating
implications of existence-potency/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
relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process (beyond just their mere secondnaturing reproducibility
aestheticisation—and—aestheticisation-towards-ontology—<elicited–idiomatisation>, prospective
notional—deprocrypticism protensive—self-consciousness is more critically bechanced as to an
the-given-redefining-prospective-epistemic-digression-implications-as-to-relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{97} is tied to human ontological-performance -\textit{<including-virtue-as-ontology>}; as to the possibility for ‘prospectively recovering notional-contiguity/epistemic-contiguity’ -\textit{<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology-\textit{<elicited—idiomatisation> as \textit{meaningfulness-and-teleology}\textsuperscript{99}’ faced with the ‘saturation of ontological-performance -\textit{<including-virtue-as-ontology>’ at the uninstitutionalised-threshold\textsuperscript{115} of the relative-ontological-incompleteness\textsuperscript{8} (inducing its notional-discontiguity/epistemic-discontiguity -\textit{<between—prior-shallow-supererogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology-\textit{<elicited—idiomatisation> as \textit{meaningfulness-and-teleology}\textsuperscript{99}>) with respect to prospective relative-ontological-completeness\textsuperscript{7} existence-potency ‘sublimating—nascence,—disclosed-from-prospective-epistemic-digression; even as any specific human \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{14} (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 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\textsuperscript{98}, institutional-development—as-to-social-function-development and living-development—as-to-personality-development\textsuperscript{80}psychologismic—epistemic-acutisation—difficulty <for—residualising—delinearity—for-cogency—magnitudes \textsuperscript{<of-experientiality/experiment} obviate human appreciation and cultivation of its prospective consciousness sublimation as of the
prospective historicality/ontological-eventfulness of deprocrypticism. Metaphoricity of-aesthetisation—as-of—dimensionality-of-sublimating—of
magnitudes\textsuperscript{(of-experientiality/experiment)},\textsuperscript{47} historicity-tracing—\text{-in-presencing-\textsuperscript{47}} hyperrealisation/hyperreal-transposition is aestheticised (as from human mental-aestheticisation—architectonically-consigning—\text{-aestheticised-perceptibility-and-disposition}) more as of beholding-becoming—distortive-originariness/distortive-origination—\text{-as-to-\textsuperscript{47}} historicity-tracing—inhibited-mental-aestheticising as from human-subpotency epistemic-or-notional—\text{-projective-perspective of ontological-performance\textsuperscript{72}—\text{-<including-virtue-as-ontology>/morality/ethics/justice/etc. (in contrast to the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—originariness/origination—\text{-as-to-\textsuperscript{1} historicity/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—\text{-epistemic-relativism-determinism—\text{-disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic-or-notional—\text{-projective-perspective of ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>/morality/ethics/justice/etc. as to existence-potency\textsuperscript{39}—\text{-sublimating—nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence (existence-potency\textsuperscript{39}—\text{-sublimating—nascence,-disclosed-from-prospective-epistemic-digression) is not beholden to human reference-of-thought—\text{-and—reference-of-thought—\text{-devolving—meaningfulness-and-teleology\textsuperscript{56} with regards to human mental-aestheticisation—architectonically-consigning—\text{-aestheticised-perceptibility-and-disposition as of human-subpotency beholding-becoming—distortive-originariness/distortive-origination—\text{-as-to-\textsuperscript{47}} historicity-tracing—inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning—\text{-aestheticised-perceptibility-and-disposition that underlies '\text{-\textsuperscript{14} de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-}mentation—stranding-or-attributive-dialectics) supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of
\{decompulsing\}

delinearity—\{cogency\} magnitudes\{of–experimental/\} scales—\{as−to−successively–profound–preconverging/postconverging–rede-
indeterminacy/deficiency/limitation/constraint—imbued–\{notional–\}firstnaturedness-
formativeness<\{as−to−eventualising–inkling–drive–or–seeding–misprising\}>–temporal-to-
manifestations of human sublimating-over-desublimating social-and–institutional-constructs–of–meaningfulness-and–teleology)—in-cumulation/recomposuring’ out of the-very-same process of ‘\langle supererogatory–ontological–\}de-mentation-or–dialectical–\}dementation—stranding-or-attributive-dialectics\{\) supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of
mentating/restructuring/reparadigming–psychologism’” of excogitation in its own present and the prospective projection implications (as so- reflected herein with the relative-unreflexivity/relative-reflexivity—ontological-contiguity’’~of-the-human-institutionalisation-process’’ conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency’’~sublimating–nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘surp-r the latter’s speakership as of a science-ideology elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively–implicitied–attendant–ontological-contiguity’’’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>” even as notable natural scientists as to their candid knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-

prospective-psychologismic–apriorising/axiomatising/referencing-{of–’prospectively–

implicated–attendant–ontological-contiguity’’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>” }—conflicatedness—in-{preconverging–ment–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 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 } projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-

<unforegrounding–ment,-failing-prospectively-to-reflect–immanent–relative-

unreflexivity/relative-reflexivity—ontological-contiguity’’> and desublimation/gimmickiness
is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency—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/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation—as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming—and the consequential ‘relative-ontological-incompleteness’ and the consequential ‘relative-ontological-completeness’)

linearity in eclecticism of prior mere formulaicity/ritualisation>, 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-and-accounting—of-epistemic–phenomenalism-<in-prospectivepsychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity ’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’ }–conflatedness –in–{preconverging–ment–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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–<amplitudding/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-potency ~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-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- \{of-‘prospectively-
implicated_attendant–ontological-contiguity’\}-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\}—conflatedness—in-{preconverging-ment-by}–
postconverging-entailment\> work rather turning to the surreptitious eliciting of the
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of human temporality /shortness
<amplituding/formative> wooden-language<imbued—averaging-of-thought–\langle as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\rangle as it
hardly portrays the requisite dimensionality-of-sublimating
\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\> as of human self-surpassing—existentialism-form-factor, in-
overcoming–’notional–collateralising-beholdening-protohumanity’-to–’attain-sublimating-
humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity–of-
aestheticisation—as-of–’dimensionality-of-sublimating’\>.
\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\>-totalising-entailing-instigation,-process,-and-outcome-of-re-
originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity–by-
the-given-redefining-prospective-epistemic-digression-implications-as-to–relative-
unreflexivity/relative-reflexivity—ontological-contiguity underlying the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process with regards to the fact that as of ‘their totalising-entailing instigating/process/outcome conception’ defining/critical notions like democracy, independent press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want for their prospective dimensionality-of-sublimating

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} over the

<form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism—procrypticism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-normalcy/postconvergence notional—deprocrypticism perspective) is reflected in the fact that the true prospect of the notional—deprocrypticism imaginary/ideality as prospective historiality/ontological-eventfulness/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-sublimating


<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with

{<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and dimensionality-of-desublimating-lack-of


ontologising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely–

{decompulsing} delinearity~for-cogency> epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–as-herein-specified–relevant-to-human-subpotency) is thus bound to induce a more profound consciousness implied as of the notional~¹³ deprocrypticism protensive–self-consciousness for overcoming dimensionality-of-desublimating-lack-of

⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to a much more profound notional~¹³ deprocrypticism imaginary/ideality projection (with regards to ‘varying psychologismic–epistemic-acutisation—difficulty <for, residualising delinearity for cogency> —magnitudes {of-
experientiality/experiment}/scales—as-to-successively-profound-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,–institutionalising,–and–Being-
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as-to-eventualising—inking—drive—or—seeding—misprising>—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 79-presencing—absolutising-identitive-constitutedness (as it engages in the complexification of ‘meaningfulness-and-teleology’ on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation as of the apriorising/axiomatising/referencing—psychologism that it then aligns to existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence—sublimating—nascence’—to—limitedness/human—subpotency of the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-conceptualisation to reflect ecstatic-existence is of limited ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening—as-subjecting-limitedness/human—subpotency—to—‘educed—unlimitedness/existence—sublimating—nascence’—as—of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating—langleamplituding/formative>supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness / transvaluative-rationalising / transepistemicity / anamnestic-residuality / spirit-drivenness–equalisation), as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought. In this regards, dimensionality-of-sublimating

\(<\text{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) and dimensionality-of-desublimating-lack-of

\(<\text{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and ontological-bad-faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology \(<\text{of–preconverging-existential-extrication-as-of-existential-unthought}\rangle\).

Prospective notional–\(^{18}\) deprocrypticism thus is a ‘projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–conceptualisation’, but a fundamental grasp of the underlying dimensionality-of-sublimating

\(<\text{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) and dimensionality-of-desublimating-lack-of

\(<\text{amplituding/formative} \text{supererogatory–de-mentativeness/epistemic-growth-or-}

{<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness /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 ²⁰ procripticism–or–disjointedness-as-of-reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemie-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}. Interestingly, human rememoration/historical-recording is highly skewed towards the rememorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while overlooking the underlying ‘recurrent mental-orientations involved contendingly as non-transvaluative/temporal and
mentating/structuring/paradigming’, as the driver of the human-subpotency potentiating existential—disontologising/re-ontologising —aporeticism— becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs—of—’meaningfulness-and-teleology”—in-cumulation/recomposing all along in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process (with regards to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its ‘transvaluative sublimating-outcomes-of-institutionalisation’ tend to be construed as instigated as of the prior underlying ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming mental-orientation’ inducing the institutionalisation while ultimately ignoring/Blanking-out the prior ‘disseminative—desublimating—deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming mental-orientation’. The consequence of ignoring/Blanking-out the prior ‘disseminative—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming mental-orientation’ is that with regards to prospective
transcendental-enabling/sublimating/supererogatory~de-mentativity sublimating-over-
desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology—incu-
mulation/recomposuring, dimensionality-of-sublimating

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) reflected in the ‘disseminative—sublimating-selectivity-of-
ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional–firstnaturedness-
formativeness—as-to-eventualising–inking-drive–or–seeding-misprising—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) reflected in the ‘disseminative—desublimating-deselectivity-of-
ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming 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 ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology~for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology

<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), such that human ontological-bad-faith/inauthenticity (as to its lack of prospective
dimensionality-of-sublimating — (<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratiosionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) is again
prospectively manifestable (beyond-the-consciousness-awareness-teleology — (<of-
preconverging-existential-extrication-as-of-existential-unthought> ) with respect to prospective
human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint (thus speaking of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness-formativeness—<as-to-eventualising–inkling-drive–or–seeding-
misprising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor).

Basicall,
dimensionality-of-desublimating-lack-of — (<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratiosionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) reflected
in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity — preconverging–de-mentating/structuring/paradigming mental-
orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting
dimensionality of desublimating lack of — (<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ratiosionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) —sus
cessive registry-
worldviews/dimensions uninstitutionalised-threshold implied notional-
discontiguity/epistemic-discontiguity —<shallow-supererogation —<of-mentally-
aestheticised–preconverging/dementing—qualia-schema (as rather failing to attain prospective
notional-contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-

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aestheticised~postconverging/dialectical-thinking~qualia-schema>, in reflecting prospective relative-unreflexivity/relative-reflexivity—ontological-contiguity": as to imply that the ‘dimensionality-of-desublimating-lack-of’ \(<\text{amplituding/formative} \text{supererogatory-de-}\
\text{mentativeness/epistemic-growth-or-confaltedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>) of recurrent-utter-uninstitutionalisation’ = the ‘dimensionality-of-desublimating-lack-of’ \(<\text{amplituding/formative} \text{supererogatory-de-}\
\text{mentativeness/epistemic-growth-or-confaltedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>) of base-institutionalisation–ununiversalisation’ = the ‘dimensionality-of-desublimating-lack-of’ \(<\text{amplituding/formative} \text{supererogatory-de-}\
\text{mentativeness/epistemic-growth-or-confaltedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\>) of positivism–praprypticism’; so-construed as the ‘dimensionality-of-desublimating-lack-of’ \(<\text{amplituding/formative} \text{supererogatory-de-}\
\text{mentativeness/epistemic-growth-or-confaltedness} /\text{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-contiguity—<profound-supererogation–of-mentally-aestheticised~postconverging/dialectical-thinking–qualia-schema>) and dimensionality-of-
desublimating-lack-of\(<\text{amplituding/formative}\>\text{supererogatory}–\text{de-mentativeness/epistemic-growth-or-conflicatedness}~/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) (in \text{preconverging} existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity \(<\text{between}–\text{prior-shallow}\)\text{supererogation}–\text{of-mentally-aestheticised}–\text{preconverging/dementing}–\text{qualia-schema}~\text{and/prospective-profound}–\text{supererogation}–\text{of-mentally-aestheticised–postconverging/dialectical-thinking}–\text{qualia-schema}~\text{)} with regards to upholding/failing notional-contiguity/epistemic-contiguity \(<\text{profound}–\text{supererogation}–\text{of-mentally-aestheticised–postconverging/dialectical-thinking}–\text{qualia-schema}~\text{)} (as to existence-potency~\text{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-<\text{conjugatively-and-transfusively}> the relative-unreflexivity/relative-reflexivity—ontological-contiguity~\text{of-the-human-institutionalisation-process} (and particularly as it bears upon prospective notional~\text{deprocrypticism} as the ultimate \text{preconverging/postconverging–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-<\text{conjugatively-and-transfusively}> the relative-unreflexivity/relative-reflexivity—ontological-contiguity~\text{of-the-human-institutionalisation-process} can be reflected in the recurrent variance of ‘dimensionality-of-desublimating-lack-of\(<\text{amplituding/formative}\>\text{supererogatory}–\text{de-mentativeness/epistemic-growth-or-conflicatedness}~/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) and dimensionality-of-sublimating~\text{'}
as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating ; and Socratic-philosophers/budding-positivists dimensionality-of-sublimating as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity) as projected from prospective deprocrypticism–or–preempting–disjointedness-as-of–reference-of-thought. In-many-ways, as of reproducibility—mathesis/motif/thrownness–disposition,–as–reproducibility–of-aestheticisation, this paradox is inevitable as the very state of
recurrent-utter-uninstitutionalisation do not have the directly operant means as to its 
apriorising/axiomatising/referencing–psychologism to project of the causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-
contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective
universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective 
deprocrypticism. This emphasis is made rather to point to the
underlying the supposed projection of intellection on the basis of dimensionality-of-
desublimating-lack-of
(prospective-notional-discontiguity/epistemic-discontiguity~between—prior-shallow-
supererogation–of-mentally-aestheticised~preconverging/dementing–qualia-
schema_and_prospective-profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema); as reflected in the fact
that the supposed intellection of the non-universalising sophists, the medieval-scholastics and
our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness) ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to
existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression)
skewing towards an exercise of eliciting human temporality~/shortness

existentialising/contextualising/textualising \{intelligibility/epistemicity/reflexivity-contiguity\}
\{imbued\_notional\_cogency\}~conflectedness in \{preconverging-ment\ 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-completeness\}\’-by-reification/contemplative-distension\} (as of human self-surpassing—existentialism-form-factor—in-overcoming-\‘notional~collateralising-

beholdening-protohumanity’\’-to-‘attain-sublimating-humanity’-as-to-existence-
potency\’~sublimating\_nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality\’\’/shortness

\{imbued—averaging-of-thought-\<as-to-leveling/ressentiment/closed-construct-of—

meaningfulness-and-teleology \<as-to\’-\‘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-existentia-unthought as of human-subpotency epistemic perspective’ with regards to otherwise preconverging/postconverging–de-mentative/structural/paradigmatic human-subpotency–aporia/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–aporia/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-potency ~sublimating–nascent,-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 temporality/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 moral and intellectual disenfranchisement/swindling/corruption/dispossession. In-the-bigger-scheme-of-things dimensionality-of-sublimating</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 ‘meaningfulness-and-teleology’ as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in
that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality/shortness wooden-language-(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications). In-many-ways, this dimensionality-of-desublimating-lack-of wooden-language-⟨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 meaningfulness-and-teleology of many a past thinker as to presencing—absolutising-identitive-constitutedness institutional and social-vestedness/normativity-⟨discretely-implied-functionalism⟩amplituding/formative—epistemic-totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically-⟨conjugatively-and-transfusively⟩the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process 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-⟨disontologising/re-ontologising—aporeticism⟩sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) induces the manifestation of
sublimating thought as from induced requisite ‘re-ontologising—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination
‘prospectively—implicated—attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’}—conflatedness —in—{preconverging—ment—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 sterile/anecdotal imprimatur totalisingly—ing—discretion/whim—of—thought as to poor deferential—formalisation—transference justification as often in the social not the least bothered about the overall ‘re-ontologising—(epistemic—totalising—re—apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination
‘prospectively—implicated—attendant—ontological—contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
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-and-accounting—of-epistemic—phenomenalism—<in-prospective_psychologismic~apriorising/axiomatising/referencing—of—‘prospectively—implicated_attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’—confatedness—in—{preconverging-ment—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-potency ~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—ment,—failing—prospectively—to—reflect—‘immanent—relative—unreflexivity/relative—reflexivity—ontological—contiguity ’—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—and—accounting—of—epistemic—phenomenalism—<in—prospective_psychologismic—apriorising/axiomatising/referencing—of—‘prospectively—implicated_attendant—ontological—contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’—confatedness—in—{preconverging-ment—by—postconverging-entailment}.}
foregrounding entailment-in-succession-of-profound-supererogation >{postconverging-narrowing-down-sublimation-as-to-'existence-as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective-profound-
supererogation ’-in-reflecting-‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity ’;–as-operative-notional~ deprocripticism} in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity ‘-{as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional-projective-perspective}’ as to the lack or
poor predicative-effectivity—sublimation-{as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>} induced constraining
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism.<reifying{as-to-
knowledge-developing}-and-empowering> 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-and-accounting—of-epistemic–
phenomenalism.<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-
’prospectively-implicated-attendant-ontological-contiguity ‘~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-ment-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–
panintelligibility/panreflexivity {existentially-imbued-and-educing-<epistemic

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-

decompsling} delinearity~for-cogency> epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,—
as-herein-specifically-relevant-to-human-subpotency} to epistemically come to terms with the absolute a-priori that is existence as the ontological as to the overall-ecstatic-existence-
supervening-conflatedness. 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 notional-reflexivity-{veridical/sound}-relative-reflexivity—in-

existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-

<re-sidualising-decompsling> delinearity~for-cogency> by {flawed/unsound}-relative-

unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic—

acutisation—nonresidualising-imbued-decompsling> linearity—in-eclecticism-of-prior-mere-

formulaicity/ritualisation> 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-and-accounting—of-epistemic—phenomenalism—in-

prospective_psychologismic—apriorising/axiomatising/referencing-{of—prospectively—
implied_attendant—ontological-contiguity—}—educed—

existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—

<imbued—notional—cogency> }—conflatedness in {preconverging—ment—by}
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—
metaphoricity—as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism* is irrelevant is rather a nuancing error
that fails to assess/evaluate that the more critical issue had to do with the ‘appropriate
emancipating attitude/mental-disposition/care–and–episteme ’ 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 notional–reflexivity/<{veridical/sound}–
relative-reflexivity–in-existence/relativising–from limited–mentation as its–
deepening/psychologism <residualising<branched/compulsing>delinearity–for–cogency–by–
{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from limited–
mentation/psychologism–epistemic–acutisation–nonresidualising–imbued–
human emancipating attitude/mental-disposition/care–and–episteme in the relationship
between the state of relative-ontological-completeness and the state of relative-ontological-
incompleteness. Such a wrong interpretation arises as to lack-of—<amplituding/formative–
epistemicity> growth-or-conflatedness /transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere
reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility–of–
aestheticisation) that fails to make a nuance between on-the-one-hand historicity-tracing—in-
pressencing–hyperrealisation/hyperreal-transposition implications as to the ‘human social-
vestedness/normativity/<discretely-implied-functionalism> implied contract/political–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–as
herein-specifically-relevant-to-human-subpotency) (underlying human construction-of-the-
Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical
knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their
nefarious practices, were very much countervailing the practice and trend within their own
societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying
dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight
demeanour’ in their main societies pointing to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather
than being fully assumed as marking positivism/rational-empiricism progress implied
historiality/ontological-eventfulness/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 ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating
‘implicated_attendant–ontological-contiguity’<educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<40>45 foregrounding__entailment<in-succession-of–profound-
supererogation >,(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ‘in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ‘;–as-operative-notional~ deprocrypticism) in elucidating relative–
unreflexivity/relative-reflexivity—ontological-contiguity ‘<as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ and so as of the
‘internally implicitated epistemic reflection of natural sciences sublimating
the sense that ‘scientists never-and-have-never really started scientific knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing—{of-‘prospectively—
implied_attendant—ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—conflatedness —in—{preconverging—ment—by—
postconverging-entailment} apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-
from-zero—{wrongly-implying-no-human-limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—
nascence—-implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting—historiality/ontological-
eventfulness /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 historiality/ontological-eventfulness /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 historiality/ontological-eventfulness /ontological-
aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’ >), and so as overall and defining ‘amplituding/formative—
It is critical to grasp here that this ‘internally implicated epistemic reflection of natural sciences sublimating historiality/ontological-eventfulness’ in elucidating relative-unreflexivity/relative-reflexivity—ontological-contiguity’ 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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ), as from human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
mentating/structuring/paradigming ’; as reflecting successive sublimating
’historiality/ontological-eventfulness’/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 ’historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition ontologically-impertinent implications of re-
originariness distorting) which are ‘historically alive/living’ (as of the ’historiality/ontological-
eventfulness ’/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-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—’prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity—
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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 †historiality/ontological-eventfulness ‡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
‘implicated_attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
supererogation >{postconverging–narrowing-down–sublimation-as-to–‘existence—as–
sublimating-withdrawal/unenframing/re-ontologising.–elicited-from-prospective–profound–
supererogation ’–in-reflecting–‘immanent–relative_unreflexivity/relative_reflexivity–
ontological-contiguity ’;–as-operative-notional– deprocripticism) in elucidating relative–
unreflexivity/relative_reflexivity—ontological-contiguity’ ~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–<conjunctively–and-transfusively> the relative-unreflexivity/relative–
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ), as from
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued–
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of–
existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good–
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over–
desublimating–deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de–
mentating/structuring/paradigming ’. Actually human-subpotency ontological-faith-notion-or–
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-defines thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness-parrhesia,—as—spontaneity-of-aestheticisation) inducing secondnatured and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/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—as subjecting ‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency induced presencing—absolutising-identitive-constitutedness ) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero (wrongly-implying-no-human-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’—implications-of—re-
motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting—as-so-reflecting—historiality/ontological-eventfulness /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 historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating—
nascence’ to limitedness/human-subpotency induced presencing—absolutising-identitive-
constitutedness ). Such a critical epistemic and true knowledge-reification—gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—of—‘prospectively—
implied/attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’—conflatedness–in–{preconverging–ment–by–
postconverging–entailment}—conflatedness
implications flaw arises because of the failure in grasping the
‘projective implications’ of human limited-mentation-capacity—as-subjecting–‘educed-
unlimitedness/existence-sublimating–nascence’—to–limitedness/human-subpotency (as to
‘human limited-mentation-capacity-deepening—as-subjecting–limitedness/human-subpotency-
to–‘educed–unlimitedness/existence-sublimating–nascence’)
when ‘logically’ conceptualising
the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero{wrongly-
implying-no-human-limited-mentation-capacity-deepening—as-subjecting–limitedness/human-
subpotency—to–‘educed–unlimitedness/existence-sublimating–nascence’}—implications-of–re-
re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness /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 historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human
limited-mentation-capacity—as-subjecting–‘educed–unlimitedness/existence-sublimating–
nascence’—to–limitedness/human-subpotency induced
presencing—absolutising-identitive-
constitutedness
); as human limited-mentation-capacity-deepening—as-subjecting–
limitedness/human-subpotency to–‘educed–unlimitedness/existence-sublimating–nascence’
(reflected in its re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-
sublimating
\(<amplituding/formative>\) supererogatory—in-mentativeness/epistemic-growth-
or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation
) is what is projectively warranted to enable present and prospective
state-of-the-art elucidative notional-contiguity/epistemic-contiguity<br>
supererogation of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema>, going by the (historiality/ontological-eventfulness/ontological-aesthetic-tracing —transcendental-enabling/sublimation insights of prior, present and prospective
‘implicit attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
imbued—notional—cogency’—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
imbued—notional—cogency’}{—conflatedness in {preconverging—ment—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—deepening—as—subjecting—limitedness/human—
subpotency—to—‘eduued—unlimitedness/existence—sublimating—nascence’—implications—of—re—
remotif—and—re—apriorising/re—axiomatising/re—referencing/re—intelligibilitysettingup/re—

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measuring instrumenting-as-so-reflecting- historiality/ontological-eventfulness /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-of

⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as to its skewness towards hardly-adaptable/inflexible
reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation
frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
reflected with the ‘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 methods/methodologies/approaches as to prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence<as-
to-psychologismic–apriorising/axiomatising/referencing- {of ‘prospectively–
implicated_attendant–ontological-contiguity ’–educed–
extistentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional~cogency>’ }—conflatedness—in-{preconverging-ment–by}–
postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating>

in a poor ontological-good-faith/authenticity or outright ontological-bad-faith/inauthenticity
relation to existence-potency—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-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of ‘prospectively–

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postconverging–entailment beyond postpresencing—absolutising–identitive–constitutedness—in—{preconverging–ment–by}—

<amplituding/formative–epistemicity>totalising–self–referencing–
syncretising/circularity/interiorising/akrasiatic–drag’. Insightfully, it is actually ‘human
corresponding–sublimation–inducing,–profound–and–creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —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 ‘implicated_attendant–ontological–
contiguity’’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ (as to profound–
supererogation >><{postconverging–narrowing–down–sublimation–as–to–‘existence—as–
supererogation ‘–in–reflecting–‘immanent–relative–unreﬂexivity/relative–reﬂexivity—
onological–contiguity ‘;–as–operative–notional– deprocrypticism) in elucidating relative–
normalcy/postconvergence–epistemic–or–notional–projective–perspective’ that precedes–and–
defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits existence-potency~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-
existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency conflatedness in preconverging 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 implicated attendant ontological contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency foregrounding entailment in succession of profound supererogation ⟨postconverging narrowing down sublimation as to existence as sublimating withdrawal unenframing re-ontologising elicited from prospective profound supererogation in reflecting immanent relative unreflexivity relative reflexivity ontological contiguity as operative notional deprocrypticism⟩ in elucidating relative unreflexivity relative reflexivity ontological contiguity as from prospective ontological normalcy postconvergence epistemic or notional projective perspective as to predicative effectivity sublimation as to underlying ontological commitment implied self assuredness of ontological good faith authenticity postconverging deumentating structuring paradigming as being as of existential reality⟩ and genuine and profound knowledge reification gesturing and accounting of epistemic phenomenism in prospective psychologismic apriorising axiomatising referencing of prospectively implicated attendant ontological contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency conflatedness in preconverging entailment; with science ideology rather becoming an enterprise that rides-the


postconverging-entailment beyond —absolutising—identitive—constitutedness —<amplituding/formative–epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag^{11}. The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of—aestheticisation, are actually the mechanical-knowledge
outcrop of the ‘successive reasoning-through/messianic-reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of-dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-{of-
prospectively-implicited-attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }-confatedness-in-{preconverging-ment-by}-
postconverging-entailment-in-self-becoming/self-confatedness /formative-
supererogating ‘(which never existed before as reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory-acuity/perspicacity/astuteness/inginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constrant’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); speaking to the fact that ontological-good-faith/authenticity about existential-reality precedes-and-define the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity beyond just mere pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of-dialogical-equivalence\textsc{as-to-}
psychologismic\textsc{apriorising/axiomatising/referencing\{of-`prospectively-}
implicated\textsc{attendant-ontological-contiguity `~educed--
existentialising/contextualising/textualising `intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>`\textsc{conflatedness -in-\{preconverging-ment_by\}-}
\textsc{postconverging-entailment.-in-self-becoming/self-conflicatedness }/\textsc{formative--supererogating>}
in a poor ontological-good-faith/authenticity\textsc{or outright ontological-bad-faith/inauthenticity}
relation to existence-potency\textsc{~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 \textsc{supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-}
\textsc{apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting }\textsc{for-}
\textsc{conceptualisation}` (which is actually constrained to `\textsc{amplituding/formative-}
\textsc{epistemicity>totalising/circumscribing/delineating `implicated\textsc{attendant-ontological-contiguity`\textsc{educed--}
existentialising/contextualising/textualising `intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>`\textsc{foregrounding entailment-\{in-succession-of--profound-
supererogation `\textsc{postconverging-narrowing-down~sublimation-as-to-`existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation `\textsc{in-reflecting-`immanent~relative-unreflexivity/relative-reflexivity—}
ontological-contiguity `\textsc{as-operative-notional~ deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity `\textsc{as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional~projective-perspective\textsc{)`, precedes-and-}
defines the pertinence of `methods/methodologies/approaches as to reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’

...with regards to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism~


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 meaningfulness—and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in-many-ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology 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 presentings—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework’/‘historiality/ontological-eventfulness’/‘ontological-aesthetic-tracing’ was developed and encultured/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-and-accounting—of-epistemic—phenomenalism~in- prior_psychologismic~apriorising/axiomatising/referencing—of—prior—implicated_attendant—ontological-contiguity ‘~educated— existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—constitutedness—in—preconverging—entailment— exercise that doesn’t factor in human limited-mentation-capacity-deepening—as-subjecting— limitedness/human-subpotency-to—‘educated—unlimitedness/existence—sublimating—nascence’ as of ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨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— metaphoricity—as—preconverging/postconverging—redem— mentating/restructuring/reparadigming—psychologism as to <amplituding—formative—
equivalence <as-to-psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity '}-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity<-imbued-notional-cogency>' }—conflatedness -in-{preconverging-ment_by}-
postconverging-entailment,-in-self-becoming/self-conflatedness /formative—supererogating>

(as so-reflected along the entire \(\delta\) historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of science and knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity '}-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity<-imbued-notional-cogency>' }—conflatedness -in-{preconverging-ment_by}-
postconverging-entailment
in rather adapting to existence-potency\(^{(\eta)}\)~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), and so much more than just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence<as-to-psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity '}-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity<-imbued-notional-cogency>' }—conflatedness -in-{preconverging-ment_by}-
postconverging-entailment,-in-self-becoming/self-conflatedness /formative—supererogating\(^{(\kappa)}\). Thus it is such an ideological conception of science and knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism<in-

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prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflicatedness _in_{preconverging-ment-by—
postconverging-entailment>_ on the latter basis (as of prior-
apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—<as-
to-psychologismic-apriorising/axiomatising/referencing-}of-‘prospectively-
implied_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflicatedness _in_{preconverging-ment-by—
postconverging-entailment,—in-self-becoming/self-conflicatedness /formative-
supererogating> ) that ultimately translates into the ‘methodological, epistemic, institutional
and social sagging of human knowledge-reification—gesturing-and-accounting—of-epistemic—
phenomenalism—<in-prospective_psychologismic-apriorising/axiomatising/referencing-}of-
‘prospectively-implied_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflicatedness _in_{preconverging-ment-by—
postconverging-entailment>’ reflected abstractly in crises of methodology, epistemicity and
scholarship as well as derived human institutional and social crises as to underlying
‘meaningfulness-and-teleology’ infrastructure; and critically so with regards to our own
positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought relevant-level of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnaturedness-formativeness—<as—to-eventualising—inkling-drive—or—seeding—
misprising—<so-construed-as-from-perspective—
ontological-normalcy/postconvergence’–existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}/by-reification/contemplative-distension involved in true human consciousness sublimation, dimensionality-of-sublimating\textsuperscript{25}\textsuperscript{30} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /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-accordance\textsuperscript{75}, as the ‘very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}/by-reification/contemplative-distension’ 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-accordance\textsuperscript{75} elicits parallel competing meaningfulness-and-teleology\textsuperscript{99} (in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of \textsuperscript{26} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{17}/by-reification/contemplative-distension\textsuperscript{27} 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-accordance\textsuperscript{5} inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating \textsuperscript{25} \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance beholden as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory−de-mentativeness/epistemic-growth-or-conflatedness /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 universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory−de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This in-many-ways explains why ultimate responsibility/relative-reflexivity lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notional~collateralising-beholdening-protohumanity’–to—‘attain-sublimating-humanity’–as-to-existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemie-digression to supersede human temporality/shortness
Ultimately, the notional deprocripticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation effectively projects the possibility of boundless human aestheticisation–and–aestheticisation-towards-ontology-elicted–idiomatisation well beyond our present contemplation of what is implied by meaningfulness-and-teleology has ‘paradoxically hugely been burdened with desublimating 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—historicity-tracing—inhhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness /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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process possibility is hardly just
about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating

formativeness—as to eventualising—inkling drive or seeding—misprising—temporal-to-intemporal-dispositions—as 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-formativeness—as to eventualising—inkling drive or seeding—misprising—temporal-to-intemporal-dispositions—as so construed as from perspective—ontological-normalcy/postconvergence—existentialism-form-factor (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing-with-immediacy—for-relative-ontological-completeness—by-reification/contemplative-distension’ 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 psychologismic—epistemic—acutisation—difficulty—for residualising—delinearity—for cogenency—magnitudes (of experientiality/experiment)) is ever always about ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’. Insightfully, the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process is a reflection of the fact that any given
hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism—of-social-functioning-and-accordance—disposition form-factor. This contrast is very much aligned with the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process and dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ and dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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—as-subjecting~duced-unlimitedness/existence-sublimating-nascence—to-limitedness/human-subpotency induced presencing—absolutising-identitive-constitutedness (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 / historiality-or-ontological-eventfulness—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-of ⟨amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) / desublimating-or-gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance -disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially-<disontologising/re-ontologising—aporeticism> constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially-<disontologising/re-ontologising—aporeticism> on the basis of human supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of- existential-reality’ (as to the potentiative transforming/conversion, on the basis of existentially-<disontologising/re-ontologising—aporeticism> constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in-many-ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional~’ deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>’}; and so critically as to the presencing—absolutising-identitive-
constitutedness\textsuperscript{4} human <amplituding/formative\_epistemicity> totalising\_self-referencing\_syncretising/circularity\_interiorising/akrasiatic-drag\textsuperscript{44} 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\_<elicited\_idiomatisation>’ when analysed as to the reality of human transformation across the time scale in reflecting holographically\_<conjugatively\_and\_transfusively>_ the relative\_unreflexivity\_relative\_reflexivity\_ontological-contiguity ~of-the-human\_institutionalisation\_process (wherein the <cumulating/recomposing\_attendant\_ontological-contiguity ~>_successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base\_institutionalisation, \textsuperscript{10}universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show a ‘time-accelerated metaphoricity\textsuperscript{57} potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering\_reflexivity\_of-ecstatic-existence-as\_panintelligibility/panreflexivity:\textsuperscript{73} ⟨existentially\_imbued-and-educing\_\{epistemic\_totalising\_\}–hermeneutically\_textually\_reprojectingly\_supererogatingly\_zeroingly\_re-acutingly\_\{decompulsing\_delinearity\_for\_cogency\}_epistemic\_perspective\_of\_projective\_reprojective\_aestheticising\_re-motif\_and\_re-apriorising\_re-axiomatising\_re-referencing\_conceptualisation\_as\_herein\_specifically\_relevant\_to\_human\_subpotency⟩ (underlying human construction-of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia\_undecidability\_dilemma\_ought\_indeterminacy\_deficiency\_limitation\_constraint it is disinclined to face up to’ as so induced by the latter’s existentially\_<disontologising/re\_ontologising\_aporeticism> 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 disontologising/re-ontologising aporeticism on the basis of human supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality that undermines the possibility for such prospective notional deprocrypticism conceptualisation of ‘boundless human aestheticisation—and–aestheticisation-towards-ontology-elicited–idiomatisation’ (as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘underlying human formative decoherencing-structure—of—meaningfulness-
and-teleology—for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite human prospective development of protensive–self-
consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality shortness wooden-
language—imbued—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 incrementalism-in-relative-ontological-
incompleteness —enframed/disontologising—conceptualisation and so over the requisite
maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-
ontologising—conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in-many-ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking—qualia-schema over preconverging/dementing—qualia-schema), with regards to the preconverging/postconverging—de-mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-
aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>)’ and ‘prospective firstnatureness reasoning-through/messianic-reasoning
originariness-parrhesia,–as–spontaneity-of-aestheticisation (as projected notional-
contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>)’; explaining why
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—conflatedness -in {preconverging-ment-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
its 79 presencing—absolutising-identitive-constitutedness apriorising/axiomatising/referencing–psychologism, and further explains human consciousness
discontinuity in reflecting holographically—<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity –of-the-human-institutionalisation-
process as to the <cumulating/recomposuring–attendant–ontological-contiguity >-successive
registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity -<between—
prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –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-and-accounting—of-
epistemic–phenomenalism—in-
prospective_pshologizable/apriorising/axiomatising/referencing- of ‘prospectively-
implicated_attendant_ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ conflatedness in {preconverging–ment_by}—
postconverging–entailment where the prior is preconverging-or-dementing –apriorising-
psychologism and the prospective is postconverging-or-dialectical-thinking–apriorising-
psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amплituding/formative–epistemicity>totalising–purview-of-
construal’). Such a ‘human consciousness defensive-driven/unhinging/unbalancing
improvising/uncontrolled potentiative-transforming-process so-constrained existentially-
<disontologising/re ontologising—aporeticism> on the basis of human supposedly coherent
ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality’ reflects the ‘potentiative-paradox of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued-
notional–firstnaturesdness-formativeness—<as-to–eventualising–inkling-drive–or–seeding-
mispricing>—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, universalisation is instigated in base-
institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in
universalisation–non-positivism/medievalism and prospectively notional– deprocrypticism
is instigated in our positivism–procrypticism (and in all the above the given

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –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 ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-teleology’ as to postconverging/dialectical-thinking—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing—qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-

aestheticisation-attribution and preconverging/dementing\(^{(1)}\)-qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘\textbf{amplituding/formative–epistemicity}’-totalising-pseudoconflation/conflation-of-human-
limited-mentation-capacity—as-subjecting-‘\textbf{educed-unlimitedness/existence-sublimating–}
\textit{nascence}’-to-limitedness/human-subpotency’-as-to-correspondingly-ensuing—desublimating-
or-sublimating-mental-aestheticisation-representation (with regards to ‘\textit{varying}
\textit{psychologismic–epistemec-acutisation}’ — difficulty < for, residualising—
\textit{(decompulsing)} — delinearity for cogenecy > — magnitudes \textit{(of-experientiality/experiment)} / scales—as-to-
successively-profound-preconverging/postconverging-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—\textit{meaningfulness-and-teleology}\(^{(2)}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—\textit{notional–firstnaturalness–}
\textit{formativeness} < as-to-eventualising—\textit{inkling-drive–or–seeding-misprising} > — temporal-to-
intemporal-dispositions—< so-construed-as-from-perspective—ontological-
\textit{normalcy/postconvergence}’—existentialism-form-factor\(^{(3)}\)). This speaks to human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—\textit{educed-
unlimitedness/existence-sublimating–nascence}’— enabled by the ‘conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—<\textit{reifying\{as-to-knowledge-developing\}-and-
empowering}> as of both reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-
aestheticisation’ (conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
<\textit{reifying\{as-to-knowledge-developing\}-and-empowering}>, in the sense that the one notion is
already caught up in the other notion in the sublimating/desublimating—\textbf{amplituding/formative–}
\textit{epistemicity}’ <totalising/circumscribing/delineating manifestation of aestheticisation—and—
aestheticisation-towards-ontology<-elicited-idiomatisation> as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant_ontological-contiguity ’~educated–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>” }—conflatedness” in {preconverging–ment–by}
postconverging-entailment ’ while reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia,–as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
(decompulsing), delinearity over nonresidualising {compulsing}, linearly, {manifest-supererogatory, de-mentative, amplituding, or, mental, aestheticising, attuning}, in-supererogatory, projective, arbitrariness, waywardness, of, transversalisation, tandemisation, abstractive, conjugation, perspectivation, depthing—{aestheticising, re-margining, re-edging, re-acuity, in-postconverging, preconverging, circumscriptive, totalitative, restructuring}—educing—sublimation, desublimation, (driving, de-mentation, {supererogatory, ontological, de-mentation, or, dialectical, de-mentation, —stranding, or, attributive, dialectics}) dynamics) as-so eliciting transcendence, and, sublimity, sublimation, supererogatory, de-mentativity, or desublimation, gimmickiness; as of the specific human-subpotency registry-worldview, dimension as to overall reifying, and, empowering, reflexivity, of, ecstatic, existence, as, panintelligibility, panreflexivity—{existentially, imbued, and, educating, {epistemic-totalising}, hermeneutically, textually, reprojectingly, supererogatingly, zeroingly, re-acutingly, (decompulsing), delinearity, for, cogency, re-apriorising, re-axiomatising, re-referencing, conceptualisation, as, herein, specifically, relevant, to, human, subpotency}. This conceptivity, epistemic, reflexivity, epistemicity, relativism, determinism, reifying, {as, to, knowledge, developing, and, empowering, (exuding, {epistemic-totalising})}, hermeneutically, textually, reprojectingly, supererogatingly, zeroingly, re-acutingly, (decompulsing), delinearity, for, cogency, as, from, existence’s, effusing, ecstatic, inlining; as-interlay, organicalism, aestheticising, handle, of, psychologismic, transfixity, {residualising, delinearity, over, nonresidualising, {compulsing}, linearly}, {manifest-supererogatory, de-mentative, amplituding, or, mental, aestheticising, attuning}, in-supererogatory, projective, arbitrariness, waywardness, of, transversalisation, tandemisation, abstractive, conjugation, perspectivation, depthing, for-
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 ⊑—de-mentation—supererogatory—ontological—de-mentation—or—
dialectical—de-mentation—stranding—or—attributive—dialectics≮ dynamics.

Conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—<reifying {as—to—
knowledge—developing}—and—empowering>—{exuding—
totalising—> hermeneutically/ textoally/reprojectingly/supererogatingly/zeroingly/re—acutingly—
{decompulsing}—delinearity—for—cogency—as—from—‘existence’s—effusing/ecstatic—inlining’—as—
‘interlay/organicalism/aestheticising—handle—<of—‘psychologismic—transfixity{residualising—
{decompulsing}—delinearity—over—nonresidualising—{compulsing}—linearity}}—> {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—
‘prospectively—implied—attendant—ontological—contiguity—>—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’} ≯ conflatedness ≯ in {preconverging—ment by—
postconverging—entailment} is associated with human sublimating-capacity,—as—of—

(totalising—epistemic—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re—acutingly,—
(decompulsing)—delinearity—for-cogency—as—from—existence’s—effusing/ecstatic—inlining’—as—
‘interlay/organicalism/aestheticising-handle<of—psychologismic—transfixity{residualising—
(decompulsing)—delinearity—over—nonresidualising—{computing—linearity}’—{manifest—
supererogatory—de—mentative—amplituding—or—mental—aestheticising—attuning}’—{manifest—
supererogatory—projective—arbitrariness/waywardness—
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for—
delinearity over nonresidualising—{manifest-
supererogatory—de-mentative—amplituding—or—mental-aestheticising-attuning}³,—in-

sublimation/desublimation> converging towards ‘ontological-normalcy/postconvergence bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness’/ontological-aesthetic-tracing<-perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’<—disinhibited-mental-aestheticising epistemic-or-notional—projective-perspective as of deneuterising exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ and so over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising epistemic-or-notional—projective-perspective as of’ neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness’ (as to the preconverging/postconverging—de-mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness³<—by-
reification/contemplative-distension 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/authenticity⁹ induced prospective-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’—conflatedness -in- {preconverging-ment-by}—
postconverging-entailment} (as herein articulated-and-implied) has to factor in the reality of
‘human notional-firstnaturedness-formativeness-as to eventualising-inking-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordinging-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbuend-ontological-performance ):<including-virtue-as-ontology> possibilities’, in
order to articulate and construct prospective knowledge taking account of the preconverging/postconverging-de-mentative/structural/paradigmatic implications of ‘human notional-firstnaturedness-formativeness-as to eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective-ontological-normalcy/postconvergence> accordinging-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbuend-ontological-performance ):<including-virtue-as-ontology> possibilities’. In
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbuend-ontological-performance \langle including-virtue-as-ontology \rangle at uninstitutionalised-
threshold[12] as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-
eventfulness /ontological-aesthetic-tracing—\langle perspective—ontological-
ormalcy/postconvergence-reflected—'epistemicity-relativism-determinism' \rangle possibilities’ for
\langle in-prospective_psychologismic-apriorising/axiomatising/referencing—{of—'prospectively—
implicited_attendant—ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ } conflatedness —in—{preconverging—ment—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—‘prospectively—
implicited_attendant—ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ } conflatedness —in—{preconverging—ment—by—}
postconverging entailment—, in-self-becoming/self-conflatedness /formative—supererogating>
thinkers in reflecting holographically—<conjugatively-and-transfusively> the relative—
unreflexivity/relative reflexivity—ontological-contiguity —of-the-human-institutionalisation-
process ) ‘are not engaged in an exercise of convincing the whole of humankind—as-to-human-
mortal-subpotency but rather aligning to existence-potency sublimating—nascence,—disclosed—
from-prospective-epistemic-digression as to prospective transcendence—
sublimity/sublimation/supererogatory—de-mentativity implications’; and what is critical at the

dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment }-{<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—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 human ‘meaningfulness-and-teleology’ is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as ‘postures of no idealisation’ carry with them poor contemplations and executions already ‘ignoring-and-devaluing’ human ‘implicated-attendant-ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in reflecting holographically-
The relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality'/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>)), but is rather reflected in an exercise conveying ‘profound human transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity enabling conceptualisations’ at the ‘varying psychological—epistemic acutisation—difficulty <for, residualising—
{decompulsing} delinearity for cogency> magnitudes{of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigmng—frames-as-from-living,—institutionalising,—and-Being-
tonologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness-
formativeness <as to eventualising—inkling drive or seeding misprising> temporal-to-
intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existence-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—meaningfulness-and-teleology in
reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process
<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

presencing—absolutising-identitive-constitutedness

human amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

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 ‘meaningfulness-and-teleology’ is ever always caught up in ‘human notional–firstnaturedness-formativeness—as to eventualising-inking-drive or seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-

wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance } including-virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition and sublimating historicality/ontological-eventfulness /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 deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought with regards to its underlying intellectual exposition to falsifiability and validity/invalidity sublimating-over-desublimating implications of existence-potency sublimating–nascence,}
disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality\(^8\)/shortness <amplituding/formative> wooden-language\(\langle\)imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\(\rangle\) (passed for intellection out of poor ontological-good-faith/authenticity\(^{10}\) or outright ontological-bad-faith/inauthenticity\(^{11}\)). In this regards, as to the ‘requisite human dimensionality-of-sublimating’ \(\langle\)amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle, associated with the <cumulating/recomposuring–attendant-ontological-contiguity >succession of registry-worldviews/dimensions in reflecting holographically<-conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating’ \(\langle\)amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality\(^9\)/shortness <amplituding/formative> wooden-language\(\langle\)imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\(\rangle\) in an exercise forestalling the ‘meaningfulness-and-teleology’ implications for
contemplating prospective ‘requisite human dimensionality-of-sublimating:\[\langle\text{amplituding/formative}\text{-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\] as projected with postmodern-thought and herein implied as from the notional–deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating:\[\langle\text{amplituding/formative}\text{-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\] is often articulated sophistically in terms of \langle\text{amplituding/formative}\text{-wooden-language}\langle\text{imbued–temporal–mere}\text{-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}–narratives–of-the-\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}\rangle, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the ‘requisite human dimensionality-of-sublimating:\[\langle\text{amplituding/formative}\text{-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\] involving human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascent\] as to the ‘conflating \langle\text{amplituding/formative}\text{-epistemicity}\text{-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
meaningfulness-and-teleology' (with regards to ‘varying psychologistic–epistemic–
acutisation—difficulty—for–residualising—(decompulsing)—delinearity–for-cogency—magnitudes
of experientiality/experiment)/scales—as-to-successively-profound-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—
formativeness—eventualising—inkling–drive–or–seeding–misprising—temporal-to–
intemporal-dispositions—so–construed–as–from–perspective–ontological–
ormalcy/postconvergence—existence–form-factor); as to the fact that even
secondnatured
meaningfulness-and-teleology involves the exertion of the requisite
prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’. Critically, an ‘underlying dumbing-down public intellection
and media industry’ thrive on cultivating a ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’ 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—functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility of
‘requisite human dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
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 ‘historiality/ontological-eventfulness /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 ‘preconverging/postconverging–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-<disontologising/re onologising–aporeticism> frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in-many-ways the social-construct’s intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing-‘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,
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} and archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in modern-day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective 4 historiality/ontological-eventfulness/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 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating’
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ implications underlying the overall relative-unreflexivity/relative-
reflexivity—ontological-contiguity\textsuperscript{67}~of-the-human-institutionalisation-process\textsuperscript{65} (as of a
defaulting social-vestedness/normativity\textsuperscript{-<discretely-implied-functionalism>} posture clouded in
its presencing—absolutising-identitive-constitutedness \textsuperscript{1}{<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{1}}),
and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’ \textsuperscript{14}<amplituding/formative>supererogatory\textsuperscript{-de-mentativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ implications for prospective \textsuperscript{19}deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{17}reference-of-thought. This preconverging-existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of\textsuperscript{26}<amplituding/formative>supererogatory\textsuperscript{-de-mentativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ very much reflects the fact that all \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} are effectively manifestations of underlying ontological-bad-faith/inauthenticity\textsuperscript{64} with regards to their re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of- meaningfulness-and-teleology \textsuperscript{3}; as all such \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{14} 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-sublimating\textsuperscript{25}<amplituding/formative>supererogatory\textsuperscript{-de-mentativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Similarly with respect to the ‘requisite human dimensionality-of-sublimating’\textsuperscript{14}<amplituding/formative>supererogatory\textsuperscript{-de-mentativeness/epistemic-growth-or-confalatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩.
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirith-drivenness–equalisation⟩ dispensing-with-immediacy-for-relative-ontological-completeness /by-reification/contemplative-distension, in-many-ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness /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-Self 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 presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that end up ‘destructively dehumanising’ the various the ‘other’). Thus the very notion of human value-construction is entwined with ‘human notional–firstnaturedness-formativeness<as-to-eventualising–inkling-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation–as-to-the-
ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’. This reflects
the reality that the transcendental\(^{56}\) of prospective base-institutionalisation, \(^{101}\) universalisation, positivism/rational-empiricism and \(^{18}\) 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 and \(^{30}\) 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-commitment’ \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality}>\) constraining that prospectively transforms human ontological-performance \(<\text{including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality}>\) (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment’ \(<\text{implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality}>\) as the critical enablers for the possibility of prospective transcendental ‘meaningfulness-and-teleology’\(^{59}\). Such an insight divulges the underlying preconverging/postconverging–de-
mentative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating given prior-institutionalisation-threshold–}
by–prospective-uninstitutionalised-threshold imbed secondnatured reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of human meaningfulness-and-
teleology when not subjected to ‘prospective predicative-effectivity–sublimation–(as-to-
underlying,–ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) constraining that prospectively transforms human ontological-
performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity’. Critically,
deprocripticism—or–preempting—disjointedness-as-of–reference-of-thought as converging
to the ‘supposed human-subpotency abstract self-determinative ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. 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-threshold imbed secondnatured reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ towards
deprocripticism’s ‘prospective predicative-effectivity–sublimation–(as-to-underlying,–
ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) protension’ is encapsulated herein with the projected human-subpotency
existentialising/contextualising/textualising *intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> }—confounded -in {preconverging-ment-by}—
postconverging-entailment,-in-self-becoming/self-confoundedness /formative-
supererogating~; as to the fact that with regards to existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression, the ‘supposed human-subpotency
abstract self-determinative ontological-performance ~including-virtue-as-ontology~/morality/ethics/justice/etc. 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-
<including-virtue-as-ontology>/morality/ethics/justice/etc. capacity as to the full-potency of existence’ can only be construed in terms of notional~
deprocripticism imbued dimensionality-
of-sublimating ~(<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-confoundedness /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 ‘meaningfulness-and-teleology’ as to
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
In other words, ‘human notional–firstnaturedness-formativeness <as to eventualising–inkling-
drive–or–seeding-misprising—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,–as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing–

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<imbued–notional~cogency>'conflatedness—in—{preconverging—ment by—}

postconverging—entailment—in—self—becoming/self—conflatedness/formative—supererogating>

organic—knowledge in ontological—good—faith/authenticity/postconverging—dementating/structuring/paradigming so—constrained by existence—potency~sublimating—nascence—disclosed—from—prospective—epistemic—digression so—construed as originariness—parrhesia—as—spontaneity—of—aestheticisation (which is actually constrained to

<amplituding/formative—epistemicaly>totalising/circumscribing/delineating

‘implied—attendant—ontological—contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicaly/reflexivity—contiguity—

<imbued—notional—cogency>’ foregrounding—entailment—in—succession—of—profound—supererogation ~(postconverging—narrowing—down—sublimation—as—to—‘existence—as—

to—psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—

implied—attendant—ontological—contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicaly/reflexivity—contiguity—

<imbued—notional—cogency>’ conflatedness—in—{preconverging—ment by—}

postconverging—entailment—in—self—becoming/self—conflatedness/formative—supererogating>

mechanical—knowledge prospectively in poor ontological—good—faith/authenticity or outright ontological—bad—faith/inauthenticity overlooking existence—potency~sublimating—nascence,
disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{[72]}—of-the-human-institutionalisation-process\textsuperscript{[394]} 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~\textsuperscript{[18]} deprocrypticism or amplituding/formative—notional—preempting—disjointedness—as-of—reference-of-thought imbued dimensionality-of-sublimating <amplituding/formative supererogatory—de-mentativity/epistemic-growth-or-conflatedness /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 preconverging/postconverging—rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—of—meaningfulness-and-teleology —for-institutionalisation’, speaking of dimensionality-of-sublimating \textsuperscript{[56]} <amplituding/formative supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as the inherent ontological-good-faith/authenticity\textsuperscript{[69]}—postconverging—de-mentating/structuring/paradigming\textsuperscript{[70]}) while the underlying imbued ‘notional—procrypticism/notional—disjointedness-as-of—reference-of-thought dimensionality-of-desublimating-lack-of’ <amplituding/formative supererogatory—de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) is what accounts for desublimation as uninstitutionalised-threshold\textsuperscript{[102]}’ (as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—
of–'meaningfulness-and-teleology'\(^9\)-for-institutionalisation’, speaking of dimensionality-of-
desublimating-lack-of \(\langle\text{amplituding/formative}\rangle\) supererogatory–de-mentativeness/epistemic-
growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation) as the inherent ontological-bad-
faith/inauthenticity\(^4\)–preconverging–de-mentating/structuring/paradigming\(^6\); and so as
‘reflecting the ontological-performance \(\langle\text{including-virtue-as-ontology}/\text{morality/ethics/justice/etc.}\) of the \(^8\) reference-of-thought\(^5\) devolving in
formativeness\langle\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism}\rangle\) of desublimating
\(^4\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
\(^4\) historiality/ontological-eventfulness\(^9\)/ontological-aesthetic-tracing\langle\text{perspective–
ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism’}\rangle’ (with
regards to ‘varying psychologismic–epistemic-acutisation—difficulty <for, residualising–
\{decompulsing\}–delinearity–for-cogency> —magnitudes \{of-experientiality/experiment\}/scales—as-to-
successively-profound-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^9\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness-
formativeness<as-to-eventualising–inkling-drive–or–seeding-mispering>—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor\(^7\)). 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>\(^7\) presencing—
absolutising-identitive-constitutedness\textsuperscript{1}, totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{2} that fails to factor in their prospective desublimation as to their given notional-procrypticism/notional-disjointedness-as-of reference-of-thought and that notional-deprocrypticism prospective sublimation will preconverging/postconverging-de-mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-worldviews/dimensions very\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{4} prior-apriorising/axiomatising/referencing-superseded-logical-basis-of-dialogical-equivalence-as-to-psychologismic-apriorising/axiomatising/referencing-\{}of-‘prospectively-implicated-attendant-ontological-contiguity ‘-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness in {preconverging-ment–by}-


perspective–ontological-normalcy/postconvergence> accordioning<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance 〈<including-virtue-as-ontology>〉 at uninstitutionalised-
threshold\(^{102}\) as reflecting both desublimating \(^4\) historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating \(^4\) historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> possibilities’
implies that the mere eliciting of prospective sublimation as of notional~\(^{18}\) deprocrypticism ‘is
not preconverging/postconverging—de-mentatively/structurally/paradigmatically transformative
of human notional—firstnaturedness-formativeness—as to eventualising—inkling drive or—
seeding—misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ as to the fact that ‘prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity \(^5\) meaningfulness-
and-teleology\(^{99}\) doesn’t transform the underlying reality of human notional—firstnaturedness-
formativeness—as to eventualising—inkling drive or seeding—misprising—temporal-to-
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance\(^{72}\)<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to social-stake-contention-or-confliction as
of the ever-present precedence of human ontological-good-faith/authenticity\(^{99}\) or ontological-
bad-faith/inauthenticity\(^{64}\) as to ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality associated with human limited-mentation-capacity—as subjected ‘educated-
unlimitedness/existence sublimating—nascence’—to limitedness/human-subpotency with regards
to social-stake-contention-or-confliction’ (so-construed as from the ontological-
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>_—conflatedness -in –(preconverging–ment–by–)
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
‘implicated_attendant–ontological–contiguity~educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
supererogation ~‘in–reflecting–‘immanent–relative–unreflexivity/relative–reflexivity—
ontological–contiguity (;–as–operative–notional– deprocrypticism) in elucidating relative–
normalcy/postconvergence–epistemic–or–notional–projective–perspective>) , and so over the
‘desublimation/gimmickiness of mere methods/methodologies/approaches of prior–
to–psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implied_attendant–ontological–contiguity ’:educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>_—conflatedness -in –(preconverging–ment–by–)
mechanical–knowledge prospectively in poor ontological–good–faith/authenticity~or outright
reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation
as of their overall decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation’ as of dimensionality-of-sublimating
 ⟨amplituding/formative⟩supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality
as the inherent ontological-good-faith/authenticity-postconverging-de-mentating/structuring/paradigmging’. Prospective sublimation as to the overriding of prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence—as-to-psychologismic-apriorising/axiomatising/referencing—of—prospectively—implied_attendant—ontological-contiguity—educed—
as critically constrained to ‘amplituding/formative—epistemicity—totalising/circumscribing/delineating ‘implied_attendant—ontological—contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’—foregrounding—entailment—in-succession—of—profound—supererogation”

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reification-gesturing-and-accounting—of-epistemic-phenomenalism—\textless{}in-
prior\_psychologismic-apriorising/axiomatising/referencing—\{of-‘prior-implicited\_attendant-
onological-contiguity’\}—\textasciitilde{}educed—
existentialising/contextualising/textualising—\textasciitilde{}intelligibility/epistemicity/reflexivity-contiguity-
\textless{}imbued-\textasciitilde{}notional-cogency’\}—constitutedness—\textasciitilde{}in-preconverging-entailment\}—framework
of human\_subpotency determination as to a temporal mere-formulaic-
methodologising/mutualising/organising/institutionalising human\_subpotency
\textless{}preconverging-‘motif-and-apriorising/axiomatising/referencing’—entailing\}—
existentialising—enframing/imprintedness—\{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\} as desublimating’ tend to eliciting the ‘breadth of
human notional-firstnaturedness-formativeness—\textasciitilde{}as-to-eventualising-inkling-drive-or-
seeding-misprising—temporal-to-intemporal-dispositions—\textasciitilde{}so-construed-as-from-
perspective-ontological-normalcy/postconvergence> not preconverging/postconverging—de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ while ‘genuine knowledge-reification-gesturing-
and-accounting—of-epistemic-phenomenalism—\textless{}in-
prospective\_psychologismic-apriorising/axiomatising/referencing—\{of-‘prospectively-
implicited\_attendant-ontological-contiguity’\}—\textasciitilde{}educed—
existentialising/contextualising/textualising—\textasciitilde{}intelligibility/epistemicity/reflexivity-contiguity-
\textless{}imbued-\textasciitilde{}notional-cogency’\}—conflatedness—\textasciitilde{}in—\{preconverging-ment-by\}—
postconverging-entailment\} framework involving a detour to existence-potency \textasciitilde{}sublimating-
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
which then is preconverging/postconverging—de-mentatively/structurally/paradigmatically
preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
desublimation’ tends to be rather constrained to both the ‘messianic-structure of intemporality’
notional~ deprocrypticism] thus being an exercise of satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflicatedness -in-{preconverging–ment–by}

postconverging-entailment> framework involving a detour to existence-potency ’~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is preconverging/postconverging–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-‘prospectively~implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflicatedness -in-{preconverging–ment–by}

postconverging-entailment,-in-self-becoming/self-conflicatedness /formative–
supererogating>1. ‘foregrounding_entailment-<in-succession-of–profound-
supererogation >\{postconverging–narrowing-down~sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ‘-in-reflecting–immanent~relative-unreflexivity/relative-reflexivity–
ontological-contiguity ‘;–as-operative-notional~ deprocrypticism) as to its implied transformation of prior-apriorising/axiomatising/referencing–superseded-logical-basis-
of–dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively~implicated_attendant–ontological-contiguity ’~educed–
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation _—’in-reflecting–’immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;—as-operative-notional– deprocrypticism} invalidates presencing—absolutising-identitive-constitutedness _— conception of knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—\in\prospective\_psychologismic\_apriorising\_axiomatising\_referencing\{-of-\prospectively-implicated\_attendant\_ontological-contiguity\}—\educed—existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity-contiguity-\<\imbued\_notional\_cogency\>\}—\constituted—\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\_entailing\>_–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-and-accounting—of-epistemic–phenomenalism—\in\prospective\_psychologismic\_apriorising\_axiomatising\_referencing\{-of-\prospectively-implicated\_attendant\_ontological-contiguity\}—\educed—existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity-contiguity-\<\imbued\_notional\_cogency\>\}—\constituted—\in\{\preconverging\_entailment\}\ framework involving a detour to existence-potency ‘\~sublimating–nascence, disclosed-from-prospective-epistemic-digression induced prospective determination
which then is preconverging/postconverging–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-‘prospectively–
implicated_attendant_ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }~conflatedness in {preconverging ment by}
postconverging-entailment, in-self-becoming/self-conflatedness /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-
implicated_attendant_ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }~conflatedness in {preconverging ment by}
postconverging-entailment, in-self-becoming/self-conflatedness /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-
and-accounting—of-epistemic–phenomenalism–<in–
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant_ontological-contiguity ’~duced–

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existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ ]—confounded -in {preconverging-ment–by}—
postconverging-entailment} framework involving a detour to existence-potency ‘~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination
which then is preconverging/postconverging–de-mentatively/structurally/paradigmatically
preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying
‘scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-
ontological-commitment <-implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigmning –as-being-as-of:
existential-reality}>’ induced by budding-positivists (associated with their persecution), the
stage was set for the ‘foregrounding-entailment-<in-succession-of–profound-
supererogation >}{postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ‘;–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-psycho
gismic–apriorising/axiomatising/referencing- {of–‘prospectively–
implieded-attendant-ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ ]—confounded -in {preconverging-ment–by}—
postconverging-entailment,-in-self-becoming/self-confoundedness /formative–supererogating>
as to the tight-and-entwined relationship between the overall human ontological-commitment’ 

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<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation–(as-to-underlying,-ontological-commitment" ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>) as the critical enablers
for the possibility of prospective transcendental \textsuperscript{56} meaningfulness-and-teleology \textsuperscript{99}, 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-
formativeness–as-to-eventualising–inkling-drive–or–seeding-dismisprising’—temporal-to-
temporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> not preconverging/postconverging–de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing
human temporality\textsuperscript{70}/shortness \textsuperscript{98} wooden-language<imbued–
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-
teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-
implications> with regards to prospective social-stake-contention-or-confliction. Interestingly
as well, we can appreciate the more or less socially enculturated disposition in our
positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly
sublimating natural sciences’) of human appreciation of the ‘messianic-structure of
intemporality\textsuperscript{52}’ and its derived deferential-formalisation-transference secondnaturing, with
regards to such sciences \textsuperscript{45} foregrounding_\textsuperscript{4} entailment–<in-succession-of–profound-
supererogation >\textsuperscript{(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound–
preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
deresublimation’. In contrast this author is critical of the notion that disparateness-of-
conceptualisation—unforegrounding-ment,-failing-prospectively-to-reflect-
‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity’—subject to
totalisingly-ing—discretion/whim-of-thought associated with presencing—absolutising-
identitive-constitutedness' conception as of ‘flawed prior_knowledge-reification—gesturing-
and-accounting—of-epistemic–phenomenalism—in-
prior_psychologismic—apriorising/axiomatising/referencing—of—prior–implicated–attendant—
ontological-contiguity’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional–cogency’—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’—entailing—
existentialising—enframing/imprintedness—<as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> as desublimating’ that falsely ignore the
preconverging/postconverging—de-mentative/structural/paradigmatic implications of ‘human
notional–firstnaturedness-formativeness—as to eventualising–inkling-drive–or–seeding–
misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–
ontological-normalcy/postconvergence> accordioning—as-of-varying-individuations—
contextually-transverse–desublimation/sublimation—,as-to-the—
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing—
imbued-ontological-performance—including-virtue-as-ontology> at uninstitutionalised-
threshold as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating historiality/ontological—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–
superseded-logical-basis-of–dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing- {of–prospectively–
implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’ }—conflatedness—in{preconverging-ment–by}—
supererogating> as to their 79 presencing—absolutising-identitive-constitutedness
conception of knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism<-in-prospective_psychologismic–apriorising/axiomatising/referencing- {of–
‘prospectively–implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’ }—conflatedness—in{preconverging-ment–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, from ‘thinking-at-first/pure-predisposition–
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’> 01
of the former rather than wrongly imply any mutual logical-congruence of dialogical-
equivalence<as-to-psychologismic–apriorising/axiomatising/referencing- {of–prospectively–
implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’ }—conflatedness—in{preconverging-ment–by}—
postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>
postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>
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-potency ~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—of—prospectively—
implicated_attendant_ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’—conflatedness—in—{preconverging-ment—by}
postconverging-entailment—in-self-becoming/self-conflatedness /formative—supererogating—
of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—of—prospectively—
implicated_attendant_ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’—conflatedness—in—{preconverging-ment—by}
postconverging-entailment—in-self-becoming/self-conflatedness /formative—supererogating—
of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs
foregrounding_entailment—{in-succession-of—profound-supererogation }—
postconverging—narrowing-down—sublimation—as-to—‘existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective—profound-supererogation ’—in—reflecting—
‘immanent—relative—unreflexivity/relative—reflexivity—ontological-contiguity ’;—as-operative—
faith/authenticity —postconverging—de-mentating/structuring/paradigm—
as—being—as—of—
existential-reality—(across all registry-worldviews/dimensions) and (corresponding registry—
postconverging-entailment> issues as to prospective sublimating historiality/ontological-eventfulness/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 ‘preconverging/postconverging-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with amplituding/formative wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) over existence-potency/sublimating—nascense,—disclosed—from-prospective—epistemic-digression. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-discretely-implied-functionalism implied contract/political-arrangement-or-political-coercion/given-discrete-social—value—construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding—entailment—in-succession-of—supererogation—(postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—supererogation—in-reflecting—immanent—relative—unreflexivity/relative—reflexivity—ontological-contiguity)—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/inferring—of—
that are not necessarily subject to phenomenal/manifest existence’s fore grounding entailment<in-succession-of–profound-supererogation”,
(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating withdrawal/unenframing/re-ontologising--elicited-from-prospective–profound supererogation ’-in-reflecting-‘immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity ’;–as-operative-notional–deprocrypticism)”; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest-subpotencies{(in-transitive-conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence)) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies{(in-transitive-conflatedness –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 implicit contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest-subpotencies{(in-transitive-conflatedness –reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence)’ with the ‘supposedly profound phenomenal/manifest-subpotencies{(in-transitive-conflatedness –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-
thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency\(^2\)-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^7\)-of-the-human-institutionalisation-process\(^8\). 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-confoundedness – reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence} to then ‘utilise the clout to falsely imply substitutive/reductionist sublation over the social and socio-psychological phenomenal/manifest-subpotencies-{in-transitive-confoundedness – 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–relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^7\)’ 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–relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^7\)’ of physics, chemistry, biological, genetic theories as to the notional-contiguity/epistemic-contiguity\(^7\), profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> imbued\(^4\) foregrounding entailment–<in-succession-of–profound-
supererogation >\{postconverging–narrowing-down–sublimation-as-to-'existence—as
sublimating-withdrawal/unenframing/re-ontologising–elicited-from-prospective–profound
supererogation ’–in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity–
ontological-contiguity ’;–as-operative-notional– deprocripticism) of their respective inherent
sublimating phenomenal/manifest–subpotencies–\{in-transitive-conflatedness –reflexivity,–in
the-full-potency-of-existence’s–sublimating–nascence\} wherein for instance with the physics
frame–of–relative-unreflexivity/relative-reflexivity—ontological-contiguity\^67\} succession of
theories are developed aspiring cogently for relative-unreflexivity/relative-reflexivity—
ontological-contiguity\^7 of the whole physics epistemic-conception
phenomenal/manifest–subpotency–\{in-transitive-conflatedness –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 successively profess relative-unreflexivity/relative-reflexivity—
ontological-contiguity\^7\) . In other words, such biological/neurological and evolutionary
substitutive/reductionist interpretations of the social and socio-psychological shouldn’t
epistemically be selective in totalisingly-ing—discretion/whim-of-thought (if truly of
science/ontology as to ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–relative
unreflexivity/relative-reflexivity—ontological-contiguity\^7\) but should rather go on to
effectively explain away the entire social and socio-psychological
phenomenal/manifest–subpotencies–\{in-transitive-conflatedness –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 psychologismo–
epistemic acutisation—difficulty—for, residualising—decompulsing—delinearity—for cogency— magnitudes—of-experientiality/experiment), 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 ‘implicated_attendant—ontological-contiguity ’~educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’

foregrounding_entailment—in-succession-of—profound-supererogation >{postconverging—narrowing-down—sublimation-as-to—‘existence—as—
sublimating-withdrawal/unenframing/re-ontologising—elicited—from-prospective—profound-supererogation ’—in-reflecting—‘immanent—relative—unreflexivity/relative—reflexivity—ontological-contiguity ’—as-operative—notional—deprocrypticism) in elucidating relative—
unreflexivity/relative—reflexivity—ontological-contiguity’<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—relative—
unreflexivity/relative—reflexivity—ontological-contiguity’ of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology<of—preconverging-existential—extrication-as—of—existential—unthought> ) work paradoxically only by impliciting the reality of
supererogation ‘-in-reflecting-‘immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity ’; as-operative-notional~ deprocrypticism) in elucidating relative-unreflexivity/relative-reflexivity–ontological-contiguity ’<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-and-accounting—of-epistemic–phenomenalism–<in–prospective_psychologismic~apriorising/axiomatising/referencing–{of–‘prospectively–implicit–attendant–ontological-contiguity ’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }–confatedness –in–{preconverging–ment–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–relative-unreflexivity/relative-reflexivity–ontological-contiguity’; 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, conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-

‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity ’ as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively-implicated-attendant—ontological-contiguity ’—‘educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’

and thus in-many-ways further undermine/distract-from the social

‘amplituding/formative—epistemicity’ totalising/circumscribing/delineating
necessitation frame—of—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’

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—disontologising/re-ontologising—aporeticism—
knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—
implicated-attendant—ontological-contiguity ’—‘educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ } conflatedness in {preconverging—ment—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-
potency ‘sublimating–nascence,—disclosed-from-prospective-epistemic-digression) even over
manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic—
conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather the ‘constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’’ 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/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their ‘presencing—absolutising-identitive-constitutedness’ 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–dementativity can occur in-the-very-first-place (in contradiction to all such registry-worldviews/dimensions failure to directly grasp their very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).

In other words, the ‘effective equilibration of human sublimating “meaningfulness-and-teleology” 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 —presencing—absolutising-
identitive-constitutedness —as falsely elicited by their sophistic/pedantic dispositions, as in
reality it rather lies in the ‘dynamically differentiated transversality —<for-sublimating-
esthetic-eventuating/denouement—from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-
and-unaffirmed—motif-and-apriorising/axiomatising/referencing’> of the ontological-
performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. of human
notional—firstnaturedness-formativeness—as to eventualising—inkling-drive—seeding-
misprising—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 relative-unreflexivity/relative-reflexivity—ontological-contiguity —of-the-
human-institutionalisation-process ), as from human-subpotency ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—who-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
thought/authenticity _postconverging _|—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 _<disontologising/re-ontologising—aporetic> becoming manifestation of
sublimating—over—sublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology”—in-cumulation/recomposuring all along in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-

contiguity ~of-the-human-institutionalisation-process~; as it dynamically induces (as of ‘varying psychologismic–epistemic–acutisation–difficulty ~for–residualising–
\text{\textit{(decompulsing)}}\textnormal{delinearity}–\text{cogency}>\text{magnitudes}\{\text{of-experientiality/experiment}\}/\text{scales}\text{—as-to–successively-profound-preconverging/postconverging–redec-
mentating/restructuring/reparadigming–frames\text{—as-from-living,–institutionalising,–and–Being–}
tonologising/\text{infrastructure–of–meaningfulness–and–teleology}\textsuperscript{99} \text{of prospective human–}
subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint\text—imbued–‘notional–firstnaturedness–
\text{formativeness}~<\text{as-to-eventualising–inkling–drive–or–seeding–misprising}>–\text{temporal–to–
intemporal–dispositions}\text—<\text{so-construed-as-from-perspective–ontological–}
\textnormal{normalcy/postconvergence}>’\text{—existentialism–form–factor'}) \text{successive prospective reasoning–}
\text{through/messianic–reasoning for reasoning–from-results/afterthought as the secondnatured–}
institutionalisation of the <cumulating/recomposuring–attendant–ontological–contiguity >–
\text{successive registry-worldviews/dimensions} \text{reference–of–thought–and–reference–of–thought–}
developing\text—meaningfulness–and–teleology\textsuperscript{99} \text{so-construed as ‘generating varying human–}
\text{sublimating–over–desublimating social–and–institutional–constructs}–\text{of–meaningfulness–and–}
\text{teleology}\textsuperscript{99} \text{—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibility–setting–up/measuring–instrumenting}’ \text{as to their–}
\text{pre-eminence as of their ‘prospectively projected relative–ontological–completeness’–
dimensionality–of–sublimating\text—<(\text{amplituding/\text{formative}})\text{supercerogatory–de–}
\text{mentativeness/\text{epistemic–growth–or–conflicatedness} /\text{transvalutative–}
\text{rationalising/transpepticistmicity/anamnestic–residuality/spirit–drivenness–equalisation})’}. \text{This–}
latter insight is critical for all prospective human sublimation as a ‘false sense of a–
categorically/absolutely sublimated social–construct ordinariness/commensicality and social–
vestedness/normativity\text—<\text{discretely–implied–functionalism}>’ \text{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 sublated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology-\<of-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-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression and preconverging/postconverging–dementatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-\<unforegrounding-ment, failing-prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity\>; 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 sterile/anecdotal imprimatur of intellection even as to when it projects intellectual desublimation associated with pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-as-blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-amplituding/formative—epistemicity—totalising—relative-ontological-completeness as well as intellectually-distortive practices such as blind institutionalised existential—priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential—disontologising/re-ontologising—aporeticism—contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern-day intellection relevant prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory—of-relativity—together—with—quantum—mechanics—axiomatic—constructs perspective over the prior institutionalised/classical—mechanics—axiomatic—constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness—sterilising/anecdotaising/trivialising—of—prospective—re—ontologising—by—preconverging—in—disontologising—formulaic—dragging—out/hollowing—out of meaningfulness—and—teleology in the social that exposes prospective transcendental dispositions (as to dimensionality—of—sublimating—amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—conflatedness/transvalutive—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation) ontological—good—faith/authenticity—postconverging—dementating/structuring/paradigming to sophistic/pedantic 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 } eliciting of <amplituding/formative> wooden-language\langle imbuend—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications\rangle, it is important to articulate such prospective sublimating meaningfulness-and-teleology\rangle while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of {<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) ontological-bad-faith/inauthenticity\rangle—preconverging—dementating/structuring/paradigming\rangle as part-and-parcel of the prospective sublimating meaningfulness-and-teleology\rangle, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in—notional-contiguity/epistemic-contiguity\rangle—<profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> as to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity attitude/mental-disposition/care—and—episteme\rangle (in this case reflecting sophistic/pedantic procripticism—or—disjointedness-as-of—’reference-of-thought\rangle; 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, universalisation, positivism and notional~deprocripticism the effective ‘world that exists to the majority people (as of ‘human notional—firstnaturesdness—formativeness—<as-to—eventualising—inkling—drive—or—seeding—misprising>—temporal—to—intemporal-dispositions—<so—construed—as—from—perspective—ontological—normalcy/postconvergence> accordioning—<as—of—varying—individualuations—contextually—transverse—desublimation/sublimation,—as—to—the—waverings—redounding/waveforming—of—their—
referencing-and-their-devolved-referencing-imbued-ontological-performance-⟨including-virtue-as-ontology⟩ at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historioidontology/ontological-eventfulness/ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence-reflecteppedisc-micity-relativism-determinism⟩ possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of reference-of-thought to go on cynically eliciting wooden-language (imbued—averaging-of-thought—⟨as-to-leveling/resentiment/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 presencing—absolutising-identitive-constitutedness ’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness 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 procrypticism—or—disjointedness-as-of reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought value-construction respectively; pretences of profound intellection as to
the former are nothing but sophistic/pedantic exploitations of human limited-mentation-
capacity—as subjecting ‘led unlimitedness/existence sublimating nascence’ to
limitedness/human subpotency as to a ‘delusion of generating knowledge and value from thin
air’, and of vital importance in that regards is the fact that that which is in relative-ontological-
completeness\(^87\) has to occupy the intellectual-and-moral ground imbued by such relative-
ontological-completeness\(^87\). Vague notions of arrogance and wretchedness are nothing but the
ontological-veracity of the state of relative-ontological-incompleteness\(^88\) arrogance and
wretchedness of thought (as from the ontological-normacy/postconvergence epistemic-or-
notional–projective-perspective) as to an epistemically-decadent
\(<\text{amplituding/formative}\>\) wooden-language\(\langle\text{imbued—temporal—mere—}
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
\text{teleology}\rangle\); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-
relative-ontological-completeness\(^87\)-by-reification/contemplative-distension\(^27\) out of concern
about human re-ontologising prospective Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology ‘is the most important human and humanity-producing enterprise’
notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and \(^80\) procrypticism–or–disjointedness-as-of-
reference-of-thought respectively are intellectually-and-morally undeveloped to be the
framework for appraising value-construction as of prospective base-institutionalisation,
universalisation, positivism/rational-empiricism and \(^18\) deprocrypticism–or–preempting—
disjointedness-as-of–reference-of-thought respectively in-many-ways explaining the
underlying implications of human registry-worldview’s/dimension’s institutionalisation as
involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part-and-parcel of human knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—prospective_psychologismic-apriorising/axiomatising/referencing—of—prospectively–implicitation_attendant—ontological-contiguity—educted—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional–cogency>’ }—conflictedness—in—preconverging–ment—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-potency—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 flawed prior knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—<in—prior_psychologismic-apriorising/axiomatising/referencing—of—prior–implicitation_attendant—ontological-contiguity—educted—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional–cogency>’ }—constitutedness—in—preconverging–entailment exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification-gesturing-and-accounting—of-epistemic–
phenomenalism-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
'prospectively-implicitly-attendant-ontological-contiguity ' ~educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—conflatedness -in-{preconverging-ment-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-drag}. 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 preconverging/postconverging–de-mentative/structural/paradigmatic implications
with regards to human meaningfulness-and-teleology (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 psychologistic–
epistemic-acutisation—difficulty-<for, residualising ~decompulsing~ delinearity–for-cogency>
magnitudes{of-experientiality/experiment}). This differentiation can be rearticulated in aestheticisation
terms to imply that existence (as to existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression) is the 'scalar conception that enables prospective human
sublimation as of aestheticisation-towards-ontology' while on-the-other-hand human-subpotency (as to human
presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ) is a 'non-scalar conception that induces
prospective human desublimation aestheticisation'. The 'scalarity/immanency of existence’s
prospective desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’ (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating—nascence’—to limitedness/human-subpotency (however the ‘better relative ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc. (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 historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’ and a ‘non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-de-dentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation— perspective (with regards to relative-unreflexivity—in-existence/absolutising—from limited-mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation residual human ontological-deficiency implications as to relative human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency notwithstanding the ‘better relative ontological-deficiency’) of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’. Uncontemplative-distension is thus rather the recognition that human dispensing-
with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’); with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness) underlying the overall existential—disontologising/re-ontologising—aporeticism—dimensionality-of-sublimating

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ underlying prospective human ontological-performance\(^{21}\)<including-virtue-as-ontology>/morality/ethics/justice/etc. with regards to human \(^{60}\)meaningfulness-and-teleology\(^{9}\) speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the preconverging/postconverging–dementative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’\(^{\perp}\) in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>) is strongly prone to desublimating ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in presencing—absolutising-identitive-constitutedness\(^{14}\), while the former strongly constrained to high predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>) is rather relatively amenable to sublimating \(^{40}\)historiality/ontological-eventfulness\(^{3}\) /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism–
determinism’ as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In-many-ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating historiality/ontological-eventfulness/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
existentialising/contextualising/textualising _'intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>_’ }—conflatedness -in {preconverging–ment–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—‘prospectively–implicit–attendant–ontological-contiguity’~/’~educed–
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>_’~ on the basis of the prior institutionalisation secondnatured
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (thus
wrongly implying that there is an underlying absolute sound basis for human knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psycho logicalism~apriorising/axiomatising/referencing-{of-’prospectively–
implicit–attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>_’ }—conflatedness -in {preconverging–ment–by}

postconverging-entailment> as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicit–attendant–ontological-contiguity’~/’~educed–
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>_’{10} , whereas in reality such grounds are recurrently
postconvergingly–rede-mentated/restructured/reparadigmed for relative-ontological-
completeness{87} as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective
sublimating{10} historiality/ontological-eventfulness{89}/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity–relativism–
conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-
'immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity ' > as to the
latter’s implied procrypticism–or–disjointedness-as-of- reference-of-thought). But then as
across the <cumulating/recomposuring~attendant–ontological-contiguity >-successive
registry-worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for
sophistic/pedantic practices whether as with the ancient-sophists or medievalism-scholastics or
today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
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 present—
absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag; 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-and-accounting—of-
epistemic–phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of—prospectively—
implieicted_attendant–ontological-contiguity '—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional~cogency’ }—confutedness in {preconverging-ment–by}—
postconverging-entailment is fundamentally about sublimation-over-desublimation as to the
implications of the ‘tight-and-entwined relationship between the overall human ontological-
commitment ‘<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-
worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment

faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality⟩ as critically enabling prospective sublimation’ so-implied as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The
strategic problem faced by the ancient-sophists and medievalism-scholastics in this respect
(beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication
as-of-existential-unthought⟩) is how to exploit the fact that there is no ‘universalising-
idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-
ontological-commitment

faith/authenticity ~postconverging–de-mentating/structuring/paradigming –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-commitment

faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality⟩’ to preconverging/postconverging–de-
mentatively/structurally/paradigmatically undermine respectively the possibility for both
Socratic-philosophers universalising-idealisation and positivism/rational-empiricism implied
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-
and-teleology by eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising ancient-sophistry and non-positivism medieval-
scholasticism meaningfulness-and-teleology respectively. Likewise, it is herein contended
that a tradition of philosophy introduced and propped up after the second-world-war and a
general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness $^4$ <amplituding/formative-epistemicity>totalising-self-referencing-syncertising/circularity/interiorising/akrasiatic-drag$^{14}$ 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 presencing—absolutising-identitive-constitutedness $^4$ <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in-many-ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )} promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-
enabled as to no ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation–
{as-to-underlying,—ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —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
presencing—absolutising-identitive-constitutedness sensibility/decorum of sterile/anecdotal institutional imprimatur’ that is rather obsessively defensive of institutional-prescience/imprimaturing—dullness of the spirit/psychologismic epistemic-acutisation—nonresidualising—imbued—linear—
eclecticism of prior mere formulaicity/ritualisation over inherent knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—
prospective—psychologismic—apriorising/axiomatising/referencing—{of: ‘prospectively—implicitiated—attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }— conflatedness in {preconverging—ment—by}—
postconverging—entailment}. But then the ancient-sophists and medievalism-scholastics were the sterile/anecdotal institutional imprimatur of their periods but their pedantic presencing—absolutising-identitive-constitutedness sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency—sublimating—nascence,—disclosed-from-
prospective—epistemic—digression allowing for prospective Socratic-philosophers
universalising-idealisation and budding-positivism as to their respectively induced
universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation–
{as-to-underlying,—ontological-commitment
<implied—self-assuredness-of-ontological-good-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation 

apriorising/axiomatising/referencing—psychologism enculturated/constructed social-
pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —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-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —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-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —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/pedantic 7 presencing—absolutising-identitive-constitutedness 14 sensibility/decorum
perceived social-stake-contention-or-confliction (as to the reality of ‘human
notional—firstnaturedness-formativeness—<as-to-eventualising—inkling-drive—or—seeding—
misprising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—
ontological-normalcy/postconvergence> accordioning—{as-of-varying-individuations-
contextually-transverse-desublimation/sublimation—,as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing—
imbued-ontological-performance —<including-virtue-as-ontology>}) at uninstitutionalised-
threshold 11 as reflecting both desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating "historiality/ontological-
eventfulness"/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> of ‘meaningfulness-and-teleology’ at
uninstitutionalised-threshold as to lack of ‘relative-ontological-completeness’ —
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-
commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of:
existent-reality>’ inherently induces sophistic/pedantic dispositions (beyond-the-
consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-
existential-unthought> ) with regards to social-stake-contention-or-confliction as to the social
lack of universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) in the
face of its prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-
ontological-completeness’—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of:
existent-reality>’ are preconverging/postconverging–de-
mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-
desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-

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 presencing—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency {<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} associated with blurriness–<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> of meaninglessness-and-teleology poorly amenable to predicative-effectivity—sublimation—(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—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/sublation/supererogatory→de-mentativity reflection of the relative-ontological-incompleteness\(^{58}\) of the \(<\text{cumulating/recomposing}\text{attendant-ontological-contiguity}\>\) succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of \(^{70}\) presencing—absolutising-identitive-constitutedness\(^{14}\) \(<\text{amplituding/formative–epistemicity}\>\text{totalising–self-referencing–syneretising/circularity/interiorising/akrasiatic-drag}\) when analysed as from originariness/origination\(\text{⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-constral-of-existence⟩}\) perspective of notional→deprocrypticism. Insightfully it can be garnered that blurriness\(<\text{sterilising/anecdotalising/trivialising-of-}\) prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out\) of \(^{46}\) meaningfulness-and-teleology\(^{99}\) (as leading to disparateness-of-conceptualisation\(<\text{unforegrounding-ment,-failing-prospectively-to-reflect-}\) ‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity’ \(>\) due to lack of the \(^{103}\) universal-transparency\(^{104}\) \(\text{⟨transparency-of-totalising-entailing,-as-to-entailing-}\) \(<\text{amplituding/formative–epistemicity}\>\text{totalising–in-relative-ontological-completeness}\>\) of sublimating-over-desublimating \(<\text{amplituding/formative–epistemicity}\>\text{totalising/circumscribing/delineating ‘implicitied_attendant-ontological-contiguity’<⟩→educed–}\) existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\(<\text{imbued–notional–cogency}\>\)) \(\text{foregrounding__entailment}<\text{in-succession-of–profound-supererogation}>\text{ ⟨postconverging–narrowing-down–sublimation-as-to-‘existence—as-}\) sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective–profound-supererogation \(\text{⟩‘immanent-relative-unreflexivity/relative-reflexivity—}\)
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of—existential-reality’)’. In this regards, blurriness<sterilising/anecdotalising/trivialising-of—prospective—re-ontologising-by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> of ‘meaningfulness-and-teleology’ with regards to the respective uninstitutionalised-threshold 102 of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism as to their respective apriorising/axiomatising/referencing—psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of 45 foregrounding–entailment–<in-succession-of—profound-supererogation’>(postconverging
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>) construed as ‘rulemaking-over-non-rules–
apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘implicit_attendant–ontological-
contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ foregrounding entailment <in-succession-of–profound-
supererogation’ > (postconverging–narrowing-down–sublimation-as-to–‘existence—as–
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’ ~in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;–as-operative-notional~ deprocrypticism) in elucidating relative-
unreflexivity/relative-reflexivity—ontological-contiguity <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/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation’ (and so over prior
recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–
as-to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –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-ment,-failing-prospectively-to-reflect-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’> as to prior
descalarising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional–firstnatures-formativeness—as-to-
eventualising–inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbuend-ontological-performance —<including-virtue-as-ontology>’ at its given/defined
uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the-very-same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation’), - universalisation—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-
commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>) construed-as ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative-
epistemicity>totalising/circumscribing/delineating ‘implicitised_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional–cogency>’ foregrounding _entailment-_<in-succession-of–profound-
supererogation >{(postconverging–narrowing-down–sublimation-as-to–’existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound–

psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-(as-to-underlying,-ontological-commitment <implied—self-assuredness-of-
onological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) construed-as
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-ment,-failing-prospectively-to-reflect-
‘immanent—relative unreflexivity/relative reflexivity—ontological-contiguity ’> as to prior
descalarising totalisingly-ing—discretion/whim-of-thought of individuals-suboptimal
instigative potency as of human notional—firstnaturedness-formativeness <as-to—
eventualising—inkling-drive or seeding-misprising >—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordionioning—
<as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing—
imbued-ontological-performance <including-virtue-as-ontology>’) at its given/defined
uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the-very-same
overall phenomenality/manifestation of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective—profound-supererogation ’), and prospectively 
deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,—
onological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>) construed as ‘preempting—disjointedness-as-of—reference-of-thought,—
as-to—‘<amplituding/formative—epistemicity>growth-or-conflatedness’/transvaluative—
existential-reality⟩’ in that notional–deprockrypticism as of its originariness/origination-

perspective construes of prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–〈in-

prospective_pshologicism–apriorising/axiomatising/referencing–{of–prospectively–
implied–attendant–ontological-contiguity –educed–

postconverging entailment as of the ‘full ontological implications of full human limited-memntation-capacity-deepening—as subjecting–limitedness/human subpotency to –educed–
unlimitedness/existence sublimating–naseene as to its deepest/most-profound

foregrouding–entailment–{in-succession–of–profound-supererogation}–(postconverging–
narrowing-down–sublimation–as–to–existence—as–sublimating–withdrawal/unenframing/re-
notional– deprockrypticism)’ thus speaking to deprockrypticism requisite

preconverging/postconverging–de–mentative/structural/paradigmatic delineation of both the

existentially–disontologising/re–ontologising–aporeticism contextualised ‘sublimating
ontological-good-faith/authenticity–postconverging–de–mentating/structuring/paradigmimg
underlying intemporal ontological-performance–<including–virtue–as-
obontology>/morality/ethics/justice/etc. (as of dimensionality–of–sublimating–
〈<amplituding/formative–supererogatory–de–mentativeness/epistemic–growth–or–
conflatedness /transvaluitive–rationalising/transepistemicity/anamnestic–residuality/spirit–
completeness–by–reification/contemplative–distension–projected

prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity ’∼educed–
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–dementing –narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-
teology}) thus involving the anticipation of human temporal-to-intemporal ontological-performance ∼<including-virtue-as-ontology>/morality/ethics/justice/etc. of prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicated_attendant–ontological-contiguity ’∼educed–
existentialising/contextualising/textualising ‖ intelligibility/epistemicity/reflexivity–contiguity
<imbued–notional–cogency> ‖ conflatedness in {preconverging–ment–by–
postconverging–entailment} imbued reference-of-thought–categorical-
imperatives/axioms/registry–teleology (and so as to the deprocripticism—
apriorising/axiomatising/referencing–psychologism given ‘ontological-good-
faith/authenticity—postconverging–de–mentating/structuring/paradigming 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—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-
pragmatics–framing–of—predicative–effectivity–sublimation–{as–to–underlying.–ontological-
faith/authenticity—postconverging–de–mentating/structuring/paradigming —as–being–as–of–
existential–reality}‘ so–reflecting comprehensively the relative–unreflexivity/relative–
human limited–mentation–capacity–deepening—as–subjecting–limitedness/human subpotency–
to ‘educated–unlimitedness–existence–sublimating–nascence’ increasing ontological-
performance —<including–virtue–as–ontology>/morality/ethics/justice/etc. as to ‘its
originariness–parrhesia,—as–spontaneity–of–aestheticisation—
conceptualisation inducing of the <cumulating/recomposuring–attendant–ontological–
contiguity >–successive registry–worldviews/dimensions increasingly profound secondnatured
de-mentating/structuring/paradigming and desublimating
unaffirmation/deprojection/deassertion/epistemic-decadence/unduineness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-
dementing—apriorising–psychologism and ‘thus establishing the relative-ontological-
completeness’—apriorising/axiomatising/referencing–psychologism respective
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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 —meaningfulness-and-teleology induced
sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-
from-prospective–profound-supererogation’; ‘universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism’ superseding-and-overriding
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, that is not-
universalisation-directed apriorising/axiomatising/referencing–psychologism’ for
‘universalisation–non-positivism/medievalism —meaningfulness-and-teleology induced
sublimation as of existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-
from-prospective–profound-supererogation’; ‘positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’ superseding-and-overriding ‘universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism, that is not positivising/rational-
empiricism-based apriorising/axiomatising/referencing–psychologism’ for ‘positivism–
procrypticism —meaningfulness-and-teleology induced sublimation as of existence—as-
sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective–profound—
supererogation”; and ‘preempting—disjointedness-as-of—reference-of-thought,-as-to—

<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvalutative-

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—reference-of-thought,—as-to—

<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvalutative-
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—¹⁸ deprocripticism ⁵ meaningfulness-and-teleology⁹ induced sublimation as of
existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-
prospective–profound-supererogation”’. The implication here is that there is no logical-

basis/logic,—as-derived-from—transversality—<for-sublimating—existential-


eventuating/denouement,—from—’thinking-at-first/pure-predisposition-preemptive-of—

prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed—
and-unaffirmed—’motif-and-apriorising/axiomatising/referencing’>³⁰ as of our positivism—

procripticism ⁷ presencing—absolutising-identitive-constitutedness¹⁴ for the so-projected
prospective notional—¹⁷ deprocripticism ⁵ meaningfulness-and-teleology⁹ but rather its
prospectively induced sublimation as of existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective–profound-supererogation”” (as the logical-basis/logic—
as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement,—from—

‘thinking-at-first/pure-predisposition-preemptive-of-prospective—
eventuating/denouement, from‘thinking-at-first/pure-predisposition-preemptive-of-{
prospective-disontologising/subontologising—}—as-of-prospectively-disambiguated-affirmed-
and-unaffirmed—motif-and-apriorising/axiomatising/referencing—between non-
universalising sophistry and universalising-idealisation of Socratic-philosophers and likewise
between budding-positivists and non-positivising medieval scholasticism and this author claims
as well between modern-day institutional-being-and-craft pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-
relative-ontological-completeness } and prospective deprocrypticism—or—preempting—
disjointedness-as-of —reference-of-thought as already being manifested in the patently non-
intellectual and ontologically-decadent populism and media-driven campaigning against
postmodern-thought that is wary of genuine intellectual engagement as to the sublimating
veracity of postmodern-thought; and thus rather requiring the sublimating
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-
dialectical-thinking —apriorising-psychologism> of the prospective ‘relative-ontological-
completeness”—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-
ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality)— imbued foregrounding entailment—<in-succession-of—profound-
supererogation —{postconverging—narrowing-down—sublimation-as-to—existence—as-
sublimating-withdrawal/uneenframing/re-ontologising,—elicited-from-prospective—profound-
supererogation —in-reflecting—immanent—relative-unreflexivity/relative-reflexivity—
ontological-contiguity ;—as-operative-notional— deprocrypticism} while reflecting the
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of
existential-reality: as the ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming as of dimensionality-of-sublimating
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality) as to its profound dispensing-with-immediacy-for-relative-
ontological-completeness—by-reification/contemplative-distension ) reflects the originariness-
parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —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-deepening—as-
subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–
meaningfulness-and-teleology induced transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity whereas the ontological-bad-
faith/inauthenticity ~preconverging—de-mentating/structuring/paradigming (as of
dimensionality-of-desublimating-lack-of—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality) as to its
lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension ) is besotted in temporality upon the logical-basis/logic,—
as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement,—from—
thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising—as-of-prospectively-disambiguated-affirmed-and-
unaffirmed—motif-and-apriorising/axiomatising/referencing”\(^{11}\) of relative-ontological-
incompleteness\(^{58}\) "amplituding/formative"\(^{3}\) 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\} as so-enabled with lack of \(^{10}\) universal-transparency \(\{\)transparency-of-totalising-
entailing—as-to-entailing—"amplituding/formative—epistemicity" totalising—\(\in\) relative-
ontological-completeness \(\} (explaining the latter’s iterative-looping-narrations as successive
shades of \(^{10}\) universal-transparency \(\{\)transparency-of-totalising-entailing—as-to-entailing—
"amplituding/formative—epistemicity" totalising—\(\in\) relative-ontological-completeness \(\} arise
speaking to a more fundamental ontological-bad-faith/inauthenticity\(^{14}\)—preconverging—de-
mentating/structuring/paradigming\(^{65}\) when reflecting \"amplituding/formative—
epistemicity" causality \). This underlying ontological-good-
faith/authenticity\(^{69}\)—postconverging—de-mentating/structuring/paradigming\(^{70}\) over ontological-
bad-faith/inauthenticity\(^{64}\)—preconverging—de-mentating/structuring/paradigming\(^{65}\) imbued
sublimating-over-desublimating ontological implications as most profound construal of human
\"amplituding/formative—epistemicity" causality\(\) inevitably highlights the requisite ‘ontological-
good-faith/authenticity\(^{69}\)–postconverging–de-mentating/structuring/paradigming\(^{70}\) existent-
ial-condescension—\(\text{of-apriorising/axiomatising/referencing—psychologism}\)’ of sublimating base-
institutionalisation, \(^{16}\) universalisation, positivism/rational-empiricism and
notional—deprocrypticism respectively over desublimating recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism
respectively, and the failure to articulate this requisite ‘ontological-good-
faith/authenticity\(^{69}\)–postconverging–de-mentating/structuring/paradigming\(^{70}\) existential-
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for-conceptualisation in implying that the ‘sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and the ‘desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness as base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human 83 reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human 83 reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective preconverging/postconverging–de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation as so-induced by notional–asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness 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 secondnaturizing institutionalisation purpose ‘is overrated with regards to the challenge of human postconverging–apereticism–overcoming/unovercoming
at prospectively uninstitutionalised-threshold 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—meaningfulness-and-teleology) which rather requires instigative notional-asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional-asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism preconverging/postconverging—dementative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-suprerogation (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.).

with the relative-ontological-incompleteness\(^0\) logical-basis/logic,-as-derived-from~transversality\(<\)for-sublimating–existential-eventuating/denouement,-from~thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed~‘motif-and-apriorising/axiomatising/referencing’\(>\)\(^1\), it is only the sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,–elicited-from-prospective–profound-supererogation\(^0\) that affirmatively upholds the relative-ontological-completeness\(^2\) over the relative-ontological-incompleteness\(^3\) (as to their supposedly coherent ontological-commitment\(<\)implied—self-assuredness-of-ontological-good-faith/authenticity\(~\)postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality\(>\)). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity\(~\)postconverging–de-mentating/structuring/paradigming\(^2\) is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity\(~\)postconverging–de-mentating/structuring/paradigming’ existential-condescension\(<\)of-apriorising/axiomatising/referencing–psychologism\(>\)’ as of veridical existential\(~\)disontologising/re-ontologising–aporeticism\(~\)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\(~\)psychologismic-epistemic-acutisation–difficulty\(<\)for, residualising–delinearity–for-cogency–magnitudes\(\)of-experientiality/experiment\(\) as to the positive-opportunism–of-social-functioning-and-accordance\(~\)implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(~\)of such ‘ontological-good-faith/authenticity\(~\)postconverging–de-mentating/structuring/paradigming’ existential-condescension\(<\)of-apriorising/axiomatising/referencing–psychologism\(>\)’ but less obvious and poorly grasped with
regards to re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. In this respect with regards to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development psychologismic–epistemic-acutisation—difficulty<for, residualising “decompulsing” delinearity-for-cogency magnitudes of-experientiality/experiment> 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 “meaningfulness-and-teleology” desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical “meaningfulness-and-teleology” (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity’~postconverging–dementating/structuring/paradigming 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 sublating knowledge ontological-good-faith/authenticity~postconverging–dementating/structuring/paradigming beyond-and-above the desublating ontological-good-faith/authenticity~postconverging–dementating/structuring/paradigming of ordinary meaningfulness-and-teleology. However, this sublating knowledge ‘ontological-good-faith/authenticity’~postconverging–dementating/structuring/paradigming existential-condescension<_of-apriorising/axiomatising/referencing–psychologism>’ across all registry-worldviews/dimensions is ever always poorly appreciated with regards to re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (even though from a retrospective perspective we can grasp the preconverging/dementing\textsuperscript{20}–qualia-schema of the ‘God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity’ ~postconverging–de-mentating/structuring/paradigming\textsuperscript{9} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing\textsuperscript{20}–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} going by its \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{14} just as we will be disinclined to contemplate about the more veridical preconverging/dementing\textsuperscript{20}–qualia-schema of our \textsuperscript{10}procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought uninstitutionalised-threshold \textsuperscript{18} as from a prospective notional~ deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99}). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\textsuperscript{18} speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity <-between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness’\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment <-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>)’ imbued \textsuperscript{4}foregrounding_entailment<-in-succession-of–profound-supererogation \textsuperscript{96}>{(postconverging–narrowing-down–sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising, elicited from prospective profound-supererogation *'-in-reflecting-'immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity ; as-operative-notional~ deprocrypticism) that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity'~postconverging—dementating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing—psychologism>' as to prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—difficulty<for, residualising—delinearity—of-cogency—magnitudes<of-experientiality/experiment>. In this regards, it can be appreciated with respect to budding-positivism and universalising-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 universalising terms do not avail as in the non-universalising sophistry underpinning—suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity' existential-condescension<of-apriorising/axiomatising/referencing—psychologism>' and naïve modern-day presencing—absolutising-identitive-constitutedness interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of {<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-confulatedness /transvalutive—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} (as to the failure to appreciate that the surpassing of human-subpotency postconverging—aporeticism—
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ 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-
<disontologising/re-ontologising—aporeticism⟩ invalid condescension’ as to their veridical desublimating ‘presencing—absolutising-identitive-constitutedness’ as of ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming⟩. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective.psychologismic~apriorising/ axiomatising/referencing–of–‘prospectively–
implied_attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ ~confalstedness ~in–{preconverging–ment–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/notional–self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring~<as-to-postconverging-or-
dialectical-thinking ~apriorising-psychologism⟩’ over ‘desublimation
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring~<as-to-preconverging-or-
dementing ~apriorising-psychologism⟩’, the requisite ‘ontological-good-faith/authenticity
existential-condescension~<of-apriorising/ axiomatising/referencing–psychologism⟩’ for
organic-knowledge ‘speaks to an intellectual-and-moral responsibility/relative-reflexivity associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^\d\) by-reification/contemplative-distension for its elucidation and appropriate secondnaturesd institutionalisation that is not dissociated from the very construction-of-the-Self\(^\d\), 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> wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/resentment/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 psychologismic—epistemiac-acutisation—difficulty <for, residualising \{decompulsing\} delinearity for eogency magnitudes\{of-experientiality/experiment\} the ordinariness of ‘meaningfulness-and-teleology\(^\d\) is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^\d\)-by-
reification/contemplative-distension\(^\d\) (as to a disparateness-of-conceptualisation-
<unforegrounding-ment,-failing-prospectively-to-reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^\d\)> which 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 \)}
thrives on this lack of universal-transparency with regards to re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology underpinning the genuine social intellectual–function/posture. Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness methodologising mutualising organising institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness underpinning supersocial-construct relate to their given meaningfulness-and-teleology in absolute terms whereas in reality there are veridically relative subontologisation subpotentiation of ontology as metaphysics-of-presence implicit nondescript/ignorable void as to presencing absolutising-identitive-constitutedness; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance including virtue as ontology morality ethics justice etc. 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 unenframing re-ontologising elicited from prospective profound supererogation>, and the genuine social intellectual–function/posture as such is not about a naivist social vestedness normativity discretely implied functionalism 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 relative reflexivity for re-ontologising prospective Being-development/ontological-framework-expansion as to depth
of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology. The genuine social intellectual-function/posture means that human thought can project beyond, overlook and override \(^7\) presencing—absolutising-identitive-constitutedness \(^4\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>~
existentialising—enframing/imprintedness-{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} conception of sublimating value and ontological-veracity disposition; and so as to the fact that \(^7\) presencing—absolutising-identitive-constitutedness \(^4\) <preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>~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-teleology \(^7\) <of–preconverging-existential-extrication-as-of-existential-unthought> \(^6\) positive-opportunism—of-social-functioning-and-accordance \(^75\) of institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—difficulty <for,—residualising {decompulsing} delinearity for cogency—magnitudes \((\text{of-experientiality/experiment})\) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation \(^7\) -profundity~postconverging~de-mentating/structuring/paradigming requisite dispensing-with-immediacy~for-relative-ontological-completeness \(^7\) -by-reification/contemplative-distension \(^77\) for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology \(\) ), and in fact in-many-ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning—suprasocial-construct tends to be abstractly preconvergingly~de-mentated/structured/paradigmed to skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance
professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part-and-parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology positive-opportunism—of-social-functioning-and-accordance of institutional-development—
as-to-social-function-development and living-development—as-to-personality-development psychologismic–epistemic-acutisation—difficulty <for, residualising—
delinearity for cogency—magnitudes (of-experientiality/experiment) and reconstrue human-subpotency postconverging—aoreticism overcoming/unovercoming 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 presencing—absolutising-identitive-constitutedness ‘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 presencing—absolutising-identitive-constitutedness 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 meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-
veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 psychologism–epistem-acutisation—difficulty <for, residualising –delinearity for cogency magnitudes {of-experientiality/experiment}). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and preconvergingly–de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying presencing—absolutising-identitive-constitutedness 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 presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness; (as-to- 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) that goes beyond presencing—absolutising-identitive-constitutedness and generate the requisite preconverging/postconverging–de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process while superseding ‘human-subpotency non-scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>-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 preconverging/postconverging–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
epistemic-acutisation—difficulty—<for, residualising—decomposing—delinearising—for cogency—
magnitudes—of-experientiality/experiment—) and so across the <cumulating/recomposuring—attendant—
ontological-contiguity—succession of registry-worldviews/dimensions as to its orientation
beards ‘reclamation/recovery of maximalising—recomposuring—for-relative—ontological—
completeness—unframed/re-ontologising—conceptualisation’ is effectively what underlies
the unframed/re-ontologising/unbeholdening/bechancing—supererogation—possibility of all
prospective human Being—development/ontological-framework-expansion—as-to—depth-of—
ontologising—development—as—infrastructure-of—meaningfulness—and—teleology—enabling the
</cumulating/recomposing—attendant—ontological-contiguity—succession of registry—
worldviews/dimensions> transcendence—and—sublimity/sublimation/supererogatory—dementativity
reflecting the fact that their underpinning—suprasocial—constructs as to
79 presencing—absolutising—identitive—constitutedness—<preconverging—‘motif—and—
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—
(as—to—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—historicity—tracing—inhibited—mental—aestheticising. It is for the sake of
preserving the full possibilities of prospective human value and ontological-veracity sublimation
beyond 79 presencing—absolutising—identitive—constitutedness—<preconverging—‘motif—and—
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—
(as—to—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 sycophant—sophistry. Ultimately as with all
human uninstitutionalised—threshold the prospective deprocrypticism—or—preempting—
disjointedness—as—of—reference—of—thought ‘ontological-good
faith/authenticity\textsuperscript{1} ~postconverging–de-mentating/structuring/paradigming \textsuperscript{2} existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>\textsuperscript{3} urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon human-subpotency \textsuperscript{4} ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is more appropriately construed not as \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{6} but metaphoricity\textsuperscript{7} 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 re-ontologising prospective \textsuperscript{8} Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\textsuperscript{9} as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, \textsuperscript{10} universalisation, positivism/rational-empiricism and notional–\textsuperscript{11} deprocripticism are not actually as of \textsuperscript{12} meaningfulness-and-teleology\textsuperscript{13} but rather are as of metaphoricity\textsuperscript{14} with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–ununiversalisation, \textsuperscript{15} universalisation–non-positivism/medievalism and our positivism–\textsuperscript{16} procripticism, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation \textsuperscript{17}) are ever always urged along beyond their uninstitutionalised-threshold\textsuperscript{18} 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.

thinking-at-first/pure-predisposition-preemptive–of-prospective—disontologising/subontologising—of-prospectively-disambiguated–affirmed-and-
unaffirmed—motif-and-apriorising/axiomatising/referencing’) of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism

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enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying,—ontological-commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality>)’ imbeded ‘foregrounding—entailment—<in-succession-of—profond-
supererogation —(postconverging—narrowing-down—sublimation-as-to—‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profond-
supererogation ’—in-reflecting—‘immanent—relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;—as-operative-notional— deprocrypticism)). This conception of
‘ontological-good-faith/authenticity’~postconverging—de-mentating/structuring/paradigming
existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ rather
speaks to the fact that ‘human <amplituding/formative—epistemicity>-totalising—thrownness-in-
existence’ as to its limited-mentation-capacity—as subjecting—‘educed-
unlimitedness/existence—sublimating—nascence’ to limitedness/human-subpotency is intimately
tied-down/laden-with prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness-
formativeness—<as-to-eventualising—inking-drive—or—seeding-misprising>—temporal-to-
intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normalcy/postconvergence’—existentialism-form-factor as to human teleology’ so-construed
as ‘human phenomenal/manifest concepitivity/epistemic-reflexivity/epistemicity-relativism-
determinism—<reifying {as-to-knowledge-developing}—and-empowering> 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/panreflexivity—{existentially—imbued-and-educing—<epistemic
The underlying insight here is that unlike the flawed mental-reflex associated with presencing—absolutising-identitive-constitutedness\(^7\) that preconverging/postconverging—dementatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance’\(^7\)-<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific apriorising/axiomatising/referencing—{of—‘prospectively—implicated_attendant—ontological-contiguity’}—educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—ontological-deficiency arising from its specifically given human <amplituding/formative—epistemicity>-totalising—givenness—ontological-deficiency arising from its specifically given human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence’ as to human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating—nascence’—to-limitedness/human-subpotency veridically implies that ‘existence is not of prospective apriorising/axiomatising/referencing—sublimating—reflexivity—beholdening to that human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence’ and the critical human teleological as to ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc. issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The implication here is that the ‘ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming’ existential-condescension—{of—apriorising/axiomatising/referencing—psychologism}’ is thus merely
reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogation—de-mentativity which is only possibile as to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation—<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—meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’ existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ that can thus allow human existential-discursivity—implicated-sUBLIMATION-over-desUBLIMATION beyond naïve presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag(given that human ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc. cannot be neutrally be separated from human<amplituding/formative—epistemicity>-totalising—thrownness-in-existence and the reflexive temporal-to-intemporal ontological implications on human ontological-performance—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 of prospective apriorising/axiomatising/referencing—sublimating-reflexivity—beholdening to human appreciation of the existential<disontologising/re-ontologising—aporeticism> implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’
existential-condescension-of-apriorising/axiomatising/referencing–psychologism’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific apriorising/axiomatising/referencing-of-‘prospectively-implicated_attendant-ontological-contiguity ’-educated—existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional~cogency>’—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>-totalising–thrownness-in-existence ’ but together with the extraterrestrials is rather preconverging/postconverging–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-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity -postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of 'presencing—absolutising-identitive-constitutedness' articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively–implicated_attendant-ontological-contiguity’ –educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional~cogency>’

Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness is-educated–and–avails–and–re-avails rather than ontological-bad-
faith/inauthenticity\textsuperscript{64} in upholding relative-ontological-incompleteness\textsuperscript{88} (given that immortality/existence-perspective as to intemporality\textsuperscript{72} cannot be construed as arising from our prior mortals whims superseding of existential \textsuperscript{disontologising/re-ontologising—aporetic} sublation entailment and such presumption rather speaks to preconverging-or-dementing\textsuperscript{20}—apriorising-psychologism and not postconverging-or-dialectical-thinking\textsuperscript{1}—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicit-sublation-over-desublation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness\textsuperscript{87} as to \textlangle amplituding/formative—de-mentativeness/epistemic-growth-or-conflatedness /transvalative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation \textrangle as to dimensionality-of-sublating\textsuperscript{23} takes precedence in defining human intellectual-and-moral ontological-performance
\textlangle including-virtue-as-ontology\rangle/morality/ethics/justice/etc. and so as to existence—as-sublating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation\textsuperscript{96}. This \textlangle amplituding/formative—epistemicity\textrangle—totalising—thrownness-in-existence\textsuperscript{35} implied existential-discursivity—implicit-sublation-over-desublation as to ‘ontological-good-faith/authenticity\textsuperscript{69}—postconverging—dementating/structuring/paradigming\textsuperscript{70} existential-condescension—\langle of-apriorising/axiomatising/referencing—psychologism\rangle’ 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—\langle metaphoricity—disposition—as-to-psyche-induced-psychologism-of-existential-stake\rangle from which human \langle meaningfullness-and-teleology\rangle\textsuperscript{99} veridically arises. Thus existential-discursivity—implicit-sublation-over-desublation implies that the human is already ‘preconverging/postconverging—dementatively/structurally/paradigmatically intellectually-and-morally existentially—
<disontologising/re-ontologising—aporeticism> engaged as to its limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency’ without any ‘neutrally/objectively sound human ontological-performance’ -<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional~cogency’}—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’. This insight puts into perspective our 70-presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility/relative-reflexivity wherein supposedly failed/unsuccesful/ineffective initiatives undertaken as to relative-ontological-completeness (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/relative-reflexivity (that ducks/ignores such relative-ontological-completeness aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> posturing) without factoring in that the ‘social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity ’~educed- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional~cogency’}—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’ is not of
neutrally/objectively sound ontological-performance 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our totalising–thrownness-in-existence and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating rationalising/transepistemicity/ananamstic-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–meaningfulness-and-teleology, existential-discursivity—implicitly-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigmizing existential-condescension–of-apriorising/axiomatising/referencing–psychologism’, thus points to the primacy of the ‘very totalising–thrownness-in-existence’ of human discursivity as to the possibility for prospective existential sublimation’ so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating.
The bigger point here is that prospective human sublimation underlying prospective knowledge-reification—gesturing-and-accounting—of-epistemic-phenomenalism—<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively-implicated_attendant-ontological-contiguity’~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-'<imbued–notional–cogency>’ —conflatedness—in-{preconverging-ment-by}{postconverging-entailment> in relative-ontological-completeness” cannot be engaged with any
given registry-worldview/dimension in relative-ontological-incompleteness” as if the latter is of a ‘neutrally/objectively sound human ontological-performance”-<including-virtue-as-ontology>/morality/ethics/justice/etc. state failing to factor in human specific
apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-'<imbued–notional–cogency>’ —ontological-deficiency arising from its specifically given
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>)} by
of the human institutionalisation-process is existentially—disontologising/re-ontologising—aporeticism—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-accordance social implications ultimately leading to subsequent human methodologising/ mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology. But the overall postconverging—dementating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness and ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought-devolving’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human postconverging—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/advantage relationship with nature (say for instance having technically...
more efficient guns with gunpowder didn’t imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness presublimation-construct-of meaningfulness-and-teleology of medieval-scholasticism associated with alchemic/magical thinking, to the point that in-many-ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation (as-to-underlying,-ontological-commitment implied self-assuredness-of-ontological-good-faith/authenticity postconverging—de-mentating/structuring/paradigming 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-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness presublimation-construct-of meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising preconverging—‘motif-and apriorising/axiomatising/referencing’—entailing—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/advantage. Thus it is always the case that the positive-opportunism—of-social-functioning-and-accordance 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-completeness-by-reification/contemplative-distension immaterial/social sublimation considerations that rise to the postconverging—apereticismoevereoming/unovereoming 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 ‘ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology of our positivism—procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in-many-ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination—{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} perspective of notional—deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness – reference-of-thought- devolving> that goes on as of ‘presencing—absolutising-identitive-constitutedness’ to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance>-<including-virtue-as-ontology>/morality/ethics/justice/etc. 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


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  

presencing—absolutising-identitive-constitutedness' 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-<elicited–idiomatisation> underlying the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-
institutionalisation-process\textsuperscript{68}, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness\textsuperscript{46}/ontological-aesthetic-tracing-perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism rendering the scientific adventure as of a living implicited_attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity<-imbued–notional~cogency\textsuperscript{40} exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}~by-reification/contemplative-distension\textsuperscript{27} as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to~educed–unlimitedness/existence-sublimating–nascence\textsuperscript{53} implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation\textsuperscript{96} 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/inferring-of-elucidation-outside~prospectively–implicited_attendant–ontological-contiguity\textsuperscript{67}~educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity<-imbued–notional~cogency\textsuperscript{40} conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—force–conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of\textsuperscript{26}~\langle\textit{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-
growth-or-confoundedness /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—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency 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- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>)) in supererogation is vital for perpetually enhancing that limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency as of our aestheticisation—and—aestheticisation-towards-ontology-<elicited–idiomatisation>; as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–conceptualisation as of the affirmative sublimating possibilities inducible as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation” that ultimately enabled and propelled human limited-mentation-capacity-deepening—as-subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ (so-associated with such affirmative 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- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩ that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human meaningfulness-and-teleology as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation", especially so with regards to our own capacity to conceptualise of re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology herein construed as of deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought (as to the requisite originariness-parrhesia,—as–spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation in the face of prospective postconverging–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 universalising-idealisation inventing/creating universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify

psychologismic—epistem-acutisation—difficulty—delinearity—for-cogency—magnitude—and its corresponding methods/methodologies/approaches associated with its institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—


meaningfulness-and-teleology—conception of the given prospective relative-ontological-completeness—registry-worldview/dimension’; the possibility for ontology/science is effectively of ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity—projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence—sublimating—nascence’—to—limitedness/human-subpotency) that captures relative-ontological-completeness—induced sublimation as reflected in any subject-matter (as to its
phenomenal/manifest-subpotency-{(in-transitive-conflatedness -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/authenticity~postconverging–de-mentating/structuring/paradigming’ existential-condescension-{<of-apriorising/axiomatising/referencing–psychologism>’ (and so as effectively reflected by the overall ~reference-of-thought and ~reference-of-thought~ devolving/subject-matter ‘relative-ontological-completeness’ —apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality>’). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest-subpotency-{(in-transitive-conflatedness -reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence)} (but for issues of epistemic limitation inherent to human limited-mentation-capacity—as-subjecting-'educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-ing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging–motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness-{as-to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’}. The implication here that in-the-bigger-scheme-of-things, the ‘apriorising decisions advancing mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-

existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)’ over inherent ontological-veracity as manifested in

many a social domain (while equally relevant in the natural sciences especially when ‘mere-

formulaic–methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~'motif-and-apriorising/axiomatising/referencing'–entailing>-

existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition)’ increasingly undermine the organisation behind the

natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound

ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology.

In this regard, relic/artifactual conception of veridical human ‘historiality/ontological-

eventfulness’/ontological-aesthetic-tracing<perspective–ontological-

normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’> rather speaks to
deficient prior_knowledge-reification~gesturing-and-accounting—of-epistemic–

phenomenalism<in-prior_psychologismic~apriorising/axiomatising/referencing-{of-'prior–

implicated_attendant~ontological-contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued~notional~cogency’}>—constitutedness -in-preconverging-entailment’ caught up

in in-presencing—absolutising-identitive-constitutedness as of beholding-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing~inhibited-mental-
aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-

preservation and rendering veridical knowledge elucidation secondary to such institutional self-
preservation decisions, in-many-ways wrest away from such supposed intellectual institutions

their status as veridically knowledge producing as these increasingly become political as to their
emphasising of a political motive ready to forego veridical knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—<in-

prospective psychologismic–apriorising/axiomatising/referencing—of—’prospectively–

implicited_attendant—ontological-contiguity ’—educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency’ }—conflatedness in {preconverging–ment–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-and-

accounting—of-epistemic–phenomenalism—<in-

prospective psychologismic–apriorising/axiomatising/referencing—of—’prospectively–

implicited_attendant—ontological-contiguity ’—educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency’ }—conflatedness in {preconverging–ment–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/recomposing–attendant–ontological-

contiguity ><successive registry–worldviews/dimensions required their specific ‘relative-

ontological–completeness’—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
⟨as-to-underlying,-ontological-commitment ⟩<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality⟩’ to usher in the possibility of their very own secondnatured
institutionalisation unclouded knowledge-reification—gesturing-and-accounting—of-epistemic–
phenomenalism—<in-prospective psychologism—apriorising/axiomatising/referencing—{of-
'prospectively—implicated attendant ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—confaltedness in {preconverging—entailment}
postconverging—entailment}, the ultimate possibility for our positivism—procrypticism
overcoming its pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/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-
commitment —<implied—self-assuredness-of-ontological-good—
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality⟩’ imbued ‘foregrounding—entailment—in-succession-of—profound-
supererogation’>⟨postconverging—narrowing-down—sublimation—as-to—’existence—as-
sublimating-withdrawal/unenframing/re-ontologising,—elicited-from—prospective—profound-
supererogation ’—in-reflecting—immanent—relative—unreflexivity/relative—reflexivity—
ontological-contiguity ’, —as-operative—notional— deprocrypticism⟩ (enabling the true and
profound attainment of notional-contiguity/epistemic-contiguity —<profound-supererogation —
of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema— in the social
domain beyond the present practices of disparateness-of-conceptualisation->unforegrounding-
ment, failing-prospectively-to-reflect-'immanent-relative-unreflexivity/relative-reflexivity—
ontological-contiguity'). The manifest historical veracity of human sublimation as underlined
by the ‘directly relevant trace of prospective human effectively-purist-sublimation-{reflecting-
prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'}} as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation" (and as rather ‘beholding wrongly
upon the overall relative-ontological-incompleteness—presublimation-construct-of—
meaningfulness-and-teleology’) is the more accurate conception in reflecting the overall
relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-
institutionalisation-process, 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
relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-
institutionalisation-process), as from human-subpotency ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—over-
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity—preconverging—de-
mentating/structuring/paradigming’, as the driver of the human-subpotency potentiating
existential—disontologising/re-ontologising—aoreticism—becoming manifestation of
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology—in-cumulation/recomposuring all along in reflecting holographically-

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—}

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\<imbued–notional–cogency>’ }—conflatedness \in\{preconverging-ment-by\}
postconverging-entailment
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\<imbued–notional–cogency>’ }—conflatedness \in\{preconverging-ment-by\}
postconverging-entailment
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\<imbued–notional–cogency>’ }—conflatedness \in\{preconverging-ment-by\}
postconverging-entailment
and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism overall knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism<in-
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-‘prospectively—
implicited_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment> of-variously-devolving–‘axiomatising-conjugations’–so-reflected–
in-its-nascent-particular-sublimations’ (as universalisation–non-positivism/medievalism
teleology9 comprehensiveness of prospective sublimating–nascence’), positivism–
procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking–
over-non-rules—apriorising/axiomatising/referencing–psychologism overall knowledge–
prospective_psychologismic–apriorising/axiomatising/referencing–of–prospectively–
implicited_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment> of-variously-devolving–‘axiomatising-conjugations’–so-reflected–
in-its-nascent-particular-sublimations’ (as positivism–procrypticism ‘reference-of-thought–
‘preempting—disjointedness-as-of–reference-of-thought–as-to–’<amplituding/formative–
epistemicity>growth-or-conflatedness1/transvaluative–

rationalsialising/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–
prospective_psychologismic–apriorising/axiomatising/referencing–of–prospectively–
This comprehensive elucidation highlights that human sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from the varying presencing—absolutising-identitive-constitutedness 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—as-subjecting—educed—unlimitedness/existence sublimating—nascence—to limitedness/human-subpotency epistemic-projection perspectives of apprehension of prospective sublimation with the ‘ontological-veracity of notional~ deprocrypticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency—to—educed—unlimitedness/existence sublimating—nascence’ rather reflecting the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process preconverging/postconverging—de-mentative/structural/paradigmatic coherence of human sublimation as of successive reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective sublimating—nascence’. Thus such a notional~ deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite totalising/circumscribing/delineating relative-ontological-completeness appraisal of singularly induced prospective sublimations as to...

Such an ultimate construal of human self-surpassing as to the notional–deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples
with the requisite ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating
‘relative-ontological-incompleteness’/relative-ontological-completeness’
(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—
metaphoricity—as-preconverging/postconverging–rede-
mentating/restructuring/reparadigm–psychologism as of reference-of-thought–and–
reference-of-thought–devolving—meaningfulness-and-teleology 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–devolving>. Insightfully this can be reflected upon creatively as the
requisite underlying deprocrypticism–or–preempting—disjointedness-as-of reference-of-
thought institutionally projected (implying preconverging/postconverging–de-
mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-
rescalarisation-as–re-ontologisation/supererogatory–involuting–or-guilding–or-amplifying–
scalarisation–as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising–
elicited-from-prospective–profound-supereration⟩) ‘unenframed/re-
ontologising/unbeholdening/bechancing–supererogation 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-
elicited–idiomatisation>/‘meaningfulness-and-teleology as of human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

‘relative-ontological-incompleteness’/‘relative-ontological-completeness’

(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—metaphoricity—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism. This double epistemic orientation to a notional—deprocrypticism institutionalisation ‘unenframed/re-ontologising/unbeholdening/bechancing—supererogation 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—elicited—idiomatisation>/‘meaningfulness—and—teleology 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 will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited—from—prospective—profound—supererogation, the fact remains that our <amplituding/formative—epistemicity—totalising—thrownness—in—existence in the animistic social-setup requires at least a basic engagement tolerable to its ‘meaningfulness—and—teleology before any pretense to a projection of positivistic ‘meaningfulness—and—teleology (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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation’ 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
meaningfulness-and-teleology (as so-construed as of dimensionality-of-sublimating
\(<\text{amplituding/formative—epistemicity})\), as to the fact that overall human beholdening inclination (as to any
defining overall relative-ontological-incompleteness—presublimation-construct—of—
meaningfulness-and-teleology concerned mostly with human institutional-development—as-
to-social-function-development and living-development—as-to-personality-development
psychologismic—epistemic-acutisation—difficulty—\(<\text{decompulsing})\>—delinearity—for-cogency> magnitudes \(<\text{of-experientiality/experiment})\>
in the priorly achieved
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development—as-infrastructure-of—meaningfulness-and-teleology) rather tends to reconverge
to shallow \(<\text{amplituding/formative—epistemicity})\>-totalising—thrownness-in-existence—
concreteness/concretism/\(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—}
entailing}>-existentialising—enframing/imprintedness\(<\text{as-to— historicity-tracing—in—}
presencing—hyperrealisation/hyperreal-transposition)—of-human-ontological-performance
\(<\text{including-virtue-as-ontology})>/morality/ethics/justice/etc. as reflected by the
\(<\text{cumulating/recomposuring—attendant—ontological-contiguity}>—\text{-successive registry—}
worldviews/dimensions \(<\text{presencing—absolutising-identitive-constitutedness})\>
\(<\text{preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing})>—
possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’ (<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 7/presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~’motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness<as-to—historicity-tracing—in—presencing—hyperrealisation/hyperreal-transposition>’ (however their preconverging/postconverging—de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in-many-ways with an ‘alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholding presencing—absolutising-identitive-constitutedness\textsuperscript{14} <preconverging~’motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness<as-to—historicity-tracing—in—presencing—hyperrealisation/hyperreal-transposition> skews the fundamental ontology question by its inherent totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} 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\textsuperscript{\textless discretely-implied-functionalism\textgreater}. This latter issue is the ultimate challenge to prospective notional\textsuperscript{\textless deprocrypticism institutionalisation\textgreater} ‘unenframed/re-ontologising/unbeholding/rechancing–supererogation’ 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-\textless elicited–idiomatisation\textgreater/-\textless meaningfulness-and-teleology\textgreater; as of the paradox that a social-setup as to its \textless amplituding/formative–epistemicity\textgreater-totalising–thrownness-in-existence\textsuperscript{35} is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontology-\textless elicited–idiomatisation\textgreater/-\textless meaningfulness-and-teleology\textgreater; is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-(as-to-\textless historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’\textgreater) 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 \textless amplituding/formative–epistemicity\textgreater-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture; and this very much explains the double epistemic orientation to
accounting—of-epistemic-phenomenalism—<in-
prospective_psycho|logicism-apriorising/axiomatising/referencing—{of—prospectively-
implicated_attendant_ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—conflatedness —in—{preconverging—ment—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/unenframing/re-ontologising,—elicited-from-
prospective—profound-supererogation), it goes on to priorly reflect the overall relative-
ontological-incompleteness—presublation-construct—of—meaningfulness-and-teleology as to its —presencing—absolutising-identitive-constitutedness<
preconverging—‘motif-and-
apriorising/axiomatising/referencing—entailing>—existentialising—enframing/imprintedness—
(as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). The
above analysis reflects the fact that human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence,—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—<elicited—
idiomatisation> construction as to cumulation/recomposuring’ that induces cultivated/beholdening-construct—of—meaningfulness-and-teleology,—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 psychologisms—
epistemic-acutisation—difficulty—for—residualising—{decompulsing}—delinearity—for—cogency>.

reflects an ‘effectively underlying human beholdening—inchng,-apprehending,-and-taming–drive or aestheticising—\textsuperscript{97}surrealising/supererogating–drive for <postconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-


hyperrealisation/hyperreal-transposition\}). Such an ‘effectively underlying human beholdening—inchng,-apprehending,-and-taming–drive or aestheticising—\textsuperscript{97}surrealising/supererogating–drive for <postconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-


speaks to human preformulating/preframing/premeaningfulness–<metaphoricity\textsuperscript{57}>-disposition—

as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness\{as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
derentialism>-of–meaningfulness-and-teleology`; as underlying the possibilities for human
sublimation-educing—epistemic

hermeneutic-textuality/reprojecting/supererogating/zeroing/re-acuting–
(decompulsing), delinearity–for-cogency–as-to-possibilities-of-self-becoming-as-of-‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence”. Thus it is by
such a ‘sublimation-over-desublimation understanding’ of this <amplituding/formative–
epistemicity>-totalising–thrownness-in-existence,—imbued-projective-
arbitrariness/waywardness–{as-to-the-human—projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of–<amplituding/formative–
epistemicity>-totalising–conceptualisation’) that the apparently
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism– procrypticism—presencing—
absolutising-identitive-constitutedness <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness
(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) (as the
challenge of the double epistemic orientation to notional– deprocrypticism institutionalisation
‘unenframed/re-ontologising/unbeholdening/bechancing–supererogation’
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<-elicited–idiomatisation>/ meaningfulness-and-teleology” as highlighted above) can be looked at in a new and enlightening perspective (beyond such a
‘positivism– procrypticism—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality⟩’ and so rather as from a prospective ‘depromptic—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality⟩’; and so as to the elucidation of such ~presencing—absolutising-identitive-
constitutedness ~preconverging—‘motif-and-apriorising/axiomatising/referencing’-entailing>existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) induced human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence ~imbued-projective-
arbitrariness/waywardness (as-to-the-human—projective/reprojective—aestheticising-re-motif-
and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—
epistemicity>-totalising—conceptualisation~) deficient ontological-performance <including-virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation ’ and to ‘desublimation as failing existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
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 preconverging/postconverging—de-
ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{7} associated with postconverging (postconverging-or-dialectical-thinking\textsuperscript{21}-apriorising-psychologism-representation, as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification/contemplative-distension\textsuperscript{7} associated with preconverging (preconverging-or-dementing\textsuperscript{20}-apriorising-psychologism-representation, as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{15}. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation\textsuperscript{96}), 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-teleology\textsuperscript{99}) 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 postconverging—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—elicited—idiomatisation> 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> wooden-language—(imbued—averaging-of-thought—as-to—
‘fundamental preconverging/postconverging–de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual–function/posture prospective postconverging–aporeticism–overcoming/unovercoming–overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’ that covertly and/or overtly project respectively that afterall all the human world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation~{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing~{amplituding/formative–epistemicity}totalising~in-relative-ontological-completeness } in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness~{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—metaphoricity~as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’ and this ‘seeding-misprising ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming’ has to be factored into the prospective articulation of deprocrypticism, as-to-the-ultimate-fulfilment-of-notional~deprocrypticism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’ including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming and ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming that are respectively instigative or forestalling of the
possibility for prospective human postconverging–aperetism–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, universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal/unenframing/re-ontologising–elicited-from-prospective–profound-supererogation and so rather than idly critical and unaccountable totalisingly-ing—discretion/whim-of-thought), 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
’nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications⟩
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’}–conflatedness–in–{preconverging–ment–by}–
overcoming/unovercoming overcomimg for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations.<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> as to prospective originariness-parhresia,–as–spontaneity-of-aestheticisation—

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of–

sublimating

-{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-

-drivenness–equalisation}. However, the ontological-veracity of human temporal-to-intemporal ontological-performance"-<including-virtue-as-ontology>/morality/ethics/justice/etc. as at uninstitutionalised-threshold " (so-underlined by human limited-mentation-capacity—as–subjecting ‘educed/unlimitedness/existence-sublimating-nascence’ to limitedness/human-

-subpotency) 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 postconverging–aporeticism–overcoming/unovercoming–overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its socio-institutional conceptions/constructs/models very prospective postconverging–aporeticism–overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness––presUBLimation-construct–of–meaningfulness-and-teleology

usurping of nascent-particular/incipient-and-material/technical-sublimations. <blinded-to-their-

-relative-ontological-completeness – reference-of-thought- devolving>; as the nascent-

-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-

-completeness – reference-of-thought– devolving> given ‘conceptualisation incompleteness

as to relative-unreflexivity/relative-reflexivity—ontological-contiguity’ elicits the manifestation of such overall relative-ontological-incompleteness––presUBLimation-construct–
epistemic orientation to notional~

deprocrypticism institutionalisation ‘unenframed/re-
ontologising/unbeholding/bechancing–supererogation\(\textsuperscript{18}\) parameterisation/reparameterisation-
(reflecting-a-suprerogatory~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-
tonologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology-
<elicited–idiomatisation>/\(\textsuperscript{96}\) meaningfulness-and-teleology \(\textsuperscript{99}\) as highlighted above, and so with regards to superseding our positivism–
procrypticism occlusivity). This \(\textsuperscript{80}\) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–
meaningfulness-and-teleology \(\textsuperscript{56}\) as-perspective-lost-of-
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of–notional~ deprocrypticism-\{in-dimensionality-of-
sublimating \(\textsuperscript{-amplituding/formative–epistemicity}\) 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—”surrealising/supererogating–drive for

<postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>
existentialising—framing/imprinting\{as-to-prospective– historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\}> (as to manifestly
cultivated/beholding-construct-of– meaningfulness-and-teleology\(\textsuperscript{99}\),-ultimately-construed-
as-habit/practice/belief/culture so-reflected as <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing–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-

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prospective_psychologismic-apriorising/axiomatising/referencing-{of-“prospectively-
implied(attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’)—conflatedness -in-{preconverging-ment-by}-
postconverging-entailment”) in then holding-forth for prospective human meaningfulness-
and-teleology existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
and “reference-of-thought-” devolving/devolved-axiomatising-conjugations (holding-forth for
human existential-instantiations ‘meaningfulness-and-teleology”) reflecting the fact that (as to
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising-conceptualisation involving human limited-mentation-capacity-deepening—as-
subjeting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-
nascence’ 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 = reference-of-thought- devolving> reflecting immanent-existence’s relative-
unreflexivity/relative-reflexivity—ontological-contiguity”, so-epistemically underscored by the
reference-of-thought-and-its-devolving, as knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-“prospectively-
implied(attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’)—conflatedness -in-{preconverging-ment-by}-
postconverging-entailment”) prospective human transcendence-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, positing/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, universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating, amplituding/formative/supererogatory-de-mentativeness/epistemic-growth-or-conflatedness, rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) our positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating universalising-idealisation instigation were in-many-ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This
perspective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and vaguely articulated as of universal import but rather manifesting our positivism—procrypticism

<preconverging~‘motif-and-apriorising/axiomatising/referencing’−entailing>−
existentialising—enframing/imprintedness−(as-to historicity-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~asceticism’ (as to its skirting/peripheral initiation within a

<preconverging~‘motif-and-apriorising/axiomatising/referencing’−entailing>−existentia”lising—enframing/imprintedness−{}

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-
<elicited–idiomatisation> and inconsistently echoed in modern-day deonto-professional institutional practices); and so unlike any given ‘naïve presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-apriorising/axiomatising/referencing’−
entailing>-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 manifestation of disparateness-of-conceptualisation-<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent relative-unreflexivity/relative-reflexivity—ontological-contiguity ’>pedantising/muddling/formulaic-
hollowing-out—inhollowing-out—inhollowing-out—in-subontologisation/subpotentiation⟨blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/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-and-
accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-‘of–prospectively-
implied_attendant—ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’—conflatedness—in-{preconverging-ment–by}—
postconverging-entailment>the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its ‘presencing—absolutising-
identitive-constitutedness<14<preconverging–‘motif-and-apriorising/axiomatising/referencing’–
entailing>-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 reality of overall human ‘formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>of—
meaningfulness-and-teleology as to inherent human embodied—
apriorising/axiomatising/referencing’> that is not postconvergingly–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–from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’>⁸¹ (with only the
crossgenerational positive-opportunism–of-social-functioning-and-accordance⁷⁵ arising from
the relative-ontological-completeness⁸⁷ comprehensively induced sublation as to existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profund-
supererogation⁹⁶ that then elicits the ⁺¹ universal-transparency⁵<transparency-of-totalising-
entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness ⟩, untenability and affirmation/projection/assertion/notional–self-
distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-
measuring–⁷<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> of the
relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing–psychologism
imbued logical-basis/logic,-as-derived-from–transversality¬<for-sublimating–existential-
eventuating/denouement–from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’>⁸¹). But then with such
notional–asceticism 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 sublation is potentially a ⁺¹ universal
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/authenticity\textsuperscript{65}~postconverging–de-mentating/structuring/paradigming\textsuperscript{70} or opting for desublimating ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–de-mentating/structuring/paradigming\textsuperscript{65}, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional~‘ deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism\textsuperscript{80} procrypticism as of the possibility for disjointedness-as-of- reference-of-thought notional~‘ deprocrypticism warrants the requisite human organic-disposition as of notional~‘ deprocrypticism apriorising/axiomatising/referencing-psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional~firstnaturedness-formativeness<as-to-eventualising~inkling-drive–or–seeding-misprising>–temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ speaking of a circular positivism~‘ procrypticism complexification as of <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} as to human incapacity to psychically project the overall existential<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating –{<amplituding/formative> supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} underlying notional~asceticism’. This very notional~asceticism’ insight (speaking of dimensionality-of-sublimating\textsuperscript{8}–}
mentating/structuring/paradigming as-being-as-of-existential-reality). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human postconverging aporeticism overcoming/unovercoming of re-ontologising prospective Being-development/ontological-framework-expansion as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
aestheticised—postconverging/dialectical-thinking—qualia-schema> conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation) respectively as of base-
institutionalisation, universalisation, positivism and prospectively deprocrytism. But then with regards to the uninstitutionalised-threshold of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness  

amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the fact is that their socio-institutional decisional-construct for responding to their own given prospective postconverging–aporeticism–overcoming/unovercoming take up a 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 institutional self-preservation nature that falsely turns around (breaks with ‘prospective notional-contiguity/epistemic-contiguity’ <-profound-supererogation -of-mentally-


prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–

implicated_attendant–ontological-contiguity ’–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflictedness -in {preconverging–ment–by}

postconverging–entailment>) to undermine prospective human knowledge-reification~greeting-and-accounting—of-epistemic–phenomenalism<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–

implicated_attendant–ontological-contiguity ’–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflictedness -in {preconverging–ment–by}
(with strategically flawed interpretations of prospective human postconverging-aporeticism—overcoming/unovercoming to falsely enable totalisingly-ing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness
<amplituding/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability)’ to then falsely justify their non-universalising
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to social-vestedness/normativity, with such a flawed anti-relativism interpretation a technical impossibility as it confuses/muddles non-universalising with ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ relativism/relative-scope for epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening—psychologismic—epistemic—acutisation—residualising, \( \text{delinearity ~for ~cogency'} \) as to the fact that postmodern-thought like deconstruction and genealogy knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism<in-

prospective—psychologismic—apriorising/axiomatising/referencing—of—‘prospectively—implicit—attendant—ontological-contiguity ’—educed—

existing/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’ conflatedness—in—{preconverging—ment—by—

postconverging—entailment} implied relativism/relative-scope is of universal import of relative-ontological-completeness as of dimensionality-of-sublimating—

\(<\text{amplituding—formative}>\text{supererogatory—de-mentativeness/epistemic—growth—or—conflatedness —transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation})\)’ wrongly construing the ‘subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound—supererogation of many a postmodern-thought herein construed as human-subject-emancipating-relativism-driven—recomposuring—constructivism—towards—singularisation<as—to-the—nondisjointedness/entailment—of—prospective—nonpresencing> as being about a ‘framework of metaphysical/ideological advocacy as of totalisingly—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-
completeness  

entailment—as-to-totalising-contiguous/coherent—factuality-of-variability’) to then falsely justify its disjointing/disparateness/ing
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—\n<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )
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
institutional self-preservation and so over addressing its prospective
postconverging—aporeticism—overcoming/unovercoming necessarily warranting prospective
<amplituding/formative>nondisjointing/nondisparate implications as of ‘relative-ontological-
incompleteness /relative-ontological-completeness

(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-\nnormalcy/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity  

as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism'  

herein articulated as to
‘notional~ deprocripticism <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity as reflecting the overall relative—
unreflexivity/relative-reflexivity—ontological-contiguity —of-the-human-institutionalisation-
process’ underlied as of prospective deprocripticism—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation—(as-to-underlying,—ontological-commitment <implied—self-assuredness-of—

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ontological-good-faith/authenticity  
that protensively 
strives to explain everything as of notional-

<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-
variability (with such a postmodern-thought conception as human-subject-emancipating-
relativism-driven-recomposing-constructivism-towards-singularisation—<as-to-the-

nondisjointedness/entailment-of-prospective- nonpresencing>  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 historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition induced ‘wavering/redounding/waveforming—of-the-
referencing-and-the-devolved-referencing-imbued-ontological-performance  

<including-virtue-as-ontology>/morality/ethics/justice/etc. 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’—

entailing>-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 prospectively uninstitutionalised-threshold102 of procrypticism or disjointedness—as-of- reference-of-thought in-many-ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory—unbeholdening-conflatedness12 of nascent–human-decisionality-induced-
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-

supererogation for knowledge-reification–gesturing-and-accounting—of-epistemic–

phenomenalism,<in-prospective_psychosemimic–apriorising/axiomatising/referencing–{of-

‘prospectively–implicated_attendant_ontological-contiguity’/~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional~cogency’ }—conflatedness in {preconverging-ment 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

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

psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues

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

psychologism but for when it prospectively comes to

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism, and likewise modern-day manifestation of

disparateness-of-conceptualisation <unforegrounding-ment,-failing-prospectively-to-reflect-

‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity’>

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 } 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 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-

singularisation<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> and
secondnatured institutionalisation conceptions of sublimating ‘meaningfulness-and-teleology’ in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation comprehensive construal of sublimating ‘meaningfulness-and-teleology’ on presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 the underpinning—suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—‘meaningfulness-and-teleology’ desublimating—existentialising—decisionality—<as-to-disontologising/re-ontologising—aporeticism>’ 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 particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension’). But then such a presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. conception of sublimating ‘meaningfulness-and-teleology’ as so-construed fundamentally as to the
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/re-ontologising/unbeholding/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness ‘-of- 
notional– deprocrypticism-prospective-sublimation)’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>—
rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension

presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>

existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

imbued ‘ontological-good-faith/authenticity’ -and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension—but for their respective

presencing—absolutising-identitive-constitutedness

<preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>

existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)


desublimating—existentialising—decisionality—<as-to—disontologising/re-ontologising—aporeticism>’ 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). Again, as to the
hyperrealisation/hyperreal-transposition)’ given presencing-distorted–meritocracy/totalising–
sovereign-apportioning—of-human-ontological-performance'”<including-virtue-as-
ontology>/morality/ethics/justice/etc. (historically involving ‘dominance/vested-interest
structure in relative-ontological-incompleteness’—presublimation-construct–of–
meaningfulness-and-teleology” desublimating–existentialising–decisionality—as to–
disontologising/re-ontologising—aporeticism’ 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 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
equanimit/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of prospective ‘ontological-bad-
faith/inauthenticity’—and–lack-of-equanimity of social/institutional process towards
preconverging/postconverging–de-mentative/structural/paradigmatic priorly-defaulted/usurped
social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-
relative-ontological-completeness’—by-reification/contemplative-distension’). Whereas (as of
‘ontological-good-faith/authenticity—equanimity of social/institutional process towards
credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-
relative-ontological-completeness’—by-reification/contemplative-distension’) it is ‘re-
original–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-
conflatedness’—of-notional~ deprocrypticism-prospective-sublimation” intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension—presencing—absolutising-identitive-constitutedness’
(<preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>~
existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\(^{29}\) infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined
relationship between the overall human ontological-commitment ~<implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging~de-
mentating/structuring/paradigming —as-being-as-of-existent-reality> (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation—(as-to-underlying,—ontological-commitment ~<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging~de-
mentating/structuring/paradigming —as-being-as-of-existent-reality> inherent in the
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-
(imbued-postconverging/dialectical-thinking ~‘projective-insights’~/epistemic-projection-in-
conflatedness ~‘of-notional~ deprocripticism-prospective-sublimation)\(^{20}\) intemporal-
disposition can induce, and with such ‘re-originary—as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation~(imbued-postconverging/dialectical-
thinking ~‘projective-insights’~/epistemic-projection-in-conflatedness ~‘of-
notional~ deprocripticism-prospective-sublimation)\(^{20}\) intemporal-disposition supererogatory
rescalarisation of ontologisation and value-construction induced sublimation-over-
desublimation ‘meaningfulness-and-teleology infrastructure’ preconverging/postconverging–
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 psychologismic–epistemic-acutisation—difficulty<for–residualising–decompulsing>delinearity–for-cogency>
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ } conflatedness\textsuperscript{13} in \{preconverging–ment\ by\}—
postconverging entailment of dimensionality-of-sublimating
\langle \textit{amplituding/formative}–supererogatory\textendash de-mentativeness\textendash epistemic-growth-or-
conflatedness /transvaluative-rationalising\textendash transepistemicity\textendash anamnestic-residuality\textendash spirit-
drivenness\textendash equalisation \rangle as to existence—as-sublimating-withdrawal\textendash unenframing\textendash re-
ontologising\textendash elicited\textendash from\textendash prospective\textendash profound\textendash supererogation\textsuperscript{96} implications) and so involving ‘human \langle \textit{amplituding/formative}–epistemicity\rangle\textendash totalising\textendash throwness-in-
existence\textsuperscript{15}\textendash imbed\textendash projective\textendash arbitrariness\textendash waywardness \langle as\textendash to\textendash the\textendash human–
projective\textendash reprojective\textendash aestheticising\textendash re\textendash motif\textendash and\textendash re\textendash apriorising\textendash re\textendash axiomatising\textendash re-
referencing\textendash process\textendash of\textendash ‘
\langle \textit{amplituding/formative}–epistemicity\rangle\textendash totalising\textendash conceptualisation’ \rangle
(speaking of varying temporal\textendash to\textendash intemporal human ontological\textendash performance
\langle including\textendash virtue\textendash as\textendash ontology\rangle) fundamental subjection to prospective existence—as-sublimating-
withdrawal\textendash unenframing\textendash re\textendash ontologising\textendash elicited\textendash from\textendash prospective\textendash profound\textendash supererogation\textsuperscript{96} implications in a narrowing\textendash down selection of the intemporal\textendash disposition as being of
ontological\textendash veracity thus reflecting its sublimating inducing supererogation\textsuperscript{96}–
profundity\textendash postconverging\textendash de-mentating\textendash structuring\textendash paradigm\textendash ing, and as this in turn underlies the narrowing\textendash down secondnatur\textendash ing of the
\langle cumulating\textendash recomposuring\textendash attendant\textendash ontological\textendash contiguity \rangle\textendash successive registry\textendash worldviews\textendash dimensions (while excluding human temporal-
dispositions of ontological\textendash performance \langle including\textendash virtue\textendash as\textendash ontology\rangle/morality\textendash ethics\textendash justice etc. as to the secondnatur\textendash ed level of projective\textendash insights attained). Thus inherently ‘human notional\textendash firstnatur\textendash edness\textendash formativeness \langle as\textendash to\textendash eventualising\textendash inkling\textendash drive\textendash or\textendash seeding\textendash misprising\rangle\textendash temporal\textendash to\textendash intemporal\textendash dispositions
\langle so\textendash construed\textendash as\textendash from\textendash perspective\textendash ontological\textendash normalcy\textendash postconvergence \rangle accord\textendash in\langle as\textendash of\textendash varying\textendash individuations\textendash contextually\textendash transverse\textendash desublimation\textendash sublimation\textendash as\textendash to\textendash the-
wavering\textendash redounding\textendash waveforming\rangle of their\textendash referencing\textendash and\textendash their\textendash devolved\textendash referencing

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imbued-ontological-performance  ⟷<including-virtue-as-ontology>⟩ as to living-development—
as-to-personality-development—is preconverging/postconverging—dementatively/structurally/paradigmatically reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity  ⟷of-the-human-institutionalisation-processlane  (as of successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology) is rather by the narrowing-
down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of
temporal-dispositions (that is, until the prospective destructuring-threshold—{uninstitutionalised-
threshold /presublimating—desublimating—decisionality}—of-ontological-performance⟩—
<including-virtue-as-ontology>/morality/ethics/justice/etc. reflect human
notional—firstnatures—formativeness—as to eventualising—inkling—drive—or seeding—
misprising—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-existence,—imbued-projective—arbitrariness/waywardness—
as—to-the-human—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-
referencing-process-of—<amplituding/formative—epistemicity>totalising—conceptualisation’)
(speaking of varying temporal-to-intemporal human ontological-performance”—<including-
virtue-as-ontology>)—fundamental subjection to prospective existence—as-sublimating-
withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation
for intemporal-disposition selectivity in reflection of re-originary—as-unenframed/re-
ontologising/unbeholding/outlier-conceptualisation—is{imbued-postconverging/dialectical-
thinking—‘projective-insights’/‘epistemic-projection—in-conflatedness ’—of-
notional—deprocrypticism—prospective—sublimation}. This thus implies that human social-
stake-and-contention framing as preformulating/preframing/premeaningfulness—
unreflexivity/relative-reflexivity—ontological-contiguity  

> insight (as to the 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  


reference-of-thought- devolving>) is equally reflected in the manifestation of postlogism and social-postlogism (arising from conjugated-postlogism induced 'meaningfulness-and-teleology') across the <cumulating/recomposuring—attendant—ontological-contiguity > successives registry-worldviews/dimensions (as associated with psychopathy in our positivism—procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism and social-postlogism is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc.


<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 directly related to the presublimating \( ^1 \) 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) to be cognisant-and-integrative in prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-thinking \(^1\) –apriorising-psychologism) of the same \(^9\) meaningfulness-and-teleology articulated as of postlogism \(^7\) manifestation (articulated rather as preconverging-or-dementing \(^2\)-apriorising-psychologism) thus inducing the conjugated-postlogism \(^7\); and so as to the fact that for instance a postlogism \(^7\) manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as if of postconverging-or-dialectical-thinking \(^1\) –apriorising-psychologism) is susceptible to the postlogism \(^7\) of notions-and-accusations-of-sorcery meaningfulness-and-teleology \(^9\) (articulated rather as preconverging-or-dementing \(^2\)-apriorising-psychologism) which will be preconverging/postconverging–de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism -as-of-conviction,-in-profound-supererogation’ -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> cognisance-and-integration in presublimation \(^8\) reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
projects an incrementalism-in-relative-ontological-incompleteness—enframed/disontologising-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness reference-of-thought-devolving> as if of relative-ontological-incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholding meaningfulness-and-teleology to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) rather than to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) 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 ‘scality/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/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation, is preconverging/postconverging–dementatively/structurally/paradigmatically already validating the animistic social-setup non-
positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation (thus inducing the animistic social-setup\textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed/disontologising–conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–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/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’ that enables the possibility for\textsuperscript{\textsuperscript{57}} maximalising-recomposuring–for-relative-ontological-completeness\textsuperscript{87}—unenframed/re-ontologising–conceptualisation as bringing to the consciousness-awareness-teleology\textsuperscript{99} of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation induced psychologism of\textsuperscript{83} reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation psychologism of\textsuperscript{83} reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient\textsuperscript{\textsuperscript{51}} incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—enframed/disontologising–conceptualisation (as to its cognisant-and-integrative
blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-
sublimations-blinded-to-their-relative-ontological-completeness-reference-of-thought-
devolving-as if of relative-ontological-incompleteness-presublimating-reference-of-
thought/grandest-axiomatic-construct-as-to-referencing/registering/decisioning in circularly
beholding-meaningfulness-and-teleology-to human-subpotency’) that is behind the
development of all the-successive registry-worldviews/dimensions given 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) so-construed as being of preconverging-
or-dementing—apriorising-psychologism epistemic-abnormalcy/preconvergence (as so-
reflected from the undermined maxalising-recomposuring-for-relative-ontological-
completeness—unframed/re-ontologising—conceptualisation postconverging-or-dialectical-
thinking—apriorising-psychologism conception in ontological-normalcy/postconvergence
epistemic-projection perspective). As of practical existential-disontologising/re-ontologising—
aporeticism—implications maxalising-recomposuring-for-relative-ontological-
completeness—unframed/re-ontologising—conceptualisation means that the positivistic
 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 meaningfulness-and-
teleology, as to a fundamental positivistic disavowal of its non-positivistic
 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/intelligibilitysettingup/measuringinstrumenting—for—
conceptualisation). By extension, maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination—(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional—deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness (base-institutionalisation, universalisation, positivism and deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}—of-ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. as reflected by their 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/intelligibilitysettingup/measuringinstrumenting—for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-constitutedness—{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing—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 relative-unreflexivity/relative-reflexivity—ontological-contiguity of the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness is-educed—and—avails—and—re-avails) as of ontological-bad-faith/inauthenticity to the notion that after all all the human world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation). In a further elucidation, the ‘wavering/redounding/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—for:
valid/invalid-decisionality-imbued-sublimation/subslimation and effectively-manifest-
sublimation/sublime' is the very basis for human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to-‘duced-unlimitedness/existence-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 psychologismic-epistemiacutisation difficulty < for-
residualising {decompulsing} delinearity for cegency ——magnitude of-experientiality/experiment ),
involving ‘aestheticisation—and—aestheticisation-towards-ontology-<elicited–idiomatisation> of
human ontological-performance’-<including-virtue-as-ontology’ underlying both ‘motif-as-
to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’ and
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–
conceptualisation as to aestheticisation-towards-ontology’ (so-construed as
<amplituding/formative–epistemicity>totalising–conflicatedness of meaningfulness-and-
teleology’) involving the ‘epistemic-totalising ’–resubjecting or totalising-
entailing–reconstructual of the whole/purview of the whole/oneness of ontology of motif-as-
to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation in preconverging/postconverging–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 ‘reference-of-thought–
and–reference-of-thought–devolving dynamics of re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human
epistemicity>-totalising-renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness\(^{13}\)-epistemically-induced/constrained-reproducibility-motif-of-
meaningfulness-and-teleology\(^{13}\). 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/re-ontologising/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking }-‘projective-insights’/~epistemic-projection-in-conflatedness ’-of-notional~ deprocrypticism-prospective-sublimation\(^{10}\) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension\(^{79}\) presencing—absolutising-identitive-constitutedness\(^{14}\) <preconverging–‘motif-and-apriorising/axiomatising/referencing’–
entailing>-existentialising—enframing/imprintedness{as-to- historicity-tracing—in-
perspective in <amplituding/formative–epistemicity>totalising–self-referencing-
syntetising/circularity/interiorising/akrasiatic-drag” as to social-vestedness/normativity-
<discretely-implied-functionalism> historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition but rather enabling the construing of the more
ontologically-veridical perspective allowing for prospective “historiality/ontological-
eventfulness”/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-
imbuend-sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the
sublimating possibility for prospective ‘bechancing-backdrop of’ nonpresencing–
ontological-normalcy/postconvergence>” as to ‘bechancing-becoming—
originariness/origination–as-to– historiality/ontological-eventfulness”/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—
historicity-tracing—inhhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-
ordering: the implications of existence—as-sublimating-withdrawal/unenframing/re-
ontologising—elicited-from-prospective–profound-supererogation” (as can be so-constrained as of
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
foregrounaging__entailment–<in-succession-of–profound-supererogation”>–(postconverging–
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing/re-
onontologising—elicited-from-prospective–profound-supererogation”–in-reflecting–
’immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity”–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 presencing—absolutising-identitive-constitutedness<

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 universal-transparency–(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) over blurriness–

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> with regards to elucidated sublimating/emancipating implications as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,–elicited-from-prospective–profound-supererogation

(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–presencing–absolutising-identitive-constitutedness


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human sublimation-construct’ as ‘incrementalism-in-relative-ontological-incompleteness’ —
enframed/disontologising—conceptualisation. Omnipotentiality as both incipiently/seedingly and
comprehensively ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation 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-
meaningfulness-and-teleology , institutional-development—as-to-social-function-
development and living-development—as-to-personality-development psychologismic—
epistemic-acutisation—difficulty <for, residualising delinquency, delinearity for cogency>
magnitudes (of-experiential/experiment), is underlined by a psychological-disposition to
supererogatory—unbeholdening-conflatedness (bound to a ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> formativeness-
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>-of—meaningfulness-and-teleology of intemporal-projection) over a
psychological-disposition to relic/artifactual—beholdening-constitutedness (bound to a ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition formativeness-
<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-
and-deferentialism>-of—meaningfulness-and-teleology of destructuring-threshold-
{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-
performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. temporal-
dispositions projection); as to the fact that ‘existence—as-sublimating-
omnipotentiality is critically analysable as to the preconverging/postconverging–de-
mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual–
beholdening-constitutedness* historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition

formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology ’ disconvergence with the ‘full-potency of existence
ontological-normalcy/postconvergence construable as of supererogatory—unbeholdening-
conflatedness* historiality/ontological-eventfulness* /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—elicited—idiomatisation> of
human ontological-performance*—including-virtue-as-ontology’ as to omnipotentiality is
ever critically human capacity for psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring in an aestheticisation—and—aestheticisation-towards-ontology—elicited—
idiomatisation> relation to social-stake-contention-or-confliction (as of
supererogatory—unbeholding-conflatedness* historicity/ontological-
eventfulness /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-constitutedness* historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition

formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology ’ and reflecting the reality of human notional—firstnaturedness-
formativeness<as-to-eventualising—inkling-drive-or-seeding-misprising>—temporal-to-
temporal-dispositions<so-construed-as-from-perspective—ontological—

stake-contention-or-confliction

preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing~existentialising~enframing/imprintedness~
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

ricoeheting-with ‘nation-states overarching orders of social-stake-contention-or-confliction

preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing~existentialising~enframing/imprintedness~
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

ricoeheting-with ‘intrastatal/communal orders of social-stake-contention-or-confliction

preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing~existentialising~enframing/imprintedness~
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)

ricoeheting-hierarchisation) in-many-ways inducing preconverging/postconverging—de-
mentative/structural/paradigmatic limits to abstract ‘human-decisionality—
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
presencing—absolutising-identitive-constitutedness

preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing~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—

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descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation’. This elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation not caught up in ‘presencing—absolutising-identitive-constitutedness’ in order to articulate a fundamental framework for ontological-veracity elucidation; and so, as of ‘maximalising-recomposing(for-relative-ontological-completeness)—unenframed/re-ontologising-conceptualisation for effectively-manifest-sublimation/sublime of nascent-human-decisionality-induced-sublimation—of
{decompulsing}—delinearity—for-cogency—magnitudes{of-experientiality/experiment} and its induced prospective institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—
existentialising—enframing/imprintedness{as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity –(existentially-imbued-
and-educing–){epistemic-

totalising } hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-

{decompulsing)} delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,–

as-herein-specifically-relevant-to–human-subpotency) in reflecting the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-
process , underscores that the effective mechanism for overcoming ‘relic/artifactual–
beholdening-constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition’ lies with the human capacity for reframing (as of supererogatory–unbeholdening-
conflicatedness historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> so-implied as of notional~ deprocrypticism) whether as to mere aestheticisation
reframing or aestheticisation–and–aestheticisation-towards-ontology—elicited–idiomatisation>
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 psychologismic–epistemic-acutisation—difficulty <for, residualising–
delinearity~for-cogency>–magnitudes (of-experientiality/experiment) ). Inherently the requisite
originariness-parrhesia,–as–spontaneity-of-aestheticisation for human reframing given human
limited-mentation-capacity—as-subjecting–‘educed unlimitedness/existence sublimating–
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 \(^7\) presencing—absolutising-identitive-constitutedness\(^4\)
<preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>- existsen
tialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisa
tion/hyperreal-transposition} purposes are already in-many-ways decisively preconverging/postconverging—de-mentatively/structurally/paradigmatically prede
defined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective postconverging—aporetic
ism—overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-repre
sentative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very \(^7\) presencing—absolutising-identitive-constitutedness\(^4\)
<preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>- existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisa
tion/hyperreal-transposition} conceptualisations), as well as more fundamentally 
undermining the capacity for human re-originary—as-unenframed/re-
ontologising/unbeholden/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking~‘projective-insights’/‘epistemic-projection-in-conflatedness’~of-
notional~ deprocrypticism-prospective-sublimation} engagement with existence as to all-
compassing <amplituding/formative—epistemicity>-totalising—renewing—realisation—re-
perception—re-thought-in-epistemic-conflatedness\(^3\) 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 relative-unreflexivity/relative-

so–reflecting
supererogatory—unbeholdening-conflatedness

historiality/ontological-eventfulness

/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism


/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’}


intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry—
worldview/dimension

existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition}) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\textsuperscript{99} infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental
paradox of ‘prospective/nascent sublimating supererogatory—unbeholdening-conflatedness\textsuperscript{113}’
and ‘presublimating relic/artifactual—beholdening-constitutedness\textsuperscript{14}’ as to its perpetuative
encumberment of human intelligibility, correspondingly highlights the inherent disambiguation
of human meaningfulness-and-teleology\textsuperscript{99}, ‘as of the seeding/incipient encumberment of its
momentous-unbeholdening—aestheticising-reflex with its merely-beholdening—aestheticising-
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development psychologismic—epistemic—acutisation—difficulty <for—
residualising—delinearity for cogenacy> magnitudes (of—experientiality/experiment), as the
more critical drawback to overarching reframing of ‘human-decisionality-(as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-
and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness
reference-of-thought—devolving>) as to their effectively-manifest-sublimation/sublime rather
speak to an underlying veracity about immanent-existence ‘beyond and unbefolding to any
human merely-beholdening—aestheticising-reflex of “meaningfulness-and-teleology”’, and so

\textsuperscript{4} presencing—absolutising-identitive-constitutedness
\textsuperscript{5} preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—
\textsuperscript{79} existentialising—enframing/imprintedness-(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)
for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existentital-reality> of meaningfulness-and-teleology; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness as to presencing-distorted–meritocracy/totalising–sovereign-apportioning—of-human-ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’) could only be possible by the cumulating/recomposuring of all such ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ 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 ‘meaningfulness-and-teleology’ 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-historiality/ontological-eventfulness /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 universalising societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human psychological-disposition for supererogatory–unbeholdening–conflicatedness’


of-human-ontological-performance 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 ‘preconverging/postconverging–de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ as to the inherent sublimating/emancipating possibilities accruable to all humans and societies as to their underlying ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’> of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘preconverging/postconverging–de-
mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-
manifest-sublimation/sublime as to existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation’ 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-constitutedness historicity-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 psychologismic–
epistemic-acutisation—difficulty—for, residualising—\textit{decompulsing}—delinearity—for cogen-
cy—magnitudes\{(of-experientiality/experiment\}), is exactly what critically clouds prospective possibilities for
‘human psychological-disposition for supererogatory—unbeholdening-conflatedness’\textsuperscript{3}
\textsuperscript{46}historiality/ontological-eventfulness\textsuperscript{38}/ontological-aesthetic-tracing—\textit{<perspective—ontological-normalcy/postconvergence-reflected—\textit{epistemicity-relativism-determinism}> of
sublimating intelligibility’; so-construed as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks of preconverging/postconverging—de-
mentative/structural/paradigmatic limits to abstract ‘human-decisionality—\langle as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation\rangle omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
This paradox is analysable as from the ‘critical pure—ontology’ elucidation of overall reifying-
and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity
\textit{(existentially—imbued-and-educing—\textit{epistemic})}

\textit{\textit{decompulsing}—delinearity—for cogen-
cy—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
as—herein—specifically—relevant—to~human-subpotency} so-underscored by ‘effectively underlying
human beholdening—inchng,-apprehending,-and-taming—drive or aestheticising—
surrealising/supererogating—drive for \textsuperscript{97}<postconverging—\textit{motif-and-
apriorising/axiomatising/referencing—\textit{entailing}—existentialising—framing/imprinting—\langle as-to-
prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence-reflected—\textit{epistemicity-relativism-
determinism}>\rangle’ (as of inherent imbuen of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and immanence differential

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notional—deprocrypticism-prospective-sublation}’ reconceptualisation of ‘effectively underlying human beholdening—inchng,—apprehending,—and-taming—drive or aestheticising—
surrealising/supererogating—drive for <postconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—framing/imprinting—{as-to—prospective—historiality/ontological-eventfulness/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-

psychologismic—epistemic—acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitudes

historiality/ontological-eventfulness /ontological-aestheticising-tracing’, -as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation > and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-
referencing–in-postconverging–narrowing-down–‘sublimation-of-
apriorising/axiomatising/referencing’ /epistemic-
totalising/hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—
\begin{align*}
\text{delinearity} \quad \text{for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity--}
\text{relativism-determinism}-<\text{reifying} \{\text{as-to-knowledge-developing}\} \text{-and-empowering}> \text{-of-}
\end{align*}

\begin{align*}
\text{historiality/ontological-eventfulness} \quad \text{/ontological-aestheticising-tracing’,-as-to-existence—}
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation > \} \text{ of their aestheticising—} ‘\text{supererogating}–\text{drive for}
\end{align*}

<postconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing> -
existentialising—framing/imprinting \{\text{as-to-prospective–}
\text{historiality/ontological-
}\text{eventfulness} \quad \text{/ontological-aesthetic-tracing–}<\text{perspective–ontological-
}\text{normalcy/postconvergence-reflected–} ‘\text{epistemicity-relativism-determinism}> \} \quad \text{(as to their}
\end{align*}

\begin{align*}
\text{interlay/organicalism/aestheticising-handle–}<\text{of–‘psychologismic–transfixity}\{\text{residualising–}
\text{delinearity–over-nonresidualising–}\{\text{compulsing}\} \text{linearity}\}–\text{, \{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’} \} \quad \text{—educing–}
\end{align*}

\begin{align*}
\text{sublimation/desublimation} \quad \text{in}
\end{align*}

\begin{align*}
\text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—}
\text{delinearity–for-cogency-imbuing}
\end{align*}

\begin{align*}
\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological–}
\end{align*}

\[\text{epistemic-totalising}\rightsquigarrow \text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-}
\]
\[\text{decompulsing}\downarrow \text{delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring of}
\]


\[\text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-}
\]
\[\text{decompulsing}\downarrow \text{delinearity~for-cogency—epistemic-perspective-of-projective/reprojective—}
\]


\[\text{surrealisingly/supererogatorily discloses that existentialising—decisionality<as—to—}
\]

\[\text{disontologising/re—ontologising—aporeticism}>\] is preconverging/postconverging—de-

preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out\> in existentialising–
decisionality\< as to disontologising/re-ontologising—aporeticism\> of social-and-institutional-
frameworks-of—referencing/registering/decisioning induce a relative orientation in the social
towards \”presencing—absolutising-identitive-constitutedness\” social-vestedness/normativity\<-discretely-implied-functionalism\> existentialising–decisionality\< as to disontologising/re-ontologising—aporeticism\> meaningfulness-and-teleology\(99\) (so-enabled by poor
direct/ immediate potent constraining to existence— as sublimating-withdrawal/ unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation\”). 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\< as to disontologising/re-ontologising—aporeticism\> psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–
imbued-subontologisation/sub potentiation’ due to ‘blurriness\<-sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out\> in existentialising–decisionality\< as to disontologising/re-ontologising—aporeticism\>’. It is herein contended that the most
fundamental issue with regards to human prospective comprehensive emancipation/sublimation
(as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness — reference-of-thought– devolving> and
requisite expansive relative-ontological-completeness\7 ‘reference-of-thought—and–
\8reference-of-thought– devolving—meaningfulness-and-teleology\(99\) comprehensiveness of
prospective sublminating–nascence’ with regards to sublminating–nascence teleological-
inflection\<as-to-more-profound-nondisjointing—amplituding/formative–
epitemicity>totalising/circumscribing/delineating\> has to do with this ‘human existentialising–
decisionality\< as to disontologising/re-ontologising—aporeticism\> 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—are often of ‘restricted and directly transparent/potent existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology’ comprehensiveness of prospective sublimating—nascence’) imply a depth of appreciation which initially leads to ‘blurriness—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by—preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out’ in existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ as of relative-ontological-incompleteness—presublation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’. We can for instance appreciate this ‘human existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ 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—meaningfulness-and-teleology) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic—presencing—absolutising-identitive-constitutedness existentialising—
decisionality—\textit{as to disontologising/re-ontologising—aporeticism}—psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality—\textit{as to disontologising/re-ontologising—aporeticism}—dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the \textit{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—\textit{as to disontologising/re-ontologising—aporeticism}—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/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation induced psychologism of ‘reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–conceptualisation psychologism of ‘reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic ‘meaningfulness-and-teleology’ ‘more profound reflection of existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective–profound-supererogation’ with regards to sublimating–nascence \textit{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—\textit{blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving} as underlying many a technical and natural sciences it is ever always the ‘more profound reflection
of existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—as-to-disontologising/re-ontologising—aporeticism’ imbuement’ supposedly superseding existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation 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 $7 \text{ m/s}^2$ for instance for one reason or another but for existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation ), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—as-to-disontologising/re-ontologising—aporeticism pretense-of-sublimation as the very preconverging/postconverging–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—as-to-disontologising/re-ontologising—aporeticism 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—as-to-disontologising/re-ontologising—aporeticism pre-eminence as to sterile/anecdotal imprimatur and the dynamics of sterile/anecdotal imprimatur (with regards to ‘

\text{blurriness—}'

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<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-

<disontologising-formulaic–dragging-out/hollowing-out> in existentialising–decisionality<br>to-disontologising/re-ontologising–aporetism’ 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
preconverging/postconverging–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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation to then imply that genuine knowledge-reification–gesturing-and-accounting—
of-epistemic–phenomenalism in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confatedness in–{preconverging–ment–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-and-accounting—of-
epistemic–phenomenalism in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confatedness in–{preconverging–ment–by}—

postconverging-entailment as to the preconverging/postconverging–de-
mentative/structural/paradigmatic upholding at all instances of the possibility for prospective
genuine knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing-{of—prospectively—
implicated_attendant—ontological-contiguity—’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional–cogency>’ }—conflatedness—in—{preconverging—ment—by—
postconverging-entailment— inducing sublimation/emancipation as to sublimating–nascence is
more than just the specific knowledge-reification—gesturing-and-accounting—of-epistemic–
phenomenalism—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated_attendant—ontological-contiguity—’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional–cogency>’ }—conflatedness—in—{preconverging—ment—by—
postconverging-entailment— for sublimation but rather more critically overt articulation of the
‘veridical preconverging/postconverging–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—
entailment of motif and apriorising/axiomatising/referencing of knowledge is the very
requisite condition for eliciting the true ‘meaningfulness-and-teleology’ of any given specific
prospective_psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity—’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional–cogency>’ }—conflatedness—in—{preconverging—ment—by—
postconverging-entailment— for sublimation (as for instance there is little point articulating any
well that the conceptualisation herein is rather the more profound as to when its
meaningfulness-and-teleology elucidates as to its deprocrypticism–or–preempting–
disontologising/re-ontologising—aporeticism the ‘desublimating–existentialising–
decisionality–as-to-disontologising/re-ontologising—aporeticism’ of such disjointing
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )
underlying existentialising-frame-of-entailment of motif and–
apriorising/axiomatising/referencing of knowledge as to fundamental misanalysis’ as so-
reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-
identitive-constitutedness’ as the sublimating–existentialising–decisionality–as-to–
disontologising/re-ontologising—aporeticism 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/unenframing/re-ontologising,-elicited-
from-prospective–profound-supererogation (and in this regards theories and concepts cannot
be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is
increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness ) 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-and-accounting—of-
epistemie–phenomenalism–<in–
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed-}
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency’ }—confatedness _in-{preconverging-ment-by}_
postconverging-entailment} project as was so understood and propounded by such mid-
twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional-prescience/imprimaturing-dullness-of-the-spirit/psychologismic-epistemic-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> driven relation to knowledge shoves existential-<disontologising/re-ontologising—aporeticism> 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-and-accounting—of-epistemic–phenomenalism—<in-prior_psychologismic-apriorising/axiomatising/referencing-{of-‘prior–implicated_attendant–ontological-contiguity ’~educed–}
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency’ }—constitutedness _in-preconverging-entailment} as to its gesturing/accounting—of-epistemic–phenomenalism’ is as of ‘existentialising–decisionality-
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—<as to disontologising/re-
ontologising—aporeticism>’ 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—
<as to disontologising/re-ontologising—aporeticism> of sublimating~nascence as to
existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-
prospective~profound-supererogation ’>) 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 disontologising/re-ontologising—
aporeticism> 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/unenframing/re-
ontologising,—elicited-from-prospective~profound-supererogation ’> and ending up defaulting
as of relative-ontological-incompleteness<sup>88</sup>—presublimation-construct—of—<sup><sup>9</sup></sup>
meaningfulness-and-teleology<sup>99</sup> desublimating~existentialising~decisionality—<as to disontologising/re-
ontologising—aporeticism> (and so as to ‘ blurriness<sup>8</sup>—sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,—in-disontologising-formulae—dragging-
out/hollowing-out> in existentialising~decisionality—<as to disontologising/re-ontologising—
aporeticism>). In-many-ways social undertones of <sup><sup>8</sup></sup>meaningfulness-and-teleology<sup>99</sup> reflected
disposition when in ignorance/ineptitude/incompetence often does not naturally arise with
social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging-in-
disontologising-formulaic—dragging-out/hollowing-out> in existentialising—decisionality—as-
to-disontologising/re-ontologising—aporeticism’ and thus must be actively implied in social
knowledge conceptualisation as of notional—self-distantiation—<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—
frame—of—entailment—of—motif-and-apriorising/axiomatising/referencing as to transversality—
<for-sublimating—existential-eventuating/denouement—from—thinking—at-first/pure-
predisposition—preemptive—of—prospective-disontologising/subontologising—>—as—of—
prospectively-disambiguated—affirmed—and—unaffirmed—motif—and—
apriorising/axiomatising/referencing’> 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
cultivated arts/skills, time investment as well as effectively manifestable sublimation’ and so
with regards to human limited-mentation-capacity—as-subjecting—<educed—
unlimitedness/existence-sublimating—nascence—to—limitedness/human-subpotency—implied
requisite expediency for profound human ontological-performance—<including—virtue—as—
ontology>/morality/ethics/justice/etc. associated with human intemporal individuations
firstnatured instigation of prospective sublimation and subsequent human positive—
opportunism—of—social-functioning—and—accordance—integration as secondnatured—
institutionalisation). This lack of notional—self-distantiation—<imbued—re-motif-and-re—
apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising—
frame—of—entailment—of—motif-and-apriorising/axiomatising/referencing as to transversality—
<for-sublimating—existential-eventuating/denouement—from—thinking—at-first/pure—

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predisposition-preemptive-of-prospective-disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed-and-unaffirmed-’motif-and-apriorising/axiomatising/referencing’ as arising at destructuring-threshold-
<epistemic-totalising33}hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-

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Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\(\text{amplituding/formative-epistemicity}\)-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 universal-transparency\(^{104}\) as to a preconverging/postconverging—de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\(^{64}\) in desublimating—existentialising—decisionality—\(<\text{as-to-disontologising/re-ontologising—aporeticism}>\) gesturing/accounting—of-epistemic–phenomenalism of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception—of—meaningfulness-and-teleology\(^{56}\)’ thus allowing for totalisingly-ing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective–profound-supерerogation’. Critically the ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations\(<\text{blinded-to-their-relative-ontological-completeness} — \text{reference-of-thought-devolving}>\) is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective–profound—
prospective_psychologistic-apriorising/axiomatising/referencing-{of-‘prospectively–
impliedattendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness —in-{preconverging-ment–by}-
postconverging-entailment> as determining sublimating–existentialising–decisionality<as to–
disontologising/re-ontologising—aporeticism>); 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-formativeness<as to–
eventualising–inkling-drive or seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective
social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology’<of-
preconverging-existential-extrication-as-of-existential-unthought> ). Thus such an
postconverging—aporeticism—overcoming/unovercoming necessarily imply the integration of the
analysis of pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing–<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } as part-and-parcel of prospective knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism<in-
prospective_psychologistic-apriorising/axiomatising/referencing-{of-‘prospectively–
impliedattendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness —in-{preconverging-ment–by}-
postconverging-entailment> as to knowledge-notionalisation, and especially as so-manifested
manifesting their critical lack of relevant intellectual thematic competence as popularity then
supposedly becomes the driving force of thought; the fact though remains (however the
seemingly trivialising concern about such media driven pop-intellectualism as rather
unimportant in some milieus of more profound intellectual contemplation) that unfortunately in-
many-ways directly or indirectly (as to the social-and-institutional-frameworks-of—
referencing/registering/decisioning susceptibility to ‘blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> in existentialising–decisionality<as—to-disontologising/re-ontologising—aporeticism>’ and as encouraged by dominance/vested-
interest actors) such pop-intellectualism end up being elevated as the summum of intellecction in
the social while overlooking the requisite depth of sublimating 103 universal-transparency104:
(transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) of critical importance for
effective social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality<as-to-disontologising/re-ontologising—
aporeticism> (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’~entailing>-existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as of
mere-and-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—as to disontologising/re-ontologising—aporeticism— 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-and-accounting—of-epistemic—phenomenalism—<in-prospective psychologismic—apriorising/axiomatising/referencing—{of—'prospectively implicated attendant ontological-contiguity ‘~edued—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ }—conflatedness —in—{preconverging—ment—by}—postconverging—entailment—as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound—supererogation 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—teleology in —nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining postconverging—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 disontologising/re-ontologising—aporeticism— as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound—supererogation as is relatively the case in
notionalisation/notional-conception/amplituding of knowledge in reflection of human
notional–firstnatures-formativeness—as to eventualising-inkling-drive-or-seeding-
misprising—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-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing—of—prospectively–
implicated_attendant–ontological-contiguity—<educed–
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency>—confledness—in—preconverging-ment–by—
postconverging-entailment—is about prospective social-stake-contention-or-confliction and not
prior social-stake-contention-or-confliction (as for instance prospective positivistic
meaningfulness-and-teleology is not developed to go about articulating/relation-to
meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-
positivistic meaningfulness-and-teleology), and so by the mere implications of
dimensionality-of-sublimating—(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-confledness/transvaluation-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (even as
such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to
as of dimensionality-of-desublimating-lack-of—(<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-confledness/transvaluation-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) by the
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—as-to-disontologising/re-ontologising—aporeticism’ going beyond just neutral knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<imbed—notional—cogency’—conflatedness—in-{preconverging-ment—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—as-to-disontologising/re-ontologising—aporeticism’ going beyond just neutral knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<imbed—notional—cogency’—conflatedness—in-{preconverging-ment—by}—postconverging-entailment’ that cannot be ignored as to intellectually decadent practices of scepticism and blurrying underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> at previous moments), and so as to shallow-supererogation desublimating—existentialising—decisionality—as-to-disontologising/re-ontologising—aporeticism’ driven by mere institutional-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the <preconverging—’motif-and-apriorising/axiomatising/referencing’—entailing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of any shallow-supererogation social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation may find useful or not! In this respect, it is critical to
notional—deprocrypticism—prospective-sublimation⟩ before secondnaturing positive-opportunism—of-social-functioning-and-accordance institutionalisation, as so-reflecting Derridean messianicity (or Foucauldian parrhesia as to profound-supererogation) wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional—firstnaturedness-formativeness—as-to-eventualising-inkling-drive—or—seeding—misprising—temporal-to-intemporal-dispositions—so—construed—as—from-perspective—ontological-normalcy/postconvergence> to whatever induced profound-supererogation/messianicity of originariness-parrhesia—as—spontaneity—of—aestheticisation so-associated with human dimensionality—of—desublimating-lack—of—〈amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—
confalatedness—/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 relative—unreflexivity/relative—reflexivity—ontological—contiguity—of—the—human—
institutionalisation-process’ since it will always be caught-up in its ‹presencing—absolutising—
identitive-constitutedness\textsuperscript{14} \(\langle\text{preconverging-`motif-and-apriorising/axiomatising/referencing’-entailing}\rangle\)-existentialising—enframing/imprintedness\(\langle\text{as-to- historicity-tracing—in-}
\text{presencing–hyperrealisation/hyperreal-transposition}\rangle\) as to its underlying presencing-distorted–
meritocracy/totalising–sovereign-apportioning—of-human-ontological-performance\textsuperscript{72}-
\(\langle\text{including-virtue-as-ontology}/\text{morality/ethics/justice/etc. desublimating–existentialising–}
\text{decisionality-<as-to-disontologising/re-ontologising—aporeticism>}. \) In other words the
‘legislation for human prospective sublimation’ (as to sublimating–existentialising–
decisionality-<as-to-disontologising/re-ontologising—aporeticism>) lies with the firstnatured
intemporal individuation relation to existence—\(\text{as-sublimating-withdrawal/unenframing/re-}
\text{ontologising,-elicited-from-prospective–profound-supererogation}\textsuperscript{6} \) and the positive-
opportunism—of-social-functioning-and-accordance\textsuperscript{76} arising thereof (as of a minimum) for
human secondnaturting institutionalisation; and so as to the fact that the Socrates, Copernicuses,
Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas,
Einstein, 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 \(\text{Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-}
\text{infrastructure-of– meaningfulness-and-teleology , institutional-development–as-to-social-}
\text{function-development and living-development–as-to-personality-development psychologismic–}
\text{epistemic-acutisation—difficulty-<for,-residualising-<decompulsing \text{delinearity~for-cogency>}
\text{magnitudes} \langle\text{of-experientiality/experiment} \rangle\text{ implications}) and in that regards the triteness of human
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
\langle\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}

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enframed/disontologising—conceptualisation and <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> patently doesn’t count (given the latter associated
temporal desublimating—existentialising—decisionality—<as-to-disontologising/re-
onologising—aporeticism> in preconverging—existential-extrication—as-of-existential-
unthought that fails aetiolisation/ontological-escalation—<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending—
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying—as-to-
knowledge-developing)—and-empowering>); and this is the case fundamentally since such
intemporal disposition projected prospective sublimating—nascence engages human ontological-
commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity—<postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as to prospective sublation-over-desublation (so-implied with the self-
assuredness-of-ontological-good-faith/authenticity—<postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to social-
stake-contention-or-confliction underlying human ontological-commitment—<implied—self-
assuredness-of-ontological-good-faith/authenticity—<postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality>). The fact is the
intellectual exercise is more acutely/incisively about identifying the relevant
postconverging—aporeticism—overcoming/unovercoming in-the-very-first-place in order to then
effectively relate to what is of prospective profound sublimating intellectualism and so over
desublimating pedantising/muddling/formulaic-hollowing-out—in-
vague proceduralism (beyond-the-consciousness-awareness-teleology−<of-preconverging-existential-extrication-as-of-existential-unthought>). as to the simple fact that human prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating−desublimating-decisionality)−of-ontological-performance−<including-virtue-as-ontology>/morality/ethics/justice/etc. means that human ‘meaningfulness-and-teleology’ is ever always caught up prospectively between intellectualism sublimating−existentialising−decisionality−<as to disontologising/re-ontologising—aporeticism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation−<amplituding/formative−epistemicity>totalising−in-relative-ontological-completeness⟩ desublimating−existentialising−decisionality−<as to disontologising/re-ontologising—aporeticism>. This is the case given the requisite condition for the very basic human sublimating−existentialising−decisionality−<as to disontologising/re-ontologising—aporeticism> as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation−and−existence—as-sublimating-withdrawal/unenframing/re-ontologising, elicited-from-prospective−profound-supererogation−<as to perspective−ontological-normalcy/postconvergence-implied−'prospective-aporeticism-overcoming/unovercoming'> (reflecting the ever always present challenge for intellectualism over pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation−<amplituding/formative−epistemicity>totalising−in-relative-ontological-completeness⟩). so-underscored by the ever always present challenge for human dimensionality-of-sublimating−(<amplituding/formative−supererogatory−de-mentativeness/epistemic-growth-or−
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to requisite epistemic-conflatedness implied projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing.—as—to-entailing—
(with regards to Being-development/ontological-framework-expansion—as—to-depth-of-ontologising-development—as—infrastructure—meaningfulness—teleology, institutional-development—as—to-social-function-development and living-development—as—to-personality-development

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 psychologismic—epistemic-acutisation—difficulty—and—residualising—decompulsing—delinearity—of—cogency—magnitudes—of—experientiality/experiment) 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/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation”). 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 ‘meaningfulness-and-teleology’ as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) (beyond-the-consciousness-awareness-teleology—of—preconverging-existential-extrication-as-of-existential-unthought) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology that the ‘supposed genius’ is pointing out as the ‘very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating’.
referencing>/‘distantiation of contemplative existentialising–frame-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-
eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’>\[1\] (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 psychologismic–
epistemic-acutisation–difficulty<for, residualising {decompulsing} delinearity for cogency>
magnitudes\{of-experientiality/experiment\}, and so overriding any beyond-the-consciousness-awareness-
teleology\{of–preconverging-existential-extrication-as-of-existential-unthought\}, the blunt
fact of the matter is that the very preconverging/postconverging–de-
mentative/structural/paradigmatic possibility of human ontological-performance\{including-
virtue-as-ontology>/morality/ethics/justice/etc. is ‘more veridically construed as of
nonpresencing<perspective–ontological-normalcy/postconvergence> as to the ontological-
good-faith/authenticity\{postconverging–de-mentating/structuring/paradigming\} over the
ontological-bad-faith/inauthenticity\{preconverging–de-mentating/structuring/paradigming\} as
so-reflected with the <cumulating/recomposuring–attendant–ontological-contiguity >
succession of registry-worldviews/dimensions re-originary–as-unenframed/re-
ontologising/unbeholding/outlier-conceptualisation\{imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-
notional– deprocrypticism-prospective-sublimation\}; thus ‘making nonsensical the social-
vestedness/normativity,<discretely-implied-functionalism> pretenses of all \'[presencing–
absolutising-identitive-constitutedness \'<preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising–enframing/imprintedness].
(as-to- 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 ‘presencing—absolutising-identitive-constitutedness’<preconverging~'motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness>
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but rather construed as from (a) nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity-<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to ‘relative-ontological-
incompleteness /relative-ontological-completeness
{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—
metaphoricity’<as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism> along the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation and originariness-parrhesia,—as–spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating
<amplituding/formative–epistemicity> totalising/circumscribing/delineating manifestation of aestheticisation—and—aestheticisation-towards-ontology–<elicited–idiomatisation> as of ‘relative-ontological-incompleteness /relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–formative–aestheticising–re-motif–formative–re-apriorising/re-axiomatising/re-referencing—in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-preconverging/postconverging–re-de-mentating/restructuring/reparadigming–psychologism’ 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–
<elicited–idiomatisation> of ‘meaningfulness-and-teleology’ is ever always about ‘idealised-
typification in epistemic-conflatedness’ sublimation or epistemic apriorising/axiomatising/referencing– {of–prospectively–implicated_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness 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–disontologising/re-ontologising–
aporeticism> ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc., the vices-and-impediments manifested in any registry-worldview/dimension are more decisively explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold–{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of-ontological-performance”–
<including-virtue-as-ontology>/morality/ethics/justice/etc. dynamics of notional–firstnaturedness-formativeness—as to eventualising–inkling-drive–or–seeding–
language-\{imbued—averaging-of-thought\}
meaningfulness-and-teleology
\{as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications\}\}. Put simply as of nonpresencing-\{perspective–
on-ontological-normalcy/postconvergence\} (in so-reflecting human limited-mention-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-
sublimating–nascence\}), the vices-and-impediments of the
\{cumulating/recomposuring~attendant–ontological-contiguity \}-successive registry-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism and our positivism–
procrpticism at their respective destructuring-threshold-{(uninstitutionalised-
threshold \{presublimating–desublimating-decisionality\}|of-ontological-performance\}.
\{including-virtue-as-ontology\}/morality/ethics/justice/etc. preconverging/postconverging–de-
mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-
sublimating \{\{amplituding/formative\}superego\|de-mentativeness/epistemic-growth-
or-conflatedness \}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} postconverging–aporeticism–overcoming/unovercoming as all the
more profound and truer notion of re-ontologising human ontological-performance\}.
\{including-virtue-as-ontology\}/morality/ethics/justice/etc. and so overriding their nombrilistic
presencing—absolutising-identitive-constitutedness\} conceptual naiveties of ontological-
performance\}—\{including-virtue-as-ontology\}/morality/ethics/justice/etc. This ‘non-
on-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation
of ‘human presencing—absolutising-identitive-constitutedness\} amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasmatic-drag34
in relative-ontological-incompleteness\}—presublimation-construct-of–meaningfulness-and-
teleology² desublimating-existentialising-decisionality—as to disontologising/re-ontologising—aporeticism—and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} in reflection of profound-supererogation³ with regards to human ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness¹/formative—supererogating—<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence³‘ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating—lack-of {<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflatednessransvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness—equalisation} as to preconverging/postconverging—de-mentative/structural/paradigmatic flawed ‘desublimating—referenced/registered/decisioned self-presence/self-constitutedness¹—in-perspective—epistemic—abnormalcy/preconvergence³‘). Critically, in-many-ways the ‘projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ is ontologically flawed given human notional—firstnaturedness—formativeness—as to eventualising—inkling—drive—or—seeding—misperising—temporal—to-intemporal-dispositions—so—construed—as—from-perspective—ontological—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as herein–specifically–relevant–to–human-subpotency) the fact is rather that inherent to human
temporality is its ‘ephemeral purpose beholdening’ that ‘do not truly know-of/carry a
project’ as to its beyond-the-consciousness–awareness–teleology ⟨of–preconverging–
motif and apriorising/axiomatising/referencing. This prospect of human temporality induced
increasing incoherence (as to Being–development/ontological–framework–expansion–as–to–
depth–of–ontologising–development–as–infrastructure–of–meaningfulness–and–teleology, 
residualising–{decompulsing}–delinearity–for–cogency–magnitudes {of–experientiality/experiment}) is a
fundamental factor to be taken into consideration for ‘intemporal unbeholding sublimating–
nascence ontologising–depth of the full–potency of existence (implied as to the very inherent
prospective psychologistsic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicated_attendant–ontological–contiguity’}–educed–
existentialising/contextualising/textualising ‘intelligibility–epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ } conflatedness {in {preconverging–ment–by} postconverging–entailment} as determining sublimating–existentialising–decisionality <as–to–
disontologising/re–ontologising–apereticism>’ in superseding/overcoming ‘temporal
beholdening as sovereignising–imbued–subontologisation/subpotentiation (implied pretense–of–
sublimation as to desublimating–existentialising–decisionality <as–to–disontologising/re–
ontologising–apereticism> supposedly taking precedence over inherent prospective
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective.psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implied._attendant.–ontological-contiguity—‘–educated–
existenti.alising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confoundedness—in{preconverging-ment-by}–
postconverging–entailment>), and specifically such an superseding/overcoming is rather
crossgenerational when it comes to Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
(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 relative–unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process’. This critical
pure–ontology analysis point out that ‘meaningfulness-and-teleology’ 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-and-accounting—of-
epistemic–phenomenalism—<in-
prospective.psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implied._attendant.–ontological-contiguity—‘–educated–
existenti.alising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confoundedness—in{preconverging-ment-by}–
ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedyingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—as to disontologising/re-ontologising—aporeticism proned to presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} needs to be critically brought to the consciousness-awareness-teleology 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—as to disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—conflicatedness—in-{preconverging-ment–by}–postconverging-entailment>’), and so as the requisite postconverging–aporeticism—
ontology>/morality/ethics/justice/etc. is conceptually more than just of ‘mere discrete individuals relevant ontological-performance’

<inclusion-virtue-as-ontology>’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect, as from nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold–

⟨uninstitutionalised-threshold /presublimating–desublimating-
decisionality⟩ of ontological-performance’

<including-virtue-as-
ontology>/morality/ethics/justice/etc. dynamics involving notional–firstnaturedness-
formativeness <as to eventualising–inking drive or seeding misprising>—temporal-to-
tempo-intemпорal-dispositions ←so-construed-as-from-perspective–ontological-

normalcy/postconvergence>’ as so-associated with human 

<amplitudding/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 ⟩). Rather human sublimation so-reflected in prospective human ontological-performance

<including-virtue-as-
ontology>/morality/ethics/justice/etc. rather points to an ‘overall interceding human-and-social–

expectations/anticipations—metaphoricity–as-preconverging/postconverging–rede-

mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting –(as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing—
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism’⟩) of ordered human firstnatureness–deferentialism-imbuing and seconndnaturedness–deferentialism-deriving as of underlying human ontological-commitment <

<implied—self-assuredness-of-ontological-good-faith/authenticity >–postconverging–de-

mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as—
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’; with ‘mere discrete individuals relevant ontological-performance’-
<including-virtue-as-ontology>’ being about acting upon this ‘overall interceding human-and-
social–expectations/anticipations—metaphoricity’–as-preconverging/postconverging–re-de-
mentating/restructuring/reparadigming–psychologism <postconverging~’motif-and-
apriorising/ axiomatising/referencing’–entailing>-existentialising—framing/imprinting-{as-to-
prospective–historiality/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-commitment –
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’ whether in firstnatureness–deferentialism-imbuing capacity or appropriate
secondnaturedness–deferentialism-deriving capacity (as so-reflecting human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/ axiomatising/referencing—as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~over-
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ). This points out why human knowledge is veridically a
race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-
absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation <-as-to-perspective–ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming’ that is not subjected to limitedness/human-subpotency ontologically-flawed in-effect absolution temporal-dispositions; as to the fact that it is only a human limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating–nascence—to limitedness/human-subpotency


postconverging-entailment> ‘historiality/ontological-eventfulness’/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-sublimating-<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and so as of the ‘profound supererogatory appraisal-and-reappraisal (that supersedes mere-manipulable formulaicity)’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness/formative–supererogating–projective/reprojective—aestheticising–re-motif–and–re-apriorising/re-axiomatising/re-referencing, in-perspective–ontological–normalcy/postconvergence’ arising as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating–nascence’ ). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality—as to disontologising/re-ontologising aporeticism) supposedly taking precedence over inherent prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—in-
postconverging-entailment}’); with this shallow-supererogation 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 of presencing—absolutising-identitive-constitutedness conception in desublimating-referenced/registered/decisioned self-presence/self-constitutedness <in-perspective—epistemic-abnormalcy/preconvergence > (without or poorly appreciating the profound-supererogation involved in true science and ontology as to ’sublimating-referencing/registering/decisioning self-becoming/self-confoundedness/formative—supererogating—projective/reprojective—aestheticising-re-motif— and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing<amplitudes/formative—epistemicity>totalising—in-relative-ontological-completeness ) of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising—decisionality— as to disontologising/re-ontologising—aporeticism> supposedly taking precedence over inherent prospective knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective psychologism–apriorising/axiomatising/referencing–{of–prospectively–
implied–attendant–ontological-contiguity–}–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ —conflatedness –in–{preconverging–ment–by–}
postconverging– entailment)). It is herein contended that in-many-ways as to human
ontological-good-faith/authenticity–postconverging–de-mentating/structuring/paradigming,
it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-
priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,–elicited-from-prospective–profound-supererogation —as-to-perspective–
ontological-normalcy/postconvergence-implied– ‘prospective-aporeticism–
overcoming/unovercoming’), as to the fact that ontology is absolutely bound to its course come-
what-may ‘with such contrivances rather notionally integrated as herein into 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 <amplitudes/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-
teology} 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-conflatedness’/formative–supererogating-projective/reprojective—
of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of–‘prospectively–
implied_attendant~ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency’}>–conflatedness in {preconverging-ment by}–
postconverging-entailment> as determining sublimating–existentialising–decisionality<as-to-
disontologising/re-ontologising—aporeticism>), 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-to.disontologising/re-ontologising—aporeticism>; as so-reflecting the overall
dynamics of human <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 }, social and intellectual pedantic ‘incrementalism-in-relative-ontological-
incompleteness’—enframed/disontologising–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<as-to-disontologising/re-ontologising —
aporeticism> supposedly taking precedence over inherent prospective knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of–‘prospectively–
implied_attendant~ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

imbued–notional~cogency’, and critically social sublimation/emancipation necessarily requires human postconverging~aporeticism–overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold—uninstitutionised-threshold—presublimating—desublimating—decisionality—of-ontological-performance—<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 postconverging~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 unbeholding sublimating–nascent ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—implicated_attendant—ontological-contiguity ’—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—imbued–notional~cogency’—confatedness—in—preconverging~ment~by—postconverging~entailment as determining sublimating–existentialising–decisionality—as—to-disontologising/re-ontologising—aporeticism’) following the social and industrial transformation occurring by the end of the 20th century very much underlies the ‘temporal beholding as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality—as—to-disontologising/re-ontologising—aporeticism) supposedly taking precedence over inherent prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
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, \textsuperscript{103}universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation \textsuperscript{6} 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/bindingness-as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity-possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic-{preconverging/shallow-supererogating-’human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’}-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>--tend-to-be-paradoxically-reconstrued-(on-the-basis-of-dominion/statal–logic-{preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’–as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-
warpd-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-
functionalism>-})

presencing—absolutising-identitive-constitutedness
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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-
warpd-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>-} and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic incrementalism-in-relative-ontological-incompleteness —
enframed/disontologising–conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social postconverging–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
prospectively-implicited-attendant-ontological-contiguity ‘-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ conflatedness in {preconverging-ment–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–as–to–
in-prospective.psychologismic–apriorising/axiomatising/referencing–of–prospectively–
implicated_attendant–ontological-contiguity ‘-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ conflatedness in {preconverging-ment–by}–
postconverging-entailment)’. The fact remains that the genuine social intellectual–
function/posture (even as to when it is undermined with punctual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–
(blurring/undermining-of-prospective-totalising-entailing,–as–to–entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)–
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 incrementalism-in-relative-ontological-incompleteness —
enframed/disontologising–conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a preconverging/postconverging–de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a preconverging/postconverging–de-mentative/structural/paradigmatic issue of
technical or scientific irrelevance but rather requisite profound-supererogation\(^\text{1592}\) over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism’\(^\text{in-}\) prospective\(_{\text{psychologismic}}\) apriorising/axiomatising/referencing-{of-‘prospectively-implicited_attendant–ontological-contiguity’}–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional~cogency’}—conflatedness in-{preconverging-ment–by}–postconverging-entailment\(_{\text{determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity}}\) tends to be notionally/epistemically/bindingnessly–caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–dementating/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, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in-many-ways dominion/statal–logic–(preconverging/shallow-supererogating-*human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>) pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-
relative-ontological-completeness’-by-reification/contemplative-distension associated with 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-and-accounting—of-epistemic–phenomenalism’-in-

prospective_psychologismic~apriorising/axiomatising/referencing- \{of-’prospectively–implicated_attendant_ontological-contiguity ’–educed–existentialising/contextualising textualising’ intelligibility/epistemically/reflexivity–contiguity-<imbued–notional–cogency>’ \}—conflatedness -in \{preconverging–ment–by\}–postconverging entailment\} as determining sublimating–existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>’). 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—demen
tating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholding-<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-<as-to-disontologising/re-ontologising—aporeticism> of the genuine social intellectual–function/posture; and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual–function/posture. In-many-ways the very idea of the ‘democratic public-debate’
itself is skewed from its very inception as to dominance/vested-interest natural ascendency over the ‘supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–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-outleting rather than true policy solution) or decreasing participation in the democratic process, in-many-ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In-many-ways, it is the critical and genuine social intellectual–function/posture as to such postconverging–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’–entailing>–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 psychologismic—epistemic-acutisation—difficulty—for, residualising—delinearity—for-coherence—magnitudes(of-experientiality/experiment) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic—(preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific–collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–vestedness/normativity—<discretely-implied-functionalism>) calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 ‘presencing—absolutising-identitive-constitutedness<preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ (however their preconverging/postconverging—de-mentative/structural/paradigmatic flaws). Critically (beyond
psychologism’-as-to-its-specific-collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-
‘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-
apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—\textit{as to disontologising/re-ontologising aporeticism}, to the ‘very natural-order-of-things conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—\textit{as to disontologising/re-ontologising aporeticism}’ and to ‘our subtle modern-day institutionally-distorted/disjointed conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality—\textit{as to disontologising/re-ontologising aporeticism}’ as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—and—lack-of-equanimity of social/institutional process towards preconverging/postconverging—dementative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’). In this respect dominion/statal—logic—\textit{(preconverging/shallow-supererogating—human-and-social—expectations/ anticipations—dementating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising— beholding—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social— vestedness/normativity—<discretely-implied-functionalism>}) (as falsely implying the perpetuation of the relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality—\textit{as to disontologising/re-ontologising aporeticism} as so-manifested with ancient-sophists over prospective universalising-idealisation, medieval-scholastics over prospective rational—
beholding—whether—trepidatious—or—warped—or—preclusive—or—occlusive—and—its—
consociated-dominance/vested-interest—subontologising—skewed—impact—as—to—social—
vestedness/normativity—discretely—implied—functionalism—manifest an underlying human—
underpinning—suprasocial—construct

preconverging—motif—apriorising—axiomatising—referencing—entailing—existentialising—framing/imprintedness—
(as—to—historicity—tracing—in—presencing—hyperrealisation/hyperreal—transposition) (so—
existentialisingly—framed/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 psychologismic—epistemic—acutisation—
difficulty—for, residualising—delinearity—for—eogency—magnitude

experientiality/experiment) associated with vague apportioning notions of religiosity, nationalism,
racialism, classism, meritocracy, etc. of shallow—supererogation preconvergingly—dementated/structured/paradigmmed to human mental—colonisation as to

preconverging—motif—apriorising—axiomatising—referencing—entailing—existentialising—
framing/imprintedness (as—to—historicity—tracing—in—presencing—
hyperrealisation/hyperreal—transposition), subontologisation/subpotentiation and collateralising
dehumanisation) which is desublimatingly seconndnatured as to the overall social

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) as well as pedantic—incrementalism—in—relative—ontological—incompleteness—
framed/disontologising—conceptualisation with both underlied as to dominance/vested—
interest—drivenness—as—to—its—direct/indirect—eliciting—by—and—exploiting—of—prospectively—
descalarising/subontologising—sycophantic—sophistic—interests, as—inducing—prospective—
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—\textit{as to disontologising/re-ontologising—aporeticism} of
dominion/statal–logic—\textit{(preconverging/shallow-suprerogating—`human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholding—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>--and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—\textit{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—\textit{(preconverging/shallow-suprerogating—`human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholding—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>--and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—\textit{as-to-social-vestedness/normativity—<discretely-implied-functionalism>}} involves the ‘punctual and
surreptitious undermining of knowledge-driven sublimating—existentialising—decisionality—\textit{as—
to disontologising/re-ontologising—aporeticism} at moments of decision’, and thereafter it
doesn’t matter in effect whether the human sovereign—function/posture—\textit{as—
to existentially-manifest—`embodied-subject—consciousness—and direct/deferential—conscientiousness’,—as—of—its—`epistemic-reflexivity/unreflexivity-in-existence’/teleology} comes to think otherwise and
disapprovingly of the given decisions, as better still so long as this rather plays the role of a
psychological-outleting that project a falls sense of public accountability of poor or no effective
resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-
driven sublimating—existentialising—decisionality—\textit{as—
to disontologising/re-ontologising—aporeticism} at moments of decision’ can perpetuate itself as to a Machiavellianism underlying
the dominion/statal–logic＜preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising–beholding—＜whether–trepidatious-or-warped-or-preclusive-or-
as-to-social–vestedness/normativity＜discretely-implied-functionalism＞）relation with the 
human sovereign–function/posture＜as-to-existentially-manifest–‘embodied-
subject–consciousness-and-direct/deferential–conscientiousness’,–as-of-its–‘epistemic–
reflexivity/unreflexivity-in-existence’/teleology＞. Such a Machiavellianism riding-the-wave of 
The underpinning–suprasocial-construct＜preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing＞–existentialising–enframing/imprintedness＞
（as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition）of the 
human sovereign–function/posture＜as-to-existentially-manifest–‘embodied-
subject–consciousness-and-direct/deferential–conscientiousness’,–as-of-its–‘epistemic–
reflexivity/unreflexivity-in-existence’/teleology＞thrives on social and intellectual pedantic 
incrementalism-in-relative-ontological-incompleteness— 
enframed/disontologising–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 
‘prospectively–implicated_attendant–ontological-contiguity ’–educed–
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

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faith/inauthenticity as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness 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–reproduciability-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–reproduciability-of-aestheticisation inherently-so given prospective human notional–firstnaturedness-formativeness—as to eventualising–inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced profound-supererogation /messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of

<{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalitative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}, and so prospectively requiring human re-orginariness/re-origination as of ‘relative-ontological-incompleteness’/relative-ontological-completeness


mentating/restructuring/reparadigming–psychologism. In this regards the genuine social
totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,
\{decompulsing\} delinearity~for-cogency\> epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—\&—re-apriorising/re-axiomatising/re-referencing~conceptualisation,\>
as herein specifically relevant to human subpotency). Even then the pedantic
incrementalism-in-relative-ontological-incompleteness\>—
enframed/disontologising~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\}—\&—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-and-accounting—of-epistemic–phenomenalism\>\{in-
prospective psychologismic~apriorising/axiomatising/referencing\>\{of~‘prospectively–
implied_attendant–ontological-contiguity’\>\>\>\>\> educed–
existentialising/contextualising/textualising~‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency’\}>—conflicatedness in \{preconverging~ment–by\}—
postconverging~entailment\> sublimating~existentialising~decisionality<as to-
disontologising/re-ontologising—aporeticism>, such that the conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism<reifying\>\{as-to-knowledge-developing\}—and-
empowering\> imbued theoretical/conceptual/operant implications of human knowledge as
herein implied and as applies with all human knowledge can easily be requalified sophistically
as to the ‘given human \{preconverging~‘motif-and-apriorising/axiomatising/referencing’–
entailing\} existentialising—enframing/imprintedness\>\{as-to~ historicity-tracing—\in-
presencing–hyperrealisation/hyperreal-transposition\> elicitation’ in totalisingly-ing—
discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement

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across all the ages of human history is cynically used against human sovereign–function/posture-
<as-to-existentially-manifest-'embodied-subject–consciousness-and-direct/deferential-
conscientiousness’,-as-of-its-'epistemic-reflexivity/unreflexivity-in-existence’/teleology> 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’–entailing>-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-and-accounting—of-
epistemic–phenomenalism<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively–
implieded_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ }—conflatedness in {preconverging-ment–by}-
postconverging-entailment> as determining sublimating–existentialising–decisionality<as-to-
disontologising/re ontologising—aporeticism>’); and critically this ‘subliminally induced
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-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 human prospective
sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational
dispensing-with-immediacy-for-relative-ontological-completeness”'-by-

incrementalism-in-relative-ontological-incompleteness

1610
enframed/disontologising-conceptualisation and \textit{amplituding/formative} wooden-language-
normalcy/postconvergence>. Thus the genuine social intellectual–function/posture
existentialising–frame–of–entailment–of–motif-and-apriorising/axiomatising/referencing is the
social harbinger of ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency
of existence’ as of its perpetuation of 6) nonpresencing-<perspective–ontological-normalcy/postconvergence>
comprehensiveness of prospective sublimating–nascence’ so–underlied as of the ‘very inherent knowledge-reification–gesturing–
and-accounting—of–epistemic–phenomenalism–<in:
prospective.psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implicated–attendant–ontological-contiguity–‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—conflatedness—in{preconverging–ment→by}–
postconverging–entailment> as determining sublimating–existentialising–decisionality–as–to–
disontologising/re–ontologising—aporeticism’), and so with regards to the fact that the reality
of human limited-mentation-capacity—as–subjugating–‘educed–unlimitedness/existence–
sublimating–nascence’ to limitedness/human-subpotency warrants a human capacity for re–
orginariness/re–origination as of ‘relative-ontological–incompleteness /relative-ontological–
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—
metaphoricity as–preconverging/postconverging–rede–
mentating/restructuring/reparadigming–psychologism°. But then existence’s inherent
sublimating–nascence as to human-subpotency conceptivity/epistemic–reflexivity/epistemicity–
relativism–determinism–<reifying{as–to–knowledge–developing}–and–empowering> bifurcates
along ‘immediately potent nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>
sublimating–existentialising–decisionality<as-to-disontologising/re-ontologising–
aporeticism> (however the devolved/devoluted–referencing-narrowness with respect to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality<as-to-disontologising/re-ontologising—aporeticism>’ and ‘immediately blurred
reference-of-thought—and—reference-of-thought–devolving—meaningfulness-and-
teleology comprehensiveness of prospective sublimating–nascence (over relative-ontological-
incompleteness—presublimation-construct–of—meaningfulness-and-teleology) as to overall
social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality<as-to-disontologising/re-ontologising–
aporeticism>/desublimating–existentialising–decisionality<as-to-disontologising/re-
ontologising—aporeticism> thus has to do between human ‘reference-of-thought—and—
reference-of-thought–devolving—meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence sublimating–existentialising–decisionality<as-to-
disontologising/re-ontologising—aporeticism>’ and ‘relative-ontological-incompleteness—
presublimation-construct–of—meaningfulness-and-teleology desublimating–existentialising–
decisionality<as-to-disontologising/re-ontologising—aporeticism>’; as the reference-of-
thought effectively reflects human <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence, 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’–entailing>-'
conceptualisation-and-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation


rather as to its \text{presencing—absolutising-identitive-constitutedness}\text{ social-
vestedness/normativity-<discretely-implied-functionalism>\text{ inducing of
subontologisation/subpotentiation (instead of inherent existence’s sublimating–nas
cence inducing of ontologisation/omnipotentiality)’ as so-underlying its given ‘beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality–as-
to-disontologising/re-ontologising—aporeticism> \text{ psychological-disposition, and hence failing
to reflect human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–
meaningfulness-and-teleology}’ upon the full-potency of existence—as-the-absolute-a-
priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation” <as-to-perspective–
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism–
overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence as to
underlying inherent existence’s sublimating–nasence inducing of
ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
deficiency of knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-
<in-prospective-psychologismic–priorising/axiomatising/referencing–{of–‘prospectively–
implied-on-attendant-ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbed–notional–cogency> }–conflatedness \text{ in {preconverging–ment–by}}
\text{ postconverging–entailment} as undertaken with many a subject-matter failing
‘supererogatory–aestheticising–<as-from-perspective–ontological-
normalcy/postconvergence>—re-origination/shuffling/anarchisation/transformativeness in
\text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
auctingly-<decomposing–delinearity–for-cogency-educing \text{ historiality/ontological–}

eventfulness /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-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implied_attendant–ontological-contiguity—educed–
postconverging-entailment is inevitably bogged down to the amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of our modern presencing—absolutising-identitive-constitutedness social-
<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implicated_attendant–ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment>; wherein the Derridean quasi-transcendental deconstruction and
Foucauldian archaeology/genealogy postures (as of human conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-
empowering} imbued theoretical/conceptual/operant implications in knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective.psychologismic~apriorising/axiomatising/referencing-}of-‘prospectively–
implicated_attendant–ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ }—conflatedness -in-{preconverging-ment–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-and-accounting—of-epistemic–phenomenalism-<in-
prospective.psychologismic~apriorising/axiomatising/referencing-}of-‘prospectively–
implicated_attendant–ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment>’ and rather ‘implicit by their approach that human
meaningfulness-and-teleology(6) is as to its subjection to existence—as-sublimating-
withdrawal/unenframing/re-ontologising-elicited-from-prospective–profound-suprerogation
in {epistemic-totalising33} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
acutely, {decompulsing} delinearity~for-cogency-educing sublimation-over-desublimation’ (as
herein articulated as of the implications of human limited-mentation-capacity-deepening—as—
institutionalisation-process’) as to ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of–‘meaningfulness-and-teleology’> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>' }—confatedness—in{preconverging–ment—by}—

postconverging-entailment> for tackling the more foundational problematic postconverging~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–meaningfulness-and-teleology’> 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 postconverging~aporeticism–overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their 7) presencing—absolutising-identitive-constitutedness 4 shallow-supererogation 5 of manifest in-effect absolution<as-to- apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–

existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity–contiguity–
failing to face up to foundational problematic postconverging-aporeticism-
overcoming/unovercoming as required for fundamental ontology as to the ‘very inherent
text reification – gesturing-and-accounting — of epistemic-phenomenalism — in-
prospective psychologismic-apriorising/axiomatising/referencing — of ‘prospectively-
implicated_attendant – ontological-contiguity ’– acted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ — conflatedness in {preconverging–ment by} —
postconverging entailment as determining sublimating–existentialising–decisionality—as to–
disontologising/re-ontologising–aporeticism”), speaks to naïve science-ideology priorly
driven by social-vestedness/normativity — discretely implied-functionalism — historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition rather than genuine science
imbued
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness —
epistemic-totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–
decompressing — delinearity—for-cogency-educing —
{decompressing} historiality/ontological-
eventfulness /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 — as-to-existentially-
manifest–‘embodied-subject–consciousness-and-dire tactile/conscientiousness’, as-of–
its–‘epistemic-reflexivity/unreflexivity-in-existence’/teleology in-many-ways renders blurry
the differentiation of such a
{decompressing} historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism-determinism’> and
{decompressing} historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition with respect to true knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—in-
prospective.psychologismic–apriorising/axiomatising/referencing—{of—prospectively–
implicated.attendant—ontological-contiguity—it-duced–
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity–contiguity
<imbued—notional—cogency—}—conflatedness—in—{preconverging—ment—by—}
postconverging—entailment—and—overall—social-and-institutional-frameworks—of—
referencing/registering/decisioning—sublimating–existentialising–decisionality—as—to—
disontologising/re—ontologising—aporeticism—;—as—to—the—fact—that—‘totalisingly—ing—
discretion/whim—of—thought—pretense—of—sublimation’—and—‘profound—supererogation—entailing—
<amplituding/formative—epistemicity>—totalising—‘in—relative—ontological—completeness
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—as—to—
existentially—manifest—‘embodied—subject—consciousness—and—direct—deferential—
conscientiousness’—as—of—its—‘epistemic—reflexivity/unreflexivity—in—existence’/teleology—is—
very—much—conscious—of—the—social—stake—contention—or—confliction—postconverging—aporeticism—
overcoming/unovercoming—masked/avoided/ignored—deflated—by—such—pedantic—manipulation—to
which—the—genuine—social—in—tellectual—function/posture—can—effectively—speak—to. From—the
nonpresencing—perspective—ontological-normalcy/postconvergence—epistemic—conception
what—fundamentally—underlies—this—‘human—limited—mentation—capacity—as—subjecting—‘duced—
unlimitedness/existence—sublimating–nascence’—to—limitedness/human—subpotency
projective/reprojective—aestheticising—re—motif—and—re—apriorising/re—axiomatising/re—
referencing—as—of—‘reference—of—thought—conceptivity/epistemic—reflexivity/epistemicity—
relativism—determinism—<reifying{as—to—knowledge—developing}>—and—empowering—(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—
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’> }; as so-reflecting {nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic conception of ‘human sublimating/sublimating—
modalisation-<as-to-absolute-referencing–of–‘meaningfulness-and-teleology’> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with regards to
human ‘reframing/reimprinting of <postconverging–’motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-<as-to-
prospective–historiality/ontological-eventfulness/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—’ surrealising/supererogating–drive for
<postconverging–’motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> }; (so-underlying
the ‘<amplituding/formative–epistemicity>-totalising~thrownness-in-existence re-
aestheticising/re-motif-<in-postconverging–narrowing-down–’sublimation-of-taste–
epistemic-totalising>} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing} delinearity–for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering>-of-
historiality/ontological-eventfulness/ontological-aestheticising-tracing’, as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective–profound-
supererogation > and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-
referencing–<in-postconverging–narrowing-down–’sublimation-of–

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apriorising/axiomatising/referencing–\{epistemic-totalising\}-\{decompulsing\}-
delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism<-reifying\{as-to-knowledge-developing\}-and-empowering>-of-
\{historiality/ontological-eventfulness/ontological-aestheticising-tracing\}-as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
\{supererogation\} of human aestheticising—surrealising/supererogating–drive for
<postconverging~'motif-and-apriorising/axiomatising/referencing’–entailing~>
existentialising—framing/imprinting\{as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>\}

(as to interlay/organicalism/aestheticising-handle<of–psychologismic–transfixity<residualising–
\{compulsing\}–\{decompulsing\}-\{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
\{epistemic-
totalising\}-\{decompulsing\}-delinearity~for-cogency-imbuing
\{supererogatory\}-acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological-
performance <-\{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 sublimating–postconverged ‘substantive
abstract-tissue-of–social-emanance

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,

(decompressing) delinearity–for-cogency—cumulated/recomposured as to cumulating/recomposuring of
‘prospectively–implicited_attendant–ontological-contiguity’—ileduced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as–panintelligibility/panreflexivity

{existentially–imbued-and-educing–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–
as-herein-specifically-relevant-to–human-subpotency} in reflection of overall Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology

Critically, the
notional/epistemic/bindingness

‘supererogatory–aestheticising–as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,–
(decompressing) delinearity–for-cogency-educing

historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>’ given the
constraint of human limited-mentation-capacity—as subjecting ‘educed–
unlimitedness/existence-sublimating–nascence’–to–limitedness/human-subpotency
‘preconverging/postconverging–de-mentatively/structurally/paradigmatically hinges on human
as to human
shallow-supererogation—to—profound-supererogation constraining/unconstraining
existentialising—anxiety-imbued-beholdening-inducing, preconverging
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), and so
notionally/epistemically/bindingnessly
reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as—

existantibility/panreflexivity—epistemic—(existentially—imbued-and-educing—)

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—
delinearity—for-co-gency—epistemic-perspective-of-projective/reprojective—
apostheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
as-herein-specifically-relevant-to—human-subpotency

existentialising/contextualising/textualising implications, (so-underlying the

aestheticising/re-motif—in-postconverging—narrowing-down—sublimation-of-taste—

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—
delinearity—for-co-gency—educing-conceptivity/epistemic-reflexivity/epistemicity—
relativism-determinism—reifying {as-to-knowledge-developing}-and-empowering—of—

historicality/ontological-eventfulness /ontological-aestheticising-tracing’, as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound—
supererogation > and re-procession/re-automatism—as-to-re-apriorising/re-axiomatising/re—
reReferencing—in-postconverging—narrowing-down—sublimation-of—
apriorising/axiomatising/referencing—

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—
delinearity—for-co-gency—educing-conceptivity/epistemic-reflexivity/epistemicity—
particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving—
sublimating—existentialising—decisionality—disontologising/re-ontologising—aporeticism
(however the devolved/devoluted—referencing—narrowness with respect to overall social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising—decisionality—
disontologising/re-ontologising—aporeticism)’ and ‘reference-of-thought—devolving—meaningfulness-and-teleology comprehensiveness of prospective
sublimating—nascence (over relative-ontological-incompleteness—presublimation-construct—
meaningfulness-and-teleology) as to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating—existentialising—decisionality—
disontologising/re-ontologising—aporeticism’.

In other words, ‘human supererogatory—aestheticising—as-from-perspective—ontological-
normalcy/postconvergence—re-origination/reshuffling/anarchisation/transformativeness
reflected as to human aestheticising—surrealising/supererogating—drive for
existentialising—framing/imprinting—as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence—reflected—epistemicity-relativism-determinism’ basically speaks
of the fact that the

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
delinearity—for-cogency-educing reframing/reimprinting of
existentialising—framing/imprinting—as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence—reflected—epistemicity-relativism-determinism’’ underlies the

} imbued interlay/organicism/aestheticising-handle—of—psychologism—transfixity{residualising—delinearity—over—nonresidualising—linearity}—

{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 epistemic—

totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—

{decompulsing}—delinearity—for—cogency—imbuing

supererogatory—acuity/perspicacity/astuteness—edginess—incisiveness—differential—ontological—performance—<including—virtue—as—ontology>/potentiation for prospective human postconverging—aporeticism—overcoming/unovercoming in reconstrual of

<amplituding/formative—epistemicity—totalising—thrownness—in-existence as to re-aestheticising/re-motif—in—postconverging—narrowing—down—‘sublimation—of—taste—

totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—

{decompulsing}—delinearity—for—cogency—educing—conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—<reifying—as—to—knowledge—developing—and—empowering>—of—
historiality/ontological—eventfulness/ontological—aestheticising—tracing—as—to—existence—
as—sublimating—withdrawal/uneframing/re-ontologising—elicited—from—prospective—profound—supererogation and re-procession/re-automatism—as—to—apriorising/axiomatising/re-referencing—in—postconverging—narrowing—down—‘sublimation—of—


projected sublimating–over–desublimating ontological-performance 

<including-virtue-as-ontology>/morality/ethics/justice/etc. of meaningfulness-and-teleology” (as to their separate-and-intermingling manifestation in <postconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-

conception of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
(herein construed as unsustainable for the possibility for prospective-deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought-registry-worldview/dimension).
Ultimately, such a ‘discrete inheritance of sublimating/desublimating—modalisation-as-to-absolute-referencing—of-meaningfulness-and-teleology’ on the basis of presencing—absolutising-identitive-constitutedness/social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing
unreflexivity/relative-reflexivity—ontological-contiguity

~of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual +amplituding/formative-
epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag will warrant the world to preconverging/postconverging—de-
mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete
inheritance of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–
meaningfulness-and-teleology > on the basis of presencing—absolutising-identitive-
constitutedness 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,—from-thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising— as-of-prospectively-disambiguated-affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’ inherent to any relative-
ontological-incompleteness registry-worldview/dimension validating its prospectively
projected relative-ontological-completeness registry-worldview/dimension but rather an
‘aporeticism–overcoming/unovercoming supererogating ontological-performance –<including-
virtue-as-ontology>’ as to projective-insights/epistemic-projection-in-conflicatedness of
apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-
ontological-incompleteness /relative-ontological-completeness

(sublimating-referencing/registering/decisioning,—as-self-becoming/self-
conflicatedness /formative–supererogating–<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—<as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism>, and so-reflected in the successive
fact that once prospective relative-ontological-completeness avails (as to ‘overall interceding
human-and-social–expectations/anticipations—metaphoricity—as-
preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism
<postconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>-
existentialising—framing/imprinting–{as-to-prospective– historiality/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-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-
as-of-existential-reality> as to existence—as-sublimating-withdrawal/unenframing/re-
antologising,-elicited-from-prospective–profound-supererogation ’) all such prospectively
institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-
threshold 102 crassness-of-thoughts as of ‘supposed reified thoughts projecting their
notional~procrypticism/notional~disjointedness-as-of-2 reference-of-thought’ as to their
‘discrete inherence of sublimating/desublimating—modalisation=<as-to-absolute-referencing–
of–‘meaningfulness-and-teleology’> on the basis of 79 presencing—absolutising-identitive-
constitutedness 14 social-vestedness/normativity.<discretely-implied-functionalism> inducing of
subontologisation/subpotentialisation’; and rather falling back to the prior uninstitutionalised-
threshold 102 genuine social intellectual–function/posture as it provides ‘‘meaningfulness-and-
teleology’9 infrastructure reflected as Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-
teleology for the given institutionalised registry-worldview/dimension to even have the
possibility to exist (explaining why the Socrates, Copernicuses, Galileos, Descartes, Kants,
Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their
absolutising-identitive-constitutedness) in all thought aspiring for the momentousness of
sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflectedaipistemicity-relativism-determinism>
over desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so because the ‘epistemic particularity of human-subpotency is limited-mentation-capacity— as subjecting ‘educed—unlimitedness/existence—sublimating—nascence’ to limitedness/human-subpotency’ and veridical sublimation-over-desublimation ‘meaningfulness-and-teleology’ only avails with human limited-mentation-capacity-deepening— as subjecting limitedness/human-subpotency to ‘educed— unlimitedness/existence—sublimating—nascence’— explaining the need for ‘<amplituding/formative—epistemicity>-totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflatedness 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-supererogation is ‘not of desublimating—referenced/registered/decisioned self-presence/self-constitutedness —<in-perspective—epistemic—abnormalcy/preconvergence—’ but rather of sublimating—referencing/registering/decisioning self-becoming/self-conflatedness /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-accordance underlying human secondnaturedness in-many-ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of— meaningfulness-and-teleology > upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual—function/posture, as exposing the latter ‘meaningfulness-and-teleology’ to pedantic
incrementalism-in-relative-ontological-incompleteness —

enframed/disontologising-conceptualisation as well as generalised <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 ⟩ both underlied by dominion/statal—logic-⟨preconverging/shallow-supererogating-
‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—
psychologism’-as-to-its-specific—collateralising-behaldeng—<whether—trepidous-or-
warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/ vested-interest-
subontologising-skewed-influence-as-to-social—vestedness/normativity—<discretely-implied-
fuctionalism>}, the fact is somehow/someway the genuine social intellectual—function/posture
have been able to drive human prospective sublimation-over-desublimation as to the fact that the
human sovereign—function/posture—<as-to-existentially-manifest—’embodied-
subject—consciousness-and-direct/deferential-conscientiousness’,-as-of-its—’epistemic-
reflexivity/unreflexivity-in-existence’/teleology> is very much conscious of the social-stake-
contention-or-confliction postconverging~aporeticism—overcoming/unovercoming
masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human
ontological-commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
existential-reality> of all human “meaningfulness-and-teleology” as to prospective
sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality with respect to social-stake-contention-or-confliction underlying human
ontological-commitment—<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-
of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—far
\"aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative–restructuring\"
\--educing-
sublimation/desublimation> in
\{epistemic-
totalising\}
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
\(decompulsing\)
delinearity~for-cogency-imbuing
\"supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance \)--<including-virtue-as-ontology>/potentiation’ for prospective human
postconverging–aporeticism–overcoming/unovercoming in reconstrual of
\"amplituding/formative–epistemicity\)--totalising–thrownness-in-existence\}
as to re-
aestheticising/re-motif\)<in-postconverging–narrowing-down–"sublimation–of-taste–
\{epistemic-
totalising\}
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
\(decompulsing\)
delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-
relativism–determinism<-reifying \{as-to-knowledge-developing\}–and-empowering>-of-
historiality/ontological-eventfulness /ontological-aestheticising-tracing’,-as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation > and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-
referencing\)<in-postconverging–narrowing-down–"sublimation–of-
apriorising/axiomatising/referencing\--\{epistemic-
totalising\}
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
\(decompulsing\)
delinearity~for-cogency-educing-conceptivity/epistemic-reflexivity/epistemicity-
relativism–determinism<-reifying \{as-to-knowledge-developing\}–and-empowering>-of-
historiality/ontological-eventfulness /ontological-aestheticising-tracing’,-as-to-existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation >). Critically, the ‘punctual \"amplituding/formative–
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
meaningfulness-and-teleology desublimating—existentialising—decisionality—as-to—
disontologising/re-ontologising—aporeticism to process/progress meaningfulness-and-teleology as of the prospective registry-worldview/dimension ‘reference-of-thought—
possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
<perspective–ontological-normalcy/postconvergence-reflected-”epistemicity-relativism-determinism”> }
meaningfulness-and-teleology—as-metaphoricity. In-the-bigger-scheme-of-things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism>
<preconverging~‘motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness-{as-to- 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-as-‘mere-processive’/pedantising-‘dialogical-relation’-to-~‘perceived–social-and-institutional-
commonly-enculturated_referencing,-of- meaningfulness-and-teleology ’,-failing-‘requisite-existential-thematic-baseline-of-technicity/profundity—framing ‘{of-sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic—epistemic-acutisation—nonresidualising-
imbuved-{compulsing} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-
‘consciously/unconsciously-preordained/fated’-to-fail-prospective—notional~cogency
 equivalence of contention’ with ‘punctual <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution-
<as-to–apriorising/axiomatising/referencing- of-‘prospectively–implicited_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
‘embodied-subject-consciousness-and-direct/deferential-conscientiousness’, as-of-its
‘epistemic-reflexivity/unreflexivity-in-existence’/teleology intuitive grasp of prospective
human postconverging–aporeticism–overcoming/unovercoming, and as prospective relative-
ontological-completeness rather avails as to ‘overall interceding human-and-social–
expectations/anticipations—metaphoricity—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism
<postconverging~'motif-and-
apriorising/axiomatising/referencing’~entailing~existentialising—framing/imprinting—as-to-
prospective~ historiality/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-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’ (and not the overrated 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 ‘meaningfulness-and-teleology arising when existence—as-the-absolute-
apriori-of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation”<as-to-perspective–
ontological-normalcy/postconvergence-implied~'prospective-aporeticism–
overcoming/unovercoming~> is overlooked and supposedly superseded by human-subpotency).
In-many-ways, such pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing~<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness} as it fails to address human prospective human postconverging–apoteticism–overcoming/unovercoming fails to appreciate the implications of the {nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation (as grasped by notional–asceticism) and go on to adopt ‘discrete inherence of sublimating/sublating—modalisation-<as-to-absolute-referencing—of—meaningfulness-and-teleology> on the basis of } presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional–asceticism as conspiratorial as to its ‘punctual <amplitudising/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution-<as-to-apriorising/axiomatising/referencing-} of ‘prospectively–implicated attendant-ontological-contiguity ’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’}—constitutedness in preconverging entailment as to the given registry-worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). However, it is only a veridical {nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance-<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our
modern-day intellectual muddlement (as to their perspective epistemic
abnormalcy/preconvergence) in-many-ways the criticisms of ‘Socratic-philosophers projected
universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-
empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought
projected dep rocrypticism–or–preempting—disjointedness-as-of— reference-of-thought or
difference-conflatedness-as-to-totalitative-reification-in-singularisation—as-to-the
nondisjointedness/entailment-of-prospective— nonpresencing—as-veridical-epistemicity-
relativism-determinism of entailing<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness implications over modern-day
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)
totalisingly-ing—discretion/whim-of-thought’ (as to relative nonpresencing<perspective–
ontological-normalcy/postconvergence>) respectively are rather conspiratorial; given the fact
that such a notion of prospective destructuring-threshold {uninstitutionalised:
threshold /presublimating–desublimating–decisionality} of ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc. is ‘conceptually a
nondescript/ ignorable– void of meaningfulness-and-teleology’ in the contemplation of
‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution—
as-to–apriorising/axiomatising/referencing–of–’prospectively–implicited_attendant–
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>” —constitutedness in–preconverging–entailment“ as to the
given registry-worldview/dimension <preconverging-'motif-and-apriorising/axiomatising/referencing'-entailing>-existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition), thus in-
many-ways undermining/distracting from the direct addressing of prospective social-stake-
contention-or-confliction postconverging–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–(as–‘mere-processive’/pedantising–
‘dialogical-relation’-to–‘perceived–social-and-institutional-commonly-
enculturated_referencing,-of- meaningfulness-and-teleology ’-failing–‘requisite-existential-
thematic-baseline-of-technicity/profundity–framing’ {of-sublimating-discursivity-for-
sovereign-repassing},-as-of-psychologismic–epistemie-acutisation—nonresidualising-imbued-
‘compulsing’-linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-
‘consciously/unconsciously-preordained/fated’-to-fail-prospective–notional–cogency)
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-
the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism>’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation 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-as-to-existentially-manifest-'embodied-subject–consciousness-and-direct/deferential-conscientiousness', as of its ‘epistemic-reflexivity/unreflexivity-in-existence'/teleology> contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture-as-to-existentially-manifest-'embodied-subject–consciousness-and-direct/deferential-conscientiousness', as of its ‘epistemic-reflexivity/unreflexivity-in-existence'/teleology> increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture-as-to-existentially-
manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign-function/posture-as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology’ 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 postconverging~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 universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in-many-ways the human sovereign–function/posture-as-to-existentially-manifest-‘embodied-subject~consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology’ is aversed to the ‘discomfort as to manifest existentialising—anxiety-imbued-beholdenness-inducing,—preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness⟩ associated with prospective profound-supererogation but for the threshold of punctual/immediacy/constituted/compulsions-encumbered positive-opportunism—of-social-functioning-and-accordance (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity—as-preconverging/postconverging–re-de-mentating/restructuring/reparadigming–psychologism <postconverging~‘motif-and-
metaphoricity¹⁶—preconverging/postconverging—redemon-tating/restructuring/reparadigm-ing—psychologism"¹⁷ (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–meaningfulness-and-teleology’ 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 postconverging~aporeticism–overcoming/unovercoming and rather disenfranchisingly interceded by a 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 is enabling preconverging/postconverging–de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation<-as-to-absolute-referencing–of–meaningfulness-and-teleology’ on the basis of ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity<-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } 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 postconverging-aporeticism-overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of ‘meaningfulness-and-teleology’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence sublimating–nascence’ to-limitedness/human-subpotency, 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/unenframing/re-ontologising,—elicited-from-prospective–profound-supererogation⁶⁰ as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising–decisionality—as-to-disontologising/re-ontologising—aporeticism> by reflex tend to absolutise human discursivity as to ⁷⁰ presencing—absolutising-identitive-constitutedness⁴ social-vestedness/normativity—<discretely-implied-functionalism>); thus requiring appropriate ⁶¹ nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency to ‘educed unlimitedness/existence sublimating–nascence’⁵³
towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality
as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual–
function/posture involving its specifically cultivated arts/skills and time investment and on the
intimation that the implied deferential-formalisation-transference is so-validated as of the
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~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 of entailment—of motif–and—apriorising/axiomatising/referencing as to
transversality<for—sublimating—existential—eventuating/denouement—from—‘thinking—at-
first/pure-predisposition—preemptive—of—prospective—disontologising/subontologising’—as-of-
prospectively-disambiguated—affirmed—and—unaffirmed—‘motif—apriorising/axiomatising/referencing’> in superseding any underpinning—suprasocial-
construct defaulting relative-ontological-incompleteness ~presublimation-construct—of—
meaningfulness-and—teleology desublimating—existentialising—decisionality—<as—
disontologising/re-ontologising—aporeticism> (beyond the falsehoods and naiveties of
process/processive bothsidesism—as—‘mere-processive’/pedantising—‘dialogical—relation’—
to—‘perceived—social—commonly—enculturated—referencing’—of—
meaningfulness—teleology ‘failing—‘requisite—existential—thematic—baseline—of—
technicity—profundity—framing’(of—sublimating-discursivity—for—sovereign—repassing),—as—
psychologism—epistemic—acutisation—nonresidualising—imbued—‘compulsing’—linearity—in—
eclecticism—of—prior—mere—formulaic—ritualisation,—as—so—‘consciously/unconsciously—
preordained/fated—‘to—fail—prospective—notional—cogency’ formulæ of discursivity that confuses
pedantism and intellection). Critically, this fundamental contrastive human relation to
knowledge as to the ‘mere—formulaicity—ritualisation<as—to—mere—formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
-epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in-re-
-originariness/re-origination> of mechanical-knowledge constrained to human-subpotency
temporal inclinations’ and ‘organic-knowledge constrained to existence—as-sublimating-
withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-
supererogation” (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 psychologismic—epistemic-acutisation—difficulty <for—
residualising—decompulsing—delinearity—for-cogency> magnitudes (of-experientiality/experiment)
so-manifested as to human notional—firstnaturedness-formativeness—as-to-eventualising—inkling-
drive or seeding-misprising—temporal-to-intemporal-dispositions <so-construed-as-from-
perspective—ontological-normalcy/postconvergence> as reflected all across the relative-
unreflexivity/relative-reflexivity—ontological-contiguity —of-the-human-institutionalisation-
process<cumulating/recomposuring—attendant—ontological-contiguity—successive registry-
worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of—
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional-deprocrypticism-prospective-sublimation) in perspective ontological-
normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to
positive-opportunism—of-social-functioning-and-accordance 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—as-to-inking re-
ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation
ever always prospectively presents presencing—absolutising-identitive-constitutedness social-
vestedness/normativity in distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>‘. In-the-bigger-scheme-of-things notional-self-
distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/‘distantiation of contemplative existentialising—frame-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-
eventuating/denouement—from—thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed—motif-and-apriorising/axiomatising/referencing> as to knowledge-
reification—gesturing-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of—prospectively—
implicated_attendant-ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ conflatedness -in-{preconverging-ment-by}—
postconverging-entailment> is effectively disqualificative ‘of human
punctual/immediacy/constituted/compulsions-encumbered conception of social-stake-
contention-or-confliction distractive-alignment-to—reference-of-thought-<of-
supererogation of manifest in-effect absolution—of—prospectively—implicated—augmentation—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> } —constitutedness in—preconverging—entailment imbued
distractive-alignment-to—reference-of-thought—<of—apriorising/axiomatising/referencing> just as the same can be said of budding—positivists science with medieval scholasticism or
Socratic—philosophers universalising—idealisation with non-universalising sophists or all such
human emancipation of profound-supererogation. In this regards, distractive-alignment-to—
reference-of-thought—<of—apriorising/axiomatising/referencing> ever always involves a false
elevation of pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentialisation—{blurring/undermining-of-prospective-totalising-entailing—
as-to—entailing—amplituding/epistemicity}—totalising—in—relative—ontological—
completeness } 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
punctual/immediacy/constituted/compulsions-encumbered framework of human social-stake—
contention—or-confliction underlied by human limited—mentation—capacity—as subjecting—
educed—unlimitedness/existence—sublimating—nascent—to limitedness/human subpotency
manifest temporality (as of the underpinning—suprasocial-construct —motif—
and—apriorising/axiomatising/referencing—entailing—existentialising—
enframing/imprintedness—as—to—historicity-tracing—in—presencing—
hyperrealisation/hyperreal-transposition) with its manifest pedantising/muddling/formulaic—
hollowing-out—in—subontologisation/subpotentialisation—{blurring/undermining-of-prospective—
totalising—entailing—<amplituding/epistemicity}—totalising—in—
relative—ontological—completeness } and <amplituding/formative> wooden-language—
ontologising—aporeticism> in many ways is difficultly underminable to 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 reference-of-thought<of-apriorising/axiomatising/referencing> induc
ing of subontologisation/subpotentiation the blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> associated with social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-
<as-to-disontologising/re-ontologising—aporeticism> lends itself readily to such 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 ). It is 
herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> in the social domain, in many ways pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )
distractive-alignment-to<reference-of-thought<of-
apriorising/axiomatising/referencing> is the principal reason undermining the true scientific 
status of the social domain as to exposition to a (beyond-the-consciousness-awareness-
teleology<of–preconverging-existential-extrication-as-of-existential-unthought>)
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-

‘human profound-supererogation in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness is-educed—and—avails—

{decompulsing} delineaity–for-cogency> magnitudes {of-experientiality/experiment}) and not just about isolated mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-‘epistemic-totalising re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’>, 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 <disontologising/re-ontologising–aporeticism—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing>delinearity–for-cogency 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-of-entailment of motif-and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-eventuating/denouement–from–‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed–
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing’ 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-
<disontologising/re-ontologising—aporetism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
(decomposing)
delinearity~for-cogency development for the appropriate university-level or electronics knowledge-discursivity-(in-determining-human–ontological-performance -
<including-virtue-as-ontology>) or otherwise the knowledge is articulated as to their relevant existential-
<disontologising/re-ontologising—aporetism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
(decomposing)
delinearity~for-cogency development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to- reference-of-thought-of-
apriorising/axiomatising/referencing> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true ‘implicated_attendant—ontological-contiguity’ ~educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional—cogency> 
(decomposing)
delinearity~for-cogency dynamics of notional—self-distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/distantiation of contemplative existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing as to transversality–<for-sublimating–existential-eventuating/denouement,—from—thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-
prospectively-disambiguated—affirmed-and-unaffirmed—motif-and-
apriorising/axiomatising/referencing’ (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/subpotentialiation’ desublimating–existentialising–
decisionality <as to disontologising/re-ontologising—aporeticism> with ‘unbeholdening
sublimating–nascence ontologising-depth of the full-potency of existence’
sublimating–existentialising–decisionality <as to disontologising/re-ontologising—
aporeticism> as to social-stake-contention-or-confliction associated with social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—
<as to disontologising/re-ontologising—aporeticism> (as reflected in inducing an ambiguous
continuity between genuine-knowledge and chicanery, social/institutional intellectualism and
social/institutional sycophantic-sophistry, 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-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-
eventuating/denouement,—from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>[1] is effectively at the very
core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
induced 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 conflating towards the
possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and
so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving
appropriate ‘metaphoricity’ as of totalising\textsuperscript{[33]} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, delinearity\textsuperscript{—}for-cogency \textsuperscript{—}amplituding/formative\textsuperscript{–}epistemicity\textsuperscript{—}totalising\—renewing-realisation/re-perception/re-thought, in supererogatory epistemic-conflatedness\textsuperscript{[11]} and appropriate deferential-formanlisation-transference sense of distantiation over \textsuperscript{—}distractive-alignment-to\textsuperscript{—}reference-of-thought\<of- \textsuperscript{—}apriorising/axiomatising/referencing\>\textsuperscript{[10]} \textsuperscript{.} With regards to human \textbf{Being}-development/ontological-framework-expansion\—as-to-depth-of-ontologising-development-as-\textsuperscript{—}infrastructure-of meaningfulness-and-teleology, ‘distractive-alignment-to\textsuperscript{—}reference-of-thought\<of- \textsuperscript{—}apriorising/axiomatising/referencing\>\textsuperscript{[10]} translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective human postconverging\—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 \textsuperscript{—}distractive-alignment-to\textsuperscript{—}reference-of-thought\<of- \textsuperscript{—}apriorising/axiomatising/referencing\>\textsuperscript{[10]} in posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations\<blinded-to-their-relative-ontological-completeness \—reference-of-thought\ devolving\> existentialising\—decisionality\<as-to- \textsuperscript{disontologising/re-ontologising\—aporeticism\> that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism—of-social-functioning-and-accordance\textsuperscript{[77]} , whereas on-the-other-hand pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing\<amplituding/formative\—epistemicity\totalising\—in- \textsuperscript{—}relative-ontological-completeness \> \textsuperscript{—}distractive-alignment-to\textsuperscript{—}reference-of-thought\<of- \textsuperscript{—}apriorising/axiomatising/referencing\>\textsuperscript{[10]} is rather elevated when it comes to social-and-
and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-
eventuating/denouement—from ‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed—motif-and-apriorising/axiomatising/referencing’ as to the fact that the
positivistic/rational-empiricist meaningfulness-and-teleology is of utter
‘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)’ break/impasse (with the animistic
meta-conceptualisation scheme of meaningfulness-and-teleology as to its prospectively
uninstitutionalised-threshold) for inducing the appropriate perspective ontological-
normality/postconvergence (to enable the eventual epistemicity growth/conflatedness of the
animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-reifying{as-to-knowledge-developing}-and-
empowering); 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
punctual/immediacy/constituted/compulsions-encumbered human social-stake-contention-or-
confliction—presencing—absolutising-identitive-constitutedness <preconverging—’motif-
and-apriorising/axiomatising/referencing’—entailing>-existentialising—
enframing/imprintedness(as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition) for the possibility of re-
on-tologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism-reifying{as-to-knowledge-developing}-and-empowering underlied
by distantiation that is behind a Rousseauist noble-savage conception not necessarily by
implying that the noble-savage is punctually/immediately of a positivism/rational-empiricism
mental-projection for instance but rather of an equivalent human potential self-becoming/self-confoundedness 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 ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } 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-completeness – reference-of-thought- devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence> of social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-
as to disontologising/re-ontologising—aporeticism prone to 79 presencing—absolutising-
identitive-constitutedness 14). 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/unenframing/re-ontologising,-elicited-from-

prospective–profound-supererogation 96 for prospective human re-
ontologisation/omnipotentiality (however the remoteness to punctual/immediacy/constituted/compulsions-encumbered human social-stake-contention-or-
confliction 79 presencing—absolutising-identitive-constitutedness 14 <preconverging–‘motif-

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and-apriorising/axiomatising/referencing’–entailing>-existentialising—
enframing/imprintedness (as-to- historicity-tracing—inh-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-accordance
of presencing—absolutising-identitive-constitutedness social-vestedness/normativity
<discretely-implied-functionalism>) and so especially in opening-up prospective registry-
psychologismic–epistemic-acutisation—difficulty <for, residualising—
delinearity for cogency—magnitude (of-experientiality/experiment) and the positive-
opportunism—of-social-functioning-and-accordance then arising with the corresponding
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development
psychologismic–epistemic-acutisation—difficulty <for, residualising—
delinearity for cogency—magnitudes (of-experientiality/experiment). In this
regards, the notion of dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalvative-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-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality <for-sublimating–existential-
eventuating/denouement—from—thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed—
entailing—existentialising—framing/imprinting—as to just contrastive and balancing-out/equanimity conception of sublimation-over-desublimation as to the-very-same existing—framing/imprinting—as to prospective—historicality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—historicality/ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—). In re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—projective-insights’/epistemie-projection-in-confoundedness’—of-notional~deprocrypticism-prospective-sublimation), such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to 4-historiality/ontological-eventfulness}/ontological-aesthetic-tracing—perspective—historicality/ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—). The genuine social intellectual—function/posture is of most profound-supererogation about relaying a maximalising-recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation for human re-ontologisation/omnipotentiality across the <cumulating/recomposuring—attendant—ontological-contiguity>—succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating—a <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confoundedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (and we can appreciate that the
sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-
devolving—are relatively readily appraised as to their relative-ontological-completeness while
historiality/ontological-eventfullness/ontological-aesthetic-tracing—reference-of-thought—
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>
implications of human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality—as to disontologising/re-
ontologising—aporeticism—are rather prone to—presencing—absolutising-identitive-
constitutedness—are prone to relative-ontological-incompleteness 

implications of human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising—decisionality—as to disontologising/re-
ontologising—aporeticism—are rather prone to—presencing—absolutising-identitive-
constitutedness—are prone to relative-ontological-incompleteness 

distorted-originariness/distorted-origination—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the
human and humanity is the capacity for profound-supererogation (as to human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—
educed-unlimitedness/existence sublimating—nascence

implied of nonpresencing—perspective—ontological-normalcy/postconvergence>) and so ‘more than just a positive-opportunism—of
social-functioning-and-accordance relation to meaningfulness-and-teleology’ as of the
registry-worldview/dimension station/locus of—totalising—thrownness-in-existence—imbued-projective-arbitrariness/waywardness—
(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/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-of-entailment-of-motif-and-apriorising/axiomatising/referencing as to
transversality—for-sublimating—existential-eventuating/denouement, from—thinking-at—
first/pure predisposition preemptive of prospective disontologising/subontologising—as-of—
incompleteness as wrongly implied with distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency~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 "historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> as to a human genuine social intellectual-function/posture (underlied by ontological-commitment-<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –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-reference-of-thought-of-apriorising/axiomatising/referencing> as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, 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 ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation–for–re-ontologisation-{as-to-conscious/unconscious epistemically-sound induced ‘demoronisation–<sublimating–nascence,-
nonextricatory–sublimating–upstreaming/‘amontée’> postconverging/dialectical-thinking
conception of residual re-originary anarchistic incipieny of human social-functioning-and-
accordance—of–social-stake-contention-or-confliction meaningfulness-and-teleology
while in contrast such transformation implied (with respect to the relative blurriness-
<sterilising/anecdotating/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> of ‘social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality<as-to-
disontologising/re-ontologising—aporeticism> as to immaterial/social overall relative-
ontological-incompleteness<—presublimation-construct—of—meaningfulness-and-teleology
eliciting ontologically-flawed distractive-alignment-to reference-of-thought<of-
apriorising/axiomatising/referencing as of a contrastive equivalence ‘submission-to and
making-up-to human-subpotency epistemic-abnormalcy/preconvergence ’ in relative-
ontological-incompleteness ) has tended to be relatively problematic inducing desublimating
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/recomposuring—attendant—ontological-contiguity >
successive registry-worldviews/dimensions reference-of-thought
postconverging—aporeticism—overcoming/unovercoming. Supererogation as such (as so-
undergirded by notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>/‘distantiation of contemplative existentialising—frame-of-
entailment of motif and apriorising/axiomatising/referencing as to transversality<for-
sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition—
preemptive of prospective-disontologising/subontologising— as-of-prospectively-
disambiguated–affirmed-and-unaffirmed—motif-and-apriorising/axiomatising/referencing’> (0)
is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest-subpotencies-(in-transitive-conflatedness—reflexivity,in-the-full-potency-of-existence’s—sublimating—nascence) supervening manifestations in notional—conflatedness₁³ (as amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications—of—prospective—nonpresencing, for explicating—relative-unreflexivity/relative—reflexivity—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—reifying{as,to—knowledge—developing}_—and—empowering> of supervening/supererogating apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological—contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbed—notional—cogency>_’—conflatedness₁³ in {preconverging—ment—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—reifying{as—to—knowledge—developing}_—and—empowering> of supervening/supererogating apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological—contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbed—notional—cogency>_’—conflatedness₁³ in {preconverging—ment—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-<reifying{as-to-knowledge-developing}-and-empowering> of supervening/supererogating apriorising/axiomatising/referencing- {of-
'postvatively-implicated-attendant-ontological-contiguity '~edued-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }=conflatedness ‘in-preconverging-ment-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-conflatedness –reflexivity,-in-the-full-
apriorising/axiomatising/referencing/intelligibility-settingup/measuringinstrumenting –for–
conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). For that matter ineffect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in
prospective psychologism-apriorising/axiomatising/referencing-of-prospectively-implicated_attendant-ontological-contiguity-educed-
desublimation to existence-potency ~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the
relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process ') are the more ‘decisively empirical reason’ for human
sublimation-over-desublimation than any vague conceptions of inoperant and imaginary
notional-constitutedness potency of shallow-supererogation with the implication that our own
self-conscious conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying {as-to-knowledge-developing} and-empowering> as herein implied (as of prospective
‘relative-ontological-incompleteness’/relative-ontological-completeness’
(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—
metaphoricity’—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism’) is the most critical
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective
human sublimation-over-desublimation. Critically, supererogation as to undergirding
notional—self-distantiation—<imbued—re-motif—and—re-apriorising/re-axiomatising/re-
referencing> imbued psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring self-becoming/self-conflatedness /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—prospectively—
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity '~educed–

existentialising/contextualising/textualising '~intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency~}
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-'prospectively–implicited_attendant–ontological-contiguity '~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency~}
relation-to-the-world occludes its fundamental preconverging/postconverging–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 deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought protensive-consciousness’); as to the fact that a typical individual of a ‘psychosomatic reactivity positivistic apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity '~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency~}
relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying {as-to-knowledge-developing}–and-empowering>’ 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-'prospectively–implicited_attendant–ontological-contiguity '~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency~}
relation-to-the-world

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contiguity ~educated
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ —relation-to-the-world’ so-underlied by its unresponsiveness
to the animistic social-setup motif-and-apriorising/axiomatising/referencing–psychologism
imbued preconverging/dementing —qualia-schema’ (so-construed as from prospective
positivism/rational-empiricism occlusive-consciousness motif-and-
apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-
thinking —qualia-schema’), and so just as along the same lines of appropriate prospective
notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> arising from profound contemplation and understanding of the underlying
<amplituding/formative–epistemicity> totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag (reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
consigning—aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing-
{of—prospectively–implicated_attendant–ontological-contiguity ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—relation-to-the-world’) defining our positivism–
procrypticism prospectively uninstitutionalised-threshold in procrypticism–or–
disjointedness-as-of-reference-of-thought as to its social-setup motif-and-
apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing —
qualia-schema’ (as so-construed rather as from prospective deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought protensive-consciousness motif-and-
apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-
thinking —qualia-schema’). In this regards, an elaborate grasp/understanding of our positivism–
procrypticism modern-day ‘psychological science’ in its various institutional setups of
inherent manifest inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments\textsuperscript{10}/limitations of our positivism\textsuperscript{20}–procrypticism registry-worldview’s/dimension’s (beyond-the-consciousness-awareness-teleology \textsuperscript{-of-preconverging-existential-extrication-as-of-existential-unthought}\textsuperscript{21} in want for prospective sublimation as to ‘incipient protensivity reference-of-thought- devolving of profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness’ entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ). In this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an animistic society perception in its \textsuperscript{70}presencing—absolutising-identitive-constitutedness\textsuperscript{14} institutional setups warped occultism \textsuperscript{8}reference-of-thought- devolving apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity ‘~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ }—relation-to-the-world purposes as being of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, our positivism\textsuperscript{20} procrypticism \textsuperscript{70}presencing—absolutising-identitive-constitutedness\textsuperscript{14} institutional setups occlusive \textsuperscript{reference-of-thought- devolving apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity ‘~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ }—relation-to-the-world purposes of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is effectively enamoured to its psychological practices ‘apparently sublimating ontologising-depth’; such that in both cases, their fundamental ‘uninstitutionalised-threshold \textsuperscript{12} of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception’ (wherein arises the ‘dereification threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation -as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging-dementing -apriorising-psychologism> mental-disposition as 
of ontologically-flawed relation with prospective institutionalisation knowledge-
reification-gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued-notional-cogency’ }—confatedness in {preconverging-ment-by}-
postconverging-entailment> <amplituding/formative–epistemicity>causality -as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity’) is effectively what allows for the
possibility and avenue of their respective ‘manifest existential—disontologising/re-
ontologising—aporeticism> and institutionalised desublimating
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
well as generalised <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-
teology }’ (and critically this is exactly what renders the logical-basis/logic,-as-derived-
from~transversality<for-sublimating–existential-eventuating/denouement, from ‘thinking at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed-’motif-and-
apriorising/axiomatising/referencing’> 01 of the respective ‘prior secondnatured
meaningfulness-and-teleology’ percolation-channelling—in-deferential-formalisation-
prospective psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated attendant ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ }—confoundedness in {preconverging—ment—by}
postconverging—entailment renewed logical—basis/logic,—as-derived—from—transversality<for—
sublimating—existential—eventuating/denouement, from ‘thinking—at—first/pure—predisposition—
preemptive of—prospective—disontologising/subontologising—as—of—prospectively—
disambiguated—affirmed—and—unaffirmed—’motif—and—apriorising/axiomatising/referencing’
so—undertaken by the genuine social intellectual—function/posture as to prospective
nonpresencing—{perspective—ontological-normalcy/postconvergence} over the prior
perspective epistemic—abnormalcy/preconvergence, in reflection of human dimensionality—of—
sublimating {<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—
or—confoundedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation} for intemporal—preservation—entropy—or—contiguity—or—ontological—
preservation enabling re—ontologisation/omnipotentiality for prospective secondnatured
meaningfulness—teleology percolation—channelling—{in—deferential—formalisation—
transference}). Thus, in both instances inherent existence exudes of a deterministic constraining
that is not of prospective apriorising/axiomatising/referencing—sublimating—reflexivity—
beholding to any given human registry—worldview/dimension—presencing—absolutising—
identitive—constitutedness <preconverging—‘motif—and—apriorising/axiomatising/referencing’—
entailing—existentialising—enframing/imprintedness{as—to—historicity—tracing—in—
presencing—hyperrealisation/hyperreal—transposition}, with this constraining as of existence—
potency—sublimating—nascence—disclosed—from—prospective—epistemic—digression—implying
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 metaphoricity¹⁶ and then ⁵⁶‘meaningfulness-and-teleology’¹⁶’ (as to superseding/transcending
the ‘uninstitutionalised-threshold of social-functioning-and-accordance—as-of–social-stake
-contention-or-confliction conception in preconverging/dementing—apriorising-psychologism’
as so-represented above with say ‘animistic warped occultism ⁸³reference-of-thought-
devolving’ or our ‘positivism–procrypticism occlusive reference-of-thought–devolving
psychological science conception’ or for that matter any given registry-worldview/dimension
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–
existentialising—enframing/imprintedness<as-to 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 sublimating–postconverged ‘substantive abstract-tissue–of–social
emanance

[epistemically-totalising]¹¹hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
(decompulsing) delinearity–for-cogency—cumulated/recomposured as to cumulating/recomposuring
of ‘prospectively–implicated_attendant–ontological-contiguity’¹⁰–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>¹⁰ (as to overall reifying-and-empowering-reflexivity-of-ecstatic
existence-as–panintelligibility/panreflexivity  {existentially–imbued-and-educing<epistemic

[epistemically-totalising]¹¹hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
(decompulsing) delinearity–for-cogency>–epistemic-perspective-of-projective/reprojective—

1709
ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing-{of-
'prospectively-implicated_attendant-ontological-contiguity'~educted-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—relation-to-the-world precedence in sublimatingly
postconvergingly–de-mentating/structuring/paradigming human psychology’ rather than a
‘presencing—absolutising-identitive-constitutedness' desublimating
apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-
contiguity'~educted-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—relation-to-the-world precedence in
desublimatingly/gimmickingly preconverging–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- historiality-{science/authenticity/nonextrication}-beyond-mere-
formulaicity/ritualisation-as- historicity-tracing-{science-ideology/fashionability/distraction})
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification/contemplative-distension’ that is incipient-to–and–cultivating-
in-supererogation the sublimating–postconverged ‘substantive abstract-tissue-of–social-
emanance
{epistemic-
totalising}
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—
{decompulsing}
delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring
of
‘prospectively-implicated_attendant-ontological-contiguity'~educted-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' reflecting the ‘momentous historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective-ontological-

1711
referencing-syncretising/circularity/interiorising/akrasiatic-drag in their presencing—absolutising-identitive-constitutedness

(preconverging~motif-and-apriorising/axiomatising/referencing~entailing~existentialising—enframing/imprintedness) (as-to-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~prospectively—implicated_attendant—ontological-continuity~~-educed—

existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>~constitutedness—in-preconverging-entailment in preconverging-or-dementing—apriorising-psychologism and apriorising/axiomatising/referencing—{of~prospectively—implicated_attendant—ontological-continuity~~-educed—

existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional~cogency>~conflicatedness—in—{preconverging—ment—by}—


aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—

ontological-normalcy/postconvergence> of human notional—self-distantiation<imbued—re-

motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity and then meaningfulness-and-teleology”” is what truly reflects notionally/underlyingly unbeholding re-motif—re-procession/re-automatism—historiality/ontological-eventfulness_/ontological—

aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity—
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology empowering<to-Self> and (formativeness<as-to-
tersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferentialism>-of- meaningfulness-and-teleology) empowering<to-Other>’ in order for the
‘possibility of the sublimating social to arise as to human-and-social–
expectations/anticipations—metaphoricity—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism’ involving the requisite human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-
unlimitedness/existence sublimating–nascence’ for ‘eventual human ontologising-over-
disontologising ontological-performance’<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 psychologismic–
epistem-acutisation—difficulty<for, residualising—{decompulsing} delinearity for cogency>
magnitudes{of-experientiality/experiment}); and so as to the fact that human ‘social–functioning-and-
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-
entailment–of–motif and apriorising/axiomatising/referencing 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-
speaking of human limited-mentation-capacity—as subjecting–‘educed–unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency
imbued ‘preconverging/postconverging–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–historiality–
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as–historicity–
tracing–{science-ideology/fashionability/distraction}) as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness~by–reification/contemplative-distension’.
This critically explains why the-very-same human
limited-mentation-capacity-deepening—as subjecting–limitedness/human-subpotency to
‘educed–unlimitedness/existence sublimating–nascence’ as <amplituding/formative–
epistemicity>-totalising–renewing-realisation/re-perception/re-thought,–in–
supererogatory–epistemic–conflicatedness allowing for sublimating knowledge–
prospective_psychothreegism–apriorising/axiomatising/referencing–{of–’prospectively–
implicated–attendant–ontological–contiguity’~educed–
postconverging–entailment> (when the existentialising–leeway-thresholding,–allowing–
(decompulsing)-delinearity-for-cogency as to prospective epistemic-totalising -resubjecting_or_totalising-entailing-reconstrual-of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
(decompulsing)-delinearity-for-cogency as to prospective epistemic-totalising -resubjecting_or_totalising-entailing-reconstrual-of-the-whole/purview-of-the-whole/oneness-of-ontology> of ‘implicated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>-in-elucidation-or-reification for prospective ontologisation/re-

preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’)
points out that human ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always in a ‘epistemic-totalising’ hermeneutic–textuality/reprojecting/supererogating/zeroing/re-acuting—
(decompulsing) delinearity—for-cogency prospective epistemic-
totalising 33—resubjecting_or_totalising-entailing~reconstrual—of the whole/purview of the-whole/oneness of ontology> of ‘implicated_attendant–ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’—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—metaphoricity’—as-
preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism’
(so-catered as of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring self-becoming/self-conflatedness 13/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–historiality—{science/authenticity/nonextrication}—beyond-mere-
formulaicity/ritualisation-as—historicity-tracing—{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness 57—by-reification/contemplative-distension ‘) while undermining disontologisation from human individual, institutional and social numbing-traction—of-
desublimating—meaningfulness-and-teleology—{as-perspective-lost-of
’supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued—

"1720"
completeness\textsuperscript{57} -by-reification/contemplative-distension”’ (as of notional concepitivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to
knowledge-developing} -and-empowering> ‘nonpresencing-<perspective-ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for-re-ontologisation-{as-to
conscious/unconscious epistemically-sound induced ‘demoronisation-<sublimating–nascence,-nonextricatory-sublimating–upstreaming/“amontée”> postconverging/dialectical-thinking
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-
determinism’>} imbued interlay/organicism/aestheticising-handle-<of-’psychologismic-
transfixity{residualising–{decompulsing} delinearity over nonresidualising–{compulsing} linearity}>.
{imbued supererogatory–projective-arbitrariness/waywardness-of-transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—for-
aestheticising–re-margining/re-edging/re-acuity—as-
postconverging_circumscripive/totalitative–restructuring’}—educing
sublimation/desublimation> in <epistemic-
totalising > hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly-
{decompulsing} delinearity–for-cogency-imbuing
Such a conception of \(<\text{supererogatory-human-subpotency}>\)-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-channeling–<in-deferential-formalisation-transference> enabling the sovereign–function/posture–<as-to-existentially-manifest–‘embodied-subject–consciousness–and-direct/deferential-conscientiousness’–as-of-its–‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> 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 protracted-social—as-to-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/ritualisation-as–historicity-tracing–{science-ideology/fashionability/distraction}⟩ as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness–by-reification/contemplative-distension ’ 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-\text{effusing/ecstatic–inlining-as- historiality-\{}\text{science/authenticity/nonextrication}\}-\text{beyond-mere-}\text{formulaicity/ritualisation-as-}\text{historicity-tracing-\{}\text{science-ideology/fashionability/distraction}\}\})
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension ’ in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to optimal 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 intolerance-\langle\text{of disparateness}\rangle/\text{exactifying precisioning comprehension} (again whether as to direct knowledge acquisition or appropriate percolation-channelling-\langle\text{in-deferential-formalisation-transference}\rangle\text{ enabling the sovereign–function/posture-\langle\text{as-to-existentially-manifest-}\text{‘embodied-subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-}\text{‘epistemic-reflexivity/unreflexivity-in-existence’}/\text{teleology}\rangle\text{ ontologising-aptness}). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with ‘ontologically-flawed frameworks of blurriness-\langle\text{sterilising/anecdotalising/trivialising-of-prospective-re-ontologising by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out}\rangle\text{ 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–parhesia,–
as–spontaneity–of–aestheticisation’ before the incipience of metaphoricity7 and then
apriorising/axiomatising/referencing) ‘that then permits (epistemic–
totalising33) hermeneutically–textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–,
(decompulsing) delinearity–for–cogency human sublimating-accessing/sublimating-relating–to’
existence—as–sublimating-withdrawal/unenframing/re-ontologising,—elicited–from–
prospective–profound–supererogation96 (noting here that what is key here is the ‘existence
constrained educated sublimating’ however the technicity/profundity whereas an attitude of
normalised/stereotyped/selfhelping/feel-good knowledge that ‘doesn’t align with the existence
constrained educated sublimating’ is fundamentally besides the point however its ‘false
convincing of the fellow human mortal approach’ so-reflect 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–historiality–{science/authenticity/nonextrication}–beyond–mere–
formulaicity/ritualisation–as–historicity–tracing–{science–ideology/fashionability/distraction}⟩
as to construction–of–the–Self in dispensing–with–immediacy–for–relative–ontological–
completeness57–by–reification/contemplative–distension’ implications of ‘constraining
existence—as–sublimating–withdrawal/unenframing/re-ontologising,—elicited–from–
prospective–profound–supererogation96 imbibing human ontological-commitment ‘<implied–
mentating/structuring/paradigming ‘as-being-as-of-existential-reality’) are found to be wanting in contrast with the true nature and existential <disontologising/re-ontologising—aporeticism> 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 protracted-social—as-to-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—historiality—{science/authenticity/nonextrication}—beyond-mere-formulaicity/ritualisation-as—historicity-tracing—{science-ideology/fashionability/distraction}> as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-reification/contemplative-distension that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential-<disontologising/re-ontologising—aporeticism> 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-and-accounting—of-epistemic—phenomenalism—<in-prospective-psychologismic—apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological-contiguity—’—educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’—conflatedness—in—{preconverging—ment—by—postconverging—entailment}> sublimating—existentialising—decisionality<as—to—disontologising/re—ontologising—aporeticism> 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 epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting. 
delinearity~for-cogency potential. A lot of true learning, understanding and 
engagement (beyond attention-grabbing and simplification convenience) comes and expands 
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, reliehmetic/re-ontologising—aporeticism> panoply of human epistemic- 
growth/disquiet/discomfort~(induced-sublimation, as-from-existence’s—effusing/ecstatic- 
inlining-as- historicality—science/authenticity/nonextrication—beyond-mere- 
formulaicity/ritualisation-as- historicity-tracing—science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological- 
completeness—by-reification/contemplative-distension’’ necessary for prospective 
ontologisation/re-ontologisation as to epistemic-totalising~resubjecting_or_totalising- 
entailing~reconstrual~of~the~whole/purview~of~the~whole/oneness~of~ontology~of
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/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation and so rather than an ‘elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ with a poor sense of the prospective ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-<imbued—notional–cogency>-in-elucidation-or-reification of knowledge content as to epistemic-totalising ~resubjecting_or_totalising-entailing–reconstrual〈of—the–whole/purview-of-the-whole/oneness-of-ontology〉). 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 meaningfulness-and-teleology’ over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical {epistemic-totalising~resubjecting_or_totalising–entailing–reconstrual<of–the–whole/purview-of-the-whole/oneness-of-ontology}) enabling appropriate social ‘epistemic-growth/disquiet/discomfort–(induced-sublimation,—as-from-existence’s—effusing/ecstatic—
inlining-as- historiality-\{\text{science/authenticity/nonextrication}\}-beyond-mere-
formulaicity/ritualisation-as- historicity-tracing-\{\text{science-ideology/fashionability/distraction}\}\}
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness\footnote{by-reification/contemplative-distension}$^7$, then the supposed outcome of a
seeming public disinterest and disengagement with technicity/profundity is rather an issue
induced as to our procrypticism/disjointedness-as-of-\footnote{reference-of-thought social}
\langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing-}
syncretising/circularity/interiorising/akrasiatic-drag$^{14}$ in its $^7$ presencing—absolutising-
identitive-constitutedness$^{14}$ <\text{preconverging–’motif-and-apriorising/axiomatising/referencing’–}
entailing>-existentialising—enframing/imprintedness$\langle$as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition\rangle (starkly reflected as to the temporal-
advantageousness and manifest in-effect absolution$>$as-to-
apriorising/axiomatising/referencing$\langle$of-’prospectively–implicited_attendant–ontological-
contiguity ’$\sim$educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>$^3$ }—constitutedness $\langle$in-preconverging entailment$\rangle$ of ratings
and/or sales/merchandising now permeating the rationale of basically all institutions in their
numbing-traction—of-desublimating—’meaningfulness-and-teleology’—\langle\text{as-perspective-lost-
of-’supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking–of–notional– deprocrypticism–{in-dimensionality-of-
sublimating —} <\text{amplituding/formative–epistemicity}\rangle \text{growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation}\rangle $\rangle$ beyond-the-
consciousness-awareness-teleology $\langle$of–preconverging-existential-extrication-as-of-
existential-unthought$\rangle$ as so-oblivious to the ’profund
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-
sublimating \{-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\rangle\}
so implied as of prospective \langle\text{deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought}\rangle\langle\text{nonpresenting-\langle\text{perspective-ontological-normalcy/postconvergence}\rangle}\text{sublimating-existentialising-decisionality-\langle\text{as-to-disontologising/re-ontologising—aporeticism}\rangle}\text{apriorising/axiomatising/referencing-\{of-'
prospectively-implicated_attendant-ontological-contiguity-\}'-educed—existentialising/contextualising/textualising-\langle\text{intelligibility/epistemicity/reflexivity-contiguity—imbued-notional-cogency}\rangle\}
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-\langle\text{blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving}\rangle\text{existentialising-decisionality-\langle\text{as-to-disontologising/re-ontologising—aporeticism}\rangle}
(as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the technician/practitioner/scientist in the face of constraining existential-\langle\text{disontologising/re-ontologising—aporeticism}\rangle implications) or with the relative blurriness-\langle\text{sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out}\rangle of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality-\langle\text{as-to-disontologising/re-ontologising—aporeticism}\rangle, and critically in-many-ways the cultivation of shallow technicity/profundity (as to poor ‘epistemic-growth/disquiet/discomfort-\langle\text{induced-sublimation,-as-from-existence’s—effusing/ecstatic—inlining-as-historiality-}\{\text{science/authenticity/nonextrication}\}-\langle\text{beyond-mere-formulaicity/ritualisation-as-historicity-tracing-}{\text{science-ideology/fashionability/distraction}}\rangle as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension” 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
habitation 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-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psycho.pologismic—apriorising/axiomatising/referencing- {of-‘prospectively—
implied_attendant_ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’—confiliatedness—in- {preconverging-ment-by]-
postconverging-entailment> so-underlying <supererogatory—human-subpotency>—effecting as
to the formative-and-enabling formulative backdrop for sovereignly appraising
56‘meaningfulness-and-teleology’ 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—historiality—{science/authenticity/nonextrication]-beyond-mere-
formulaicity/ritualisation-as—historicity-tracing—{science-ideology/fashionability/distraction}angle
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness” by-reification/contemplative-distension”’ relation with knowledge (as to
conscious awareness existentialising–decisionality«as to disontologising/re-ontologising–aporeticism» implications even if complete understanding as of complete “meaningfulness-and-teleology” technicity/profundity is not achieved and thus rendering the public resilient to desublimating 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 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- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness{by-reification/contemplative-distension ’ over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture«as-to-existentially-manifest-‘embodied-subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology» 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 protracted-social—as-to-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- historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-tracing- {science-ideology/fashionability/distraction}} ) as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness''-by-
reification/contemplative-distension ‘’ (that ultimately undermines technicity/profundity which
is inescapable for achieving sublimating–nascent 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-to-disontologising/re-ontologising—aporeticism> or with the relative blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic—dragging-out/hollowing-out> of social-and-institutional-
frameworks-of—referencing/registering/decisioning existentialising–decisionality—as-to-
disontologising/re-ontologising—aporeticism>); 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—meaningfulness-and-teleology —as-
perspective-lost-of—supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-
the-imbued-postconverging/dialectical-thinking —of-notional— deprocrypticism-{in-
dimensionality-of-sublimating — <amplituding/formative—epistemicity>growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as–re-ontologisation}’) wherein the ‘elicited
mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to
meaningfulness-and-teleology’” undermines the individual’s and social ‘conscious-and-active
epistemic-totalising — re-procession of the existentialising–frame-of-entailment of motif and-
apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of
meaningfulness-and-teleology\(^{56}\) while overemphasising rather a ‘subconscious-and-passive epistemic-totalising\(^{52}\) re-automatism relation with the existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology\(^{50}\) as elicited with 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—as to disontologising/re ontologising—aporeticism—evaluation-and-coherence’). This eventually means that the genuine social intellectual–function/posture (adduced conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellecction-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 postconverging–aporeticism–overcoming/unovercoming’ as to postconverging epistemic—projective-equalisation social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } in a ‘framework of preconvergingly–de-mentated/structured/paradigmed
institutional and media contrivance’ and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal 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<as-to-existentially-manifest-‘embodied-subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>). Thus, the sovereign–function/posture<as-to-existentially-manifest-‘embodied-subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is effectively disempowered as to its relevance to optimal 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-entailment–of–motif-and-apriorising/axiomatising/referencing of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> has paradoxically effectively-and-preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment’<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –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 postconverging–aporeticism–overcoming/unovercoming’ in
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-meaningfulness-and-teleology reflective of nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity 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<as-to-existentially-manifest–embodied-subject–consciousness-and-direct/deferential-conscientiousness’, as-of-its–epistemic-reflexivity/unreflexivity-in-existence’<teleology> upholding’) rather arises as of a ‘human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering> imbued theoretical/conceptual/operant implications detour to existence-potency<sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality<as-to-disontologising/re-ontologising–aporeticism> socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity/ritualisation<as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-{epistemic-totalising33} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’> (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—<as to disontologising/re-ontologising—aporeticism—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 as flawed/unsound—relative-unreflexivity—in-existence/absolutising—absolutising—limited-mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation 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—as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’,—as-of—its—epistemic—reflexivity/unreflexivity—in-existence’—teleology’ 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—<as to disontologising/re-ontologising—aporeticism— but appraising—and—critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign—function/posture—<as—to—existentially-manifest—embodied-subject—consciousness—and-direct/deferential—conscientiousness’,—as—of—its—epistemic—reflexivity/unreflexivity—in-existence’/teleology’); so-underlying the more profound-supereogation notion of sovereignty associated with ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional postconverging—aporeticism—overcoming/unovercoming’ as to postconverging epistemic—projective—equalisation 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 existentialising—enframing/imprintedness—\{as-to-history-tracing—in-presencing—hyperrealisation/hyperreal-transposition\} political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the-very-same social themes are recurrently and superficially raised as to a numbing-fraction—of-desublimating—"meaningfulness-and-teleology" {\{as-perspective-lost-of-
\`supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism—\{in-dimensionality-of-
sublimating — <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—<as-to-
existentially-manifest—embodied-subject—consciousness-and-direct/deferential—
conscientiousness’—as-of-its—epistemic-reflexivity/unreflexivity-in-existence’—teleology to the
presencing—absolutising-identitive-constitutedness^4^ social-vestedness/normativity’ cynicaly construed as enabling a social-stake-contention-or-confliction distractive-alignment-
\<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-totalising

}
referencing>/'distantiation of contemplative existentialising–frame-of-entailment of motif-
and-apriorising/axiomatising/referencing as to transversality<for-sublimating–existential-
eventuating/denouement–from–thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’\(^{(1)}\) elicited ontological-
ormalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of
meaningfulness-and-teleology’ (in so-overriding sovereignising disposition for beholdening
subontologisation/subpotentiation as associated with social and institutionalised
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<as-to-disontologising/re-ontologising—
aporeticism> imbued distractive-alignment-to\(^{(1)}\) reference-of-thought<of-
apriorising/axiomatising/referencing\(^{(1)}\) as to human 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 psychologismic–
epistemic-acutisation—difficulty<for, residualising {decompulsing} delinearity—forcogency>
magnitudes {of-experientiality/experiment}. 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<as-to-
disontologising/re-ontologising—aporeticism>’ intellectual theorising as to a human social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-
<as-to-disontologising/re-ontologising—aporeticism> characterised by blurriness—
allowing for the relative 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 } preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive; as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{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 postconverging–aporeticism–overcoming/unovercoming or superficially gloss over such human and social postconverging–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-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confatedness—in–{preconverging-ment–by}—
postconverging-entailment } however crude as knowledge becomes an issue of ‘personalised and free-floating mentioning’ incapable of true objectifying knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implicated_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness in {preconverging–ment–by–
postconverging–entailment} as to ‘conceptivity/epistemic-reflexivity/epistemicity-relativism–
determinism–<reifying {as-to-knowledge-developing}–and-empowering>’ imbued theoretical/conceptual/operant implications’ enabling the conceptualisation of momentous
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
onological-normalcy/postconvergence-reflected–‘epistemicity-relativism–determinism’>), and
further contriving to undermine anti-intellectually (as to confusion between intellectual
eingagement and bland media-driven influence) a genuine social intellectual–function/posture
projective resolutioning of such prospective human and social postconverging–aporeticism–
overcoming/unovercoming as so-fraudulently directed against the prospective
sublimating–existentialising–decisionality –<as-to-disontologising/re-ontologising–
aporeticism> of many a postmodern thought and other critical thinkers. Such a disontologising
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 one
that ‘increasingly runs away from and thrive outside the very central notion defining
intellectualism’ (herein implied as ‘conceptivity/epistemic-reflexivity/epistemicity-relativism–
determinism–<reifying {as-to-knowledge-developing}–and-empowering>’ imbued theoretical/conceptual/operant implications’) as to its dereification gesturing/accounting—of–
epistemic–phenomenalism 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– historiality–{science/authenticity/nonextrication}–
beyond-mere-formulaicity/ritualisation-as– historicity-tracing–{science–
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{87}\) by-reification/contemplative-distension\(^\text{7}\) so-associated with ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising\(^\text{2}\) consequence of human \(^\text{9}\) meaningfulness-and-teleology\(^\text{9}\) ’ 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/accounting—of-epistemic–phenomenalism (as to its reflection of human self-referencing-syncretising relation with ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\(^\text{-reifying\{as-to-knowledge-developing\}-and-empowering\}^{\text{33}}\) imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness\(^\text{87}\) is pertinent (which it rather cynically qualifies as ‘\(^\text{61}\) nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—{veridical/sound} relative-reflexivity–in-existence/relativising–from-limited-mentation as its deepening/psychologismic–epistemic-acutisation—residualising—\(^\text{\{decompulsing\}\}^{\text{delinearity–for-cogency}}\) as to a cynical self-presence/self-constitutedness\(^\text{14}\)-<in-perspective–epistemic-abnormalcy/preconvergence\(^\text{7}\)> of \(^\text{7}\) presencing—absolutising-identitive-constitutedness\(^\text{14}\) <preconverging–‘motif-and-apriorising/axiomatising/referencing’\(^\text{-entailing}>existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-
progress with regards to human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment

sublimity/sublimation/supererogatory—and—mentativity—as—first-level—technicity/profundity
elucidation—as—to—existence-potency—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—undermining—such—a—sublimating/emancipating
cogent/tense/limpid—as-of-prospective-profound-supererogation—
percolation-channelling—in—deferential-formalisation—
transference—
existentialising—frame-of—entailment—of—motif—and—
apriorising/axiomatising/referencing—imbued—self—distantiation—
conception—which—is—exactly—what—best
defines—and—upholds—human—sovereign—function/posture—
‘embodied-subject—consciousness—direct/deferential—conscientiousness’,—as-to—its—
‘epistemic-reflexivity/unreflexivity—in-existence’/teleology—
with—regards—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—optimal—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—
—as—to—disontologising/re-ontologising—aporeticism—is—that—the—mere—communication—of
knowledge—(without—appropriate—eliciting—of—‘epistemic-growth/disquiet/discomfort—
{induced—sublimation—as-from-existence’s—effusing/ecstatic—inhaling—as—historiality—
{science/authenticity/nonextrication}-beyond—mere—formulaicity/ritualisation—as—historicity—
tracing—{science-ideology/fashionability/distraction})—as—to—construction-of-the-Self—

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dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by reification/contemplative-distension\textsuperscript{89} as an exercise that is behind knowledge-production in the-very-first-place and is required for effective prospective ‘implicitly attended ontological-contiguity\textsuperscript{67}’ educed existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’\textsuperscript{110} in-elucidation-or-reification of knowledge content as to epistemic-totalising ~resubjecting_or_totalising-entailing–reconstrual<of–the–whole/purview–of–the–whole/oneness–of–ontology>) suffices without factoring that this is exactly what allows for 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; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent/tense/lucid<as-of-prospective-profound-supererogation , for-residuality—in–re-originariness/re-origination> percolation-channelling<in-deferential-formalisation-transference> existentialising–frame-of-entailment–of–motif–and-apriorising/axiomatising/referencing given human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency (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-and-accounting–of-epistemic–phenomenalism<in- prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively– implieded_attendant–ontological-contiguity } educed
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness — in {preconverging-ment–by–
postconverging-entailment} —

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–
(decompulsing) delinearity–for-cogency (with regards to effective prospective ‘implicited_attendant–
ontological-contiguity’ ‘~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’10-in-elucidation-or-reification of knowledge content as to epistemic-totalising’ ~resubjecting or totalising-entailing–reconstrual—of—the–
whole/purview of the whole/oneness of ontology> 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-and-
accounting—of-epistemic–phenomenalism—in-
prospective_psychologismic-apriorising/axiomatising/referencing—of—prospectively–
implicited_attendant–ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }— conflatedness — in {preconverging-ment–by–
postconverging-entailment} ) failing to fulfil the veridical optimal public outcomes of social-
stance-contention-or-confliction postconverging–apotetic–overcoming/unovercoming and
rather inducing social numbling-traction—of-desublimating—meaningfulness-and-teleology
(as-perspective-lost-of—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness
as-to-the-imbued-postconverging/dialectical-thinking —of–notional—deprocripticism—{in-
dimensionality-of-sublimating — <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
meaningfulness-and-teleology”). Critically, it is herein contended that in-many-ways despite the blurriness of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—aforementioned—aporeticism, there are just as well subject to appropriate constraining unblurriness analysis with respect to their postconverging—aporeticism—overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought—devolving as devolved axiomatic-constructs of the reference-of-thought rather in their “excogitative-blanking of prospective institutionalisation implicited—ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>”—in-elucidation-or-reification”), implying translating the ‘imbued counterintuitive nonpresencing—perspective—ontological—
in-effect absolution-as-to-apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity'-educed-}

existentialising/contextualising/textualising-'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>{constitutedness-in-preconverging-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-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’). This ‘dynamically reinforcing sublimating–nascence relationship’ as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness in epistemic-abnormalcy/preconvergence and nonpresencing-<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand the dynamics of both human temporal and intemporal ontological-performance—including-virtue-as-ontology’) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ in apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity'-educed-}

existentialising/contextualising/textualising-'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>{constitutedness-in-preconverging-entailment}-by-
postconverging-entailment) epistemic-projection perspective reflection upon a preconverging-or-dementing—apriorising-psychologism (in apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity'-educed-}

eXistentialising/contextualising/textualising-'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>{constitutedness-in-preconverging-entailment}), as
‘prospectively-implicit-attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligence/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—elicited-incipience-of-existentialising-decisionality—<as to-
disontologising/re-ontologising—aporeticism> (for ontological-performance —<including-virtue-as-ontology>)’ modalises differently; and so-differently modalised (between ‘empowering/disempowering <self-reflexive>-willed—thought as to enhancing availability/elicitiation—and—reassurance/reinforcement/corroboration/constraining for ontologising’ and/or ‘empowering/disempowering <self-reflexive>-willed—will as to disenhancing unavailability/unelicitation—and—unnerving/undermining/contradiction/unconstraining for disontologising’) when it comes down to such manifest self-reflexive conceptualisation of both (in <amplituding/formative—epistemicity>-totalising—thrownness-in-existence } ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation—
imbuing human ontological-commitment’ —<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of:
decentering_of-consciousness/collective-consciousness,—as-to-psychologistic—epistemic—
acutisation—residualising,—<decompulsing—delinearity—for-cogency>)} the social-functioning-and-


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entailing>existentialising—enframing/imprintedness⟨as-to- 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—prospectively_implicated_attendant—ontological-
contiguity ⟩—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
⟨imbued—notional—cogency⟩’—elicited-incipiency-of-existentialising—decisionality⟨as-to-
disontologising/re-ontologising—aporeticism⟩’ (for ontological-performance⟨—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—prospectively—implicated—attendant—ontological—contiguity ⟩—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
⟨imbued—notional—cogency⟩’—elicited-incipiency-of-existentialising—decisionality⟨as-to-
disontologising/re-ontologising—aporeticism⟩’ threshold-of—⟨self-reflexive⟩—willed—thought
as so-associated relatively with unblurriness⟨—re-ontologising_by-postconverging—as-to-
dragged-out-supererogatory—wholesomeness/profound-supererogation,—while-anecdotalising-
prior-disontologising-thresholding⟩ 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-
‘prospectively-implicitected-attendant-ontological-contiguity ’-educted-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency⟩ }—elicited-incipience-of-existentialising-decisionality—<as-to-
disontologising/re-ontologising—aporeticism’ threshold-of-<self-reflexive>-willed–will as
so-associated relatively with blurriness<sterilising/anecdotalising/trivialising-of-prospective-
re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out⟩.
This ‘fundamental ontologising/disontologising confliction’ reflected as to threshold-of-<self-
reflexive>-willed–thought and threshold-of-<self-reflexive>-willed–will (as so-reflecting
respectively dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis\ing/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and
dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalis\ing/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩)
preconverging/postconverging–de-mentatively/structurally/paradigmatically arises/re-arises at
prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating-
desublimating-decisionality}–of-ontological-performance ⟨<including-virtue-as-
ontology>/morality/ethics/justice/etc. as to:
- human lack of visibility of prospective ontologising-depth and epistemic-totalising
implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human


hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–,


postconverging-entailment or for that matter natural science and true scientific knowledge—
reification-gesturing-and-accounting—of-epistemic–phenomenalism—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–by}–
postconverging-entailment>, wherein the knowledge-reification-gesturing-and-accounting—
of-epistemic–phenomenalism—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-ment–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 ing 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/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation (in dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)) inducing ‘nascent-particular/incipient-and-material/technical-
sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought-

sublimating-existentialising-decisionality <as to disontologising/re-ontologising—aporeticism>), and so-critically eliciting <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) (in-the-bigger-picture and more starkly we can appreciate the ‘enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau’ as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology value-construct and shallow—supererogating methodologising/mutualising/organising/institutionalising <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—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/advantage 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—reference-of-thought—devolving’ sublimating—existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ 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 to disontologising/re-ontologising—aporeticism 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—as to disontologising/re-ontologising—aporeticism conception but for ad-hoc insights and approaches poorly appreciative of their requisite postconverging—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)


implicited-attendant-ontological-contiguity ’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency’ }—confatedness -in-{preconverging-ment-by}-postconverging-entailment> as to organic-knowledge is necessarily in an ‘existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing reflecting its <postconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting-{as-to-prospective–historiality/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 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 } project such shallow supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-veracity while undermining veridical issues of postconverging–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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ’~of-the-human-institutionalisation-process[4] that seem to merely imply that ‘its social sublimating pertinence is only as to the mere positive-opportunism—of-social-
{as-to—historicity-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-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology }
and ‘more ruthlessly’ with associated dominance/ Maurit-vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>
and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness ) (such that the prospective 1 deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought registry-worldview/dimension projection is of a 6 nonpresencing—<perspective—ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—{of—
‘prospectively—implicit_—attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—relation-to-the-world implying a human <self-reflexive>-willed—thought awareness of ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation as to

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemic/anamnestic-residuality/spirt-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

presencing—absolutising-identitive-constitutedness

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

- a human

presencing—absolutising-identitive-constitutedness

imbued


<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution-


given registry-worldview/dimension <preconverging–‘motif-and–apriorising/axiomatising/referencing–entailing’–existentialising—enframing/imprintedness>
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)” and so effectively oblivious and ‘lacking in conscious protensivity as of nonpresencing,<perspective–ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation relative to ‘their abstractly conceivable profound- supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for such re-ontologisation overriding of such ‘measuring-up success/accomplishment/aspiration in shallow-supererogation’ of manifest in-effect absolution<as-to—apriorising/axiomatising/referencing—{of—prospectively—implicitly_attendant—ontological-contiguity—~educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>—}—constitutedness—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—as—to—disontologising/re—ontologising—aporeticism–)’ but rather a social-setup is consciously-and-subconsciously self-reflexive of itself as about ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention—or—confliction’ as to its limited-mentation-capacity—as subjecting—‘educed—unlimitedness/existence—sublimating—nascence—to—limitedness/human—subpotency—conceptivity/epistemic-reflexivity/epistemicity—relativism—
mentating/structuring/paradigming—as-being-as-of-existential-reality>’ and ‘universal-
transparency){transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness} as available-to/elicitable-to{as-
to-human-consciousness/collective-consciousness–distendedness/detruncating<-beyond-
selpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-
to-psychologismic–epistemic-acutisation—residualising,{decompulsing}delinearity~for-cogency>)
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’–entailing>-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/corroboration/constraining
for ontologising’ and ‘lack of empowering <self-reflexive>-willed–will as to disenhancing
unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for
disontologising’, and so in the face ‘of the-very-same notional conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-
empowering> (but rather of ‘empowering <self-reflexive>-willed–thought as to enhancing
availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for
ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenhancing
unavailability/unelicitation—unneuring/undermining/contradiction/unconstraining for
disontologising’) as to the relative beholdening inconsideration associated with the temporal
advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-
social-vestedness/normativity<discretely-implied-functionalism> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩’ (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 ‘their
given present 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-and-
accounting—of-epistemic—phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing-{of—prospectively—
implied_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—confatedness—in-{preconverging—ment—by}—
postconverging—entailment⟩ as of ‘maximalising—recomposing—for-relative-ontological-
completeness’ —unenframed/re-ontologising—conceptualisation as to
postconverging—aporeticism—overcoming/unovercoming conceptitivity/epistemic-
reflexivity/epistemicity—relativism—determinism—<reifying{as—to—knowledge—developing}—and—
empowering⟩ that carries the potential for pushing and making-available/elicitng 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>-will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—-in-subontologisation/subpotentiation—

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )

overplays the card of ‘their given present 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/tense/lucid-<as-of-prospective-profound-supererogation,-for-residuality—in–re-originariness/re-origination> percolation-channelling—<in-deferential-formalisation-transference>

reification/contemplative-distension’ and that the notion of prospective sublimation is just about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social vestedness/normativity<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/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 blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality<as-to-disontologising/re-ontologising—aporeticism>, 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> wooden-language<imbued—temporal–mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology} of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human desublimation/disempowerment. In-many-ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation} 
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—amplituding/formative—epistemicity-totalising—in-relative-ontological-completeness } 
metaphoricity\textsuperscript{57}–as-preconverging/postconverging–redeployment/restructuring/reparadigmings–psychologism\textsuperscript{20}); as to a decadent immediate materialism that will not recognise that the ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying\{as-to-knowledge-developing\}-and-empowering–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 engineering/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 \( \text{historiality/ontological-eventfulness} \)/ontological-aesthetic-tracing–\<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’\> of social and philosophical ‘conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying\{as-to-knowledge-developing\}-and-empowering–imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–\( \langle \text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–}\text{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }\rangle \), the punctual/immediacy/constituted/compulsions-encumbered 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-preservation/self-constitutedness\(^1\)-<in-perspective-epistemic-abnormalcy/preconvergence > of presencing—absolutising-identitive-constitutedness\(^1\) <preconverging→motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness\{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)\}; but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediacy/constituted/compulsions-encumbered impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment\(<\text{implied—self- assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging-de-mentating/structuring/paradigming} \sim \text{as-being-as-of-existential-reality}\rangle\) as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation (and it is in this regards that human history speaks of re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation\{(imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional→ deprocrypticism-prospective-sublimation\rangle)\) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency \sim \text{sublimating–nascence,-disclosed-from-prospective-epistememic-digression in reflecting holographically-<conjugatively-and-transfusively> the relative unreflexivity/relative reflexivity—ontological-contiguity \sim \text{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/imprimaturing-
< dullness of the spirit/psychologism–epistemic-acutisation—nonresidualising-imbued-
{compulsing}—linearity—in-eclecticism of prior mere-formulaic/ritualisation>
’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-ing—
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
‘‘nonpresencing-<perspective–ontological-normalcy/postconvergence>
anarchistic-growth/anarchisation–for–re-ontologisation-{as-to-conscious/unconscious
epistemically-sound induced ‘de-moronisation-<sublimating–nascence,-nonextricatory-
sublimating–upstreaming/“amontée”> postconverging/dialectical-thinking}1 conception of
residual_re-originary_anarchistic incipiency of human social-functioning-and-accordance—as-
of–social-stake-contention-or-confliction meaningfulness-and-teleology ’} (since critically
any given registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by–
prospective-uninstitutionalised-threshold 2 ‘self-referencing-synercatising forward-facing—
supposedly—postconverging-or-dialectical-thinking –apriorising-psychologism epistemic-
projection as of prior mere-formulaic/ritualisation-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’>’ so-reflects its ‘disontologising preconverging/dementing ‘-<as-
to-prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of ‘its
given present minimum-and-balancing expectations/anticipations of social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’ reflecting of itself mainly as of
postconverging-or-dialectical-thinking –apriorising-psychologism while qualifying its
prospectively uninstitutionalised-threshold 3 actually as nondescript/ignorable–void 4 as to its
presencing—absolutising-identitive-constitutedness—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>—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—
historiality—{science/authenticity/nonextrication}—beyond-mere-formulaicity/ritualisation-as—
historicity-tracing—{science-ideology/fashionability/distraction})
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification/contemplative-distension’ for re-ontologising prospective
meaningfulness-and-teleology as of notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>‘distantiation of contemplative existentialising—frame-of-entailment of motif—
and-apriorising/axiomatising/referencing as to transversality<for-sublimating—existential-
eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of—
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed—
and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’> imbibing
historiality/ontological-eventfulness<ontological-aesthetic-tracing—perspective—
ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>, and
so rather than falsehood terms of ‘contrastive equivalence’ implied distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>0. This explains why (beyond
the naïve functionalisms passed as knowledge-reification—gesturing-and-accounting—of—
epistemic—phenomenalism—imperspective—psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—
implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }––conflatedness –in–{preconverging–ment–by–
postconverging–entailment} but rather in <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag ) the reality of prospective
‘nonpresencing–<perspective–ontological-normalcy/postconvergence> anarchistic-
growth/anarchisation–for–re-ontologisation {as-to-conscious/unconscious epistemically-sound
induced ‘demoronisation–<sublimating–nascence–nonextricatory–sublimating–
upstreaming/’amontée’> postconverging/dialectical-thinking conception of residual_re-
originary anar·chistic incipiency of human social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction meaningfulness-and-teleology ’ )’ is rather one of human
notional–self-distantiation–<imbued–re-motif–and–re-apriorising/re-axiomatising/re-
referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring self-becoming/self-conflatedness /<formative–supererogating–
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,–in-perspective–ontological-normalcy/postconvergence>. Fundamentally, a
registry-worldview’s/dimension’s vices-and-impediments in want for prospective
‘nonpresencing–<perspective–ontological-normalcy/postconvergence> anarchistic-
growth/anarchisation–for–re-ontologisation {as-to-conscious/unconscious epistemically-sound
induced ‘demoronisation–<sublimating–nascence–nonextricatory–sublimating–
upstreaming/’amontée’> postconverging/dialectical-thinking conception of residual_re-
originary anar·chistic incipiency of human social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction meaningfulness-and-teleology ’ )’ are
preconverging/postconverging–de-mentatively/structurally/paradigmatically tied to its
uninstitutionalised-threshold distractive-alignment-to–reference-of-thought–of-
apriorising/axiomatising/referencing>17 imbued lack of dispensing-with-immediacy–for-relative-ontological-completeness19 by-reification/contemplative-distension19 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 procrypticism–or–disjointedness-as-of34 reference-of-thought (failing deprocrypticism–or–preempting—disjointedness-as-of34 reference-of-thought) are the truer underlying human
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-entailment–of-motif-and-apriorising/axiomatising/referencing of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of ‘dumbed-down apathetic publics-of-conquest’ as the true environment for ‘intellectual geniosity as to blandly cultivated popularity’ (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism

epistemicity

prospective

implicated attendant ontological-contiguity ~educed existentia

postconverging entailment in reflecting historiality/ontological-eventfulness /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 ‘nonpresencing ~perspective ontological-normalcy/postconvergence anarchist-growth/anarchisation for re-ontologisation ~as to conscious/unconscious epistemically-sound induced demoronisation ~sublimating nascence nonextricatory sublimating upstreaming ‘amontée’ postconverging dialectical-thinking conception of residual re originary anarchistic incipiency of human social-functioning-and-accordance as of social stake-contention-or-confliction meaningfulness-and-teleology that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining unblurriness

supererogatory wholesomeness/profound supererogation while anecdotalising prior disontologising thresholding analysis in profound supererogation of social and institutional frameworks of referencing/registering/decisioning existentialising decisionality ~as to disontologising/ re-ontologising aporeticism postconverging aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and material/technical sublimations blinded to their relative ontological-completeness
reference-of-thought- devolving> sublimating-existentialising-decisionality—<as-to-
disontologising/re-ontologising—aporeticism— (given the very ontological-
normalcy/postconvergence nature of existence reflected as existence—as-sublimating-
withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-
supererogation ). We can appreciate in this regards the role of constraining existence in the
‘nonpresencing—<perspective—ontological-normalcy/postconvergence— anarchistic-
growth/anarchisation—fter—re-ontologisation—{as-to-conscious/unconscious epistemically-sound
induced ‘demoronisation—sublimating—nascence—nonextricatory—sublimating—
upstreaming/’amontée— postconverging/dialectical-thinking conception of residual re-
originary anarchistic incipiency of human social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction—meaningfulness-and-teleology ’)’ 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
intolerance—of-disparateness—/exactifying_precisioning—of-sublimation—<as-to-
postconverging—narrowing-down—apriorising/axiomatising/referencing—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—’entailing—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 <amplituding/formative wooden-language{imbued—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought— categorical-imperatives/axioms/registry—}
teleology explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to nonpresencing-perspective-ontological-normalcy/postconvergence implications of human limited-mentation-capacity-deepening— as subjecting-limitedness/human-subpotency to ‘reduced-unlimitedness/existence-sublimating-nascence’ ) and so over an existence-driven <self-reflexive>-willed-thought; in a flawed prior_knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism-in-

prior_psychologismic-apriorising/axiomatising/referencing-{of-prior-implicitly-attendant-ontological-contiguity ’~educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’ }—constitutedness 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-
‘prospectively-implicitly-attendant-ontological-contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’ }—elicited-incipience-of-existentialising-decisionality—as-to-
disontologising/re-ontologising—aporeticism’ 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 punctual/immediacy/constituted/compulsions-encumbered high emotional-involvement as inherently manifested in the direct socio-econo-political processes of social-stake-contention-or-
confliction and its associated directed ideologies with such a truly scientific endeavour not about pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\{\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—}\}<\text{amplituding/formative–epistemicity}≥\text{totalising—in-relative-ontological-completeness}\} \) but ‘rather most thoroughly involved in social-stake-contention-or-confliction postconverging—aporeticism—overcoming/unovercoming’ along the lines of a more profound human and social sublimation arising as from human ‘epistemic-growth/disquiet/discomfort—\(\{\text{induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as—}\) historiality—\(\{\text{science/authenticity/nonextrication}\)-beyond-more-formulaicity/ritualisation-as—\text{historicity—}\}<\text{science-ideology/fashionability/distraction}>\) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(\uparrow\)-by-reification/contemplative-distension ’). This should not be construed as a weakness as often wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a strength in the sense that it is naïve to think the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\(\{\text{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—}\}<\text{amplituding/formative–epistemicity}≥\text{totalising—in-relative-ontological-completeness}\} \) of ‘presencing—absolutising-identitive-constitutedness\(\uparrow\) social-vestedness/normativity—\(\text{discretely-implied-functionalism}\rangle\rangle\) 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 postconverging—aporeticism—overcoming/unovercoming in enabling prospective sublimating—nascence for human social-and-institutional-frameworks—of—referencing/registering/decisioning sublimating—existentialising—decisionality—\(\text{as-to—}\rangle\rangle\).
disontologising/re-ontologising—aporeticism> (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—as to disontologising/re-ontologising—aporeticism> notwithstanding ideological pretenses of mere-formulaicity/ritualisation—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination> as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immune from the ontological-veracity of human prospective ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension ’ (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/ritualisation—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination>
and in-many-ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness \(\text{re-originariness/re-origination}'\right) and in-many-ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness \(\text{social-vestedness/normativity}'\right) sti\(\text{fles the true re-originariness-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation}\{\text{imbued-postconverging/dialectical-thinking -'projective-insights/epistemic-projection-in-conf\(\text{latedness}'-of-not\(\text{ional– depro\(\text{crypticism-prospective-sublimation)}\) potential for human prospective human postconverging-aporeticism-overcoming/unovercoming. \(\text{Such a postmodern philosophical anti-ideological stance of 'nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchistic-growth/anarchisation-for–re-ontologisation-}(\text{as-to-conscious/unconscious epistemically-sound induced 'demoronisation-<sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée'}> postconverging/dialectical-thinking conception of residual re-originariness anarchistic incipiency of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction meaningfulness-and-teleology '})' (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal as of human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–nascence’ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) exercise’) is all about human candidity/candour-capacity for effectively tackling prospective human postconverging-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—

inquilting-as—historiality—\{science/authenticity/nonextrication\}-beyond-mere-

formulaicity/ritualisation-as—historicity-tracing—\{science-ideology/fashionability/distraction\}

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness—by-reification/contemplative-distension ’ 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 postconverging—aporeticism—overcoming/unovercoming
though it may seem counterintuitive is not ideological solutions of ’ presencing—absolutising-
identitive-constitutedness but rather (notwithstanding the high emotional-involvement)
appropriate human development as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring as from \( t \) nonpresencing-<perspective—ontological-
normalcy/postconvergence> as a prerequisite speaking \( t \) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—
\( \{ \text{decompulsing} \} \) delinearity—for-cogency of a prospective \( t \) nonpresencing-<perspective—ontological-
normalcy/postconvergence> change in human apriorising/axiomatising/referencing—\{of-
‘prospectively implicated attendant ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency’ }—relation-to-the-world than just ‘meaningfulness-and-
teleology’ within prior mere-formulaicity/ritualisation—\{as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
\( t \) apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’ } (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-'prospectively-implicited_attendant-ontological-contiguity '−educated−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—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-'prospectively-implicited_attendant-ontological-contiguity '−educated−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—relation-to-the-world wouldn’t countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity '−educated−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' }—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-of-entailment of motif and apriorising/axiomatising/referencing as to transversality-<for-sublimating—existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries) will drive a veridical ‘deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought specific human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
<reifying {as-to-knowledge-developing}-and-empowering>-{exuding—<epistemic-totalising
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
{decompulsing} delinearity-for-cogency-as-from-'existence’s-effusing/ecstatic–inlining’; as-
‘interlay/organicalism/aestheticising-handle-of-‘psychologismic–transfixity{residualising–
{decompulsing} delinearity-over-nonresidualising-{compulsing} linearity};-\{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 ‘deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought implied ‘relative-ontological-incompleteness’/relative-ontological-completeness
{(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—
metaphoricity’–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism’ as making-available future human re-
ontologisation/potentiation/optimisation potential and so beyond our occlusive” presencing—
absolutising-identitive-constitutedness } social-vestedness/normativity–<discreetly-implied-
functionalism> ‘their given present 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 procrypticism—or–disjointedness-as-of-reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised 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-many-ways undermining prospectively profound intellectualism and the genuine social intellectual–function/posture). In this regards, it should be appreciated that as of notional—deprocrypticism reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ‘such a deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought 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—or–preempting—disjointedness-as-of—reference-of-thought/nondisjointing’ but for the ‘inherent nonpresencing—perspective–ontological-normalcy/postconvergence nature of existence’ instantiated {epistemic-totalising33} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—{decompulsing} delinearity~for-cogency as to prospective human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–nascence’ (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution—<as-to–apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant_ontological-contiguity ’ ~educed – existentialising/contextualising/textualising ’ intelligibility/epistemicity/reflexivity–contiguity– <imbued–notional~cogency>’ }—constitutedness _in–preconverging-entailment_ as to their given ’presencing—absolutising-identitive-constitutedness ’ ~ so-fraudulently implied by our positivism—^ procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of ’recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution<as—to–apriorising/axiomatising/referencing-{of—prospectively implicated attendant ontological-contiguity ’ ~educed— existentialising/contextualising/textualising ’ intelligibility/epistemicity/reflexivity–contiguity– <imbued–notional~cogency>’ }—constitutedness _in–preconverging-entailment_)

’presencing—absolutising-identitive-constitutedness ’ 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 totallyising-ing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional–nondisjointing totallyising-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 explicit or implicit contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent/tense/limpid<as-of-prospective-profound-supererogation”, for-residuality—in–re-originariness/re-origination> percolation-channelling—
existentialising–frame of entailment of motif–and-apriorising/axiomatising/referencing of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed unlimitedness/existence sublimating–nascence’. 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 sterile/anecdotal institutional-prescience/imprimaturing–dullness of the spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued (compulsing) linearity in–eclecticism of prior-mere-formulaicity/ritualisation> (as overplaying the card of ‘their given present 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 sterile/anecdotal institutional imprimatur)’ in undermining the implications of prospective profound-supererogation61 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 ‘nonpresencing<perspective–ontological-
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—

{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation as its-
depening/psychologismic-epistemic-acutisation—residualising.—{decompulsing} delinearity—
{decompulsing} cogency—and rather turning to surreptitious and media-driven strategies avoiding intellectual
engagement in inducing social and institutional numbing-traction—of-desublimating—

meaningfulness-and-teleology }{as-perspective-lost-of-

'supererogatory- acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional~ deprocrypticism-{in-dimensionality-of-

sublimating <amplituding/formative–epistemicity>growth-or-

conflatedness /scalarisation-as-to-rescalarisation-as—re-ontologisation"). Such ‘strategic and
cynical institutionalised 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 } it is herein contended is much more potently effective in preconvergingly –de-
mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or
unconsciously) than the overt and superficial name-calling social manifestations conception of
bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social
and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective
human postconverging-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– historiality—{science/authenticity/nonextrication}-beyond-mere-

formulaicity/ritualisation-as— historicity-tracing—{science-ideology/fashionability/distraction}

as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness\(^5\) - by-reification/contemplative-distension\(^6\). Basically, we can garner that the
‘very epistemic condition inherent to human limited-mentation-capacity—as-subjecting-
‘educted-unlimitedness/existence-sublimating–nascence’ - to-limitedness/human-subpotency in
contrastive relation to the \(^6\)nonpresencing-<perspective–ontological-normalcy/postconvergence> of inherent existence sublimating–nascence’, induces (as of human
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence\(^3\)) a ‘human
prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-
reflected in the mere-formulaicity/ritualisation-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\({\text{epistemic-totalising}}\) re-apriorising/re-axiomatising/re-referencing~residuality—in–re-
originariness/re-origination\(^7\)> implied <mere-formulaicity/ritualisation of> prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,--as–reproducibility-of-
aestheticisation) as of human dimensionality-of-desublimating-lack-of
\(<\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}>\); so-underlying ‘human ontological-performance\(^7\)-<including-virtue-
as-ontology>/morality/ethics/justice/etc. degrades into prospective epistemic-
abnormalcy/preconvergence\(^7\)’ with respect to human ‘social-functioning-and-accordance—as-
of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment–of-
motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-
onontologising\(^7\) which rather ever is in want for prospective human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency to ‘educted-unlimitedness/existence-
sublimating–nascence’\(^5\) (so-undergirded as of human dimensionality-of-sublimating-
\(<\text{amplituding/formative}\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness } /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
\(^{1816}\)
drivenness–equalisation). This dynamics sums up human ontological-performance—
<including-virtue-as-ontology>/morality/ethics/justice/etc. so-underlied preconverging/postconverging–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-
<including-virtue-as-ontology>/morality/ethics/justice/etc. is potently about
understanding/analysing-as-from-the-angle of such ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ into ‘epistemic-abnormalcy/preconvergence’ of mere-formulaicity/ritualisation—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ (so- reflected as to the ‘preconverging/postconverging—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—historiality—{science/authenticity/nonextrication}—beyond-mere-
willing/arbitrariness/waywardness/faitdrivenness/supererogating—for-human-intelligibility,—
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif—apriorising/axiomatising/referencing—{of—
‘prospectively–implicated–attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ —elicited-incipience—of-existentialising—decisionality—<as—to—
<epistemic-totalising re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination> of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation’ imbuing human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’’. In other words human ‘potential of profound-supererogation’ (as the
corrective potentiating of human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence sublimating-nascence’ to limitedness/human-subpotency for human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence sublimating-nascence’) 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—as subjecting ‘educed-unlimitedness/existence sublimating-nascence’ to limitedness/human-subpotency educing mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
<epistemic-totalising {epistemic-totalising33} re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’> so-reflecting their ‘disontologising preconverging/dementing’ <as-to-prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-conflicion’ while qualifying their prospectively uninstitutionalised-threshold actually as nondescript/ignorable–void as to their presencing—absolutising-identitive-constitutedness[4] <preconverging~’motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional~ deprocrypticism postconverging—aporeticism—
overcoming/unovercoming cognisance and implication that ‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ is inevitably given as to a mere-formulaicity/ritualisation-as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

\{epistemic-totalising\} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-

originariness/re-origination’> relation to intelligibility, thus requiring a ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ‘rehabilitated conceptualisation of human purposeful profound-supererogation’ together with ‘rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity/ritualisation-as-to-mere-

formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-

track-of-\{epistemic-totalising\} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-

originariness/re-origination’> of human intelligibility’ (rather than a convenience-seeking
defaulting individual and social mental-reflex into mere-formulaicity/ritualisation-as-to-mere-

formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-

track-of-\{epistemic-totalising\} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-

originariness/re-origination’> as to elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively–implanted–attendant–ontological-contiguity’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>’). 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-entailment–of–

motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-

ontologising’) undermines the notion that human social-setups are in an ‘absolute ontologising predisposition of sublimating–existentialising–decisionality–as-to-disontologising/re-
nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicited_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’}—conflatedness—in {preconverging-ment–by}—
potential–entailment> in maximalising-recomposuring-for-relative-ontological-
completeness—unenframed/re-ontologising–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-completeness but for
the prospective base-institutionalisation change in knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in–
prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicited_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’}—conflatedness—in {preconverging-ment–by}—
potential–entailment> for prospective ontologisation/re-ontologisation in maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation as to rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-
threshold of recurrent-utter-uninstitutionalisation at which point it is of a disontologising
disposition of incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising–conceptualisation, and this ‘prospective’ nonpresencing–
<perspective–ontological-normalcy/postconvergence> changing in knowledge–
prospective_pyschologismic—apriorising/axiomatising/referencing—{of—prospectively—
implied_attendant—ontological-contiguity—‘—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—‘ }—conflatedness—in—{preconverging—ment—by—}
postconverging—entailment—> for prospective ontologisation/re-ontologisation in <maximalising—
recomposing—for-relative-ontological-completeness—oneunframed/re—
ontologising—conceptualisation’ as the <cumulating/recomposing—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 incrementalism—in—
relative-ontological-incompleteness)—enframed/disontologising—conceptualisation) with
respect to prospective <deprocrypticism—or—preempting—disjointedness—as-of—reference-of—
thought ‘prospective non-presencing—<perspective—ontological-normalcy/postconvergence>
<in—prospective_pyschologismic—apriorising/axiomatising/referencing—{of—prospectively—
implied_attendant—ontological-contiguity—‘—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—‘ }—conflatedness—in—{preconverging—ment—by—}
postconverging—entailment—> for prospective ontologisation/re-ontologisation in <maximalising—
recomposing—for-relative-ontological-completeness—oneunframed/re—
ontologising—conceptualisation’ as of preempting—disjointedness—as-of—reference-of—
thought,—as-to—‘ <amplituding/formative—epistemicity> growth—or—
conflatedness</transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
implicated attendant ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness —in—{preconverging—ment—by—
postconverging-entailment> as to relative-ontological-incompleteness( incrementalism—in-
relative-ontological-incompleteness —enframed/disontologising—conceptualisation) by
relative-ontological-completeness ( maximalising-recomposuring—for-relative-ontological-
completeness —unenframed/re-ontologising—conceptualisation), then such a supposed a
in—prospective—psychologismic—apriorising/axiomatising/referencing—of—‘prospectively—
implicated—attendant—ontological—contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness —in—{preconverging—ment—by—
postconverging-entailment> as of apriorising/axiomatising/referencing—of—‘prospectively—
implicated—attendant—ontological—contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—relation-to-the-world conceptivity/epistemic—reflexivity/epistemicity-relativism-determinism—reifying{as—to—knowledge—developing}—and—
empowering’ collapses (as the relative-ontological-completeness implied maximalising-
recomposuring—for-relative-ontological-completeness —unenframed/re-
ontologising—conceptualisation reflects a re—originary—as—unenframed/re—
onologising/unbeholding/outlier—conceptualisation{imbued—postconverging/dialectical—
thinking —‘projective—insights’/‘epistemic—projection—in—conflatedness ’—of—
notional— deprocripticism—prospective—sublimation}). This ‘fundamental
ontologising/disontologising confliction’ (as to ‘prospective nonpresencing—<perspective—
ontological—normalcy/postconvergence> changing in knowledge-reification—gesturing—

accounting—of-epistemic–phenomenalism—<in-
prospective_psychologism~apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity”—educated—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional~cogency>’ }—conflatedness—in—{preconverging—ment—by—
postconverging—entailment} for prospective ontologisation/re-ontologisation in—maximalising-
recomposuring—for-relative-ontological-completeness—unenframed/re-
ontologising—conceptualisation’ implications) very much reflects the Socratic-philosophers
‘universalising-idealisation ontologising/re-ontologising—maximalising-recomposuring-for-
relative-ontological-completeness—unenframed/re-ontologising—conceptualisation’ with
respect to ancient-sophists ‘non-universalising disontologising—incrementalism-in-relative-
ontological-incompleteness’—enframed/disontologising—conceptualisation’, budding-
positivists ‘positivism/rational-empiricism ontologising/re-ontologising—maximalising-
recomposuring—for-relative-ontological-completeness’—unenframed/re-
ontologising—conceptualisation’ with respect to medieval-scholastics ‘non-positivising
disontologising—incrementalism-in-relative-ontological-incompleteness’—enframed/disontologising—conceptualisation’ and it is herein claimed as well postmodern
thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to ‘human-subject-
emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-
the-nondisjointedness/entailment-of-prospective—nonpresencing>’—maximalising-
recomposuring—for-relative-ontological-completeness”—unenframed/re-
ontologising—conceptualisation (objectifying knowledge conception say with incipient/budding
différance deconstruction or genealogy/archaeology as to such explicited knowledge-
reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologism~apriorising/axiomatising/referencing—{of—prospectively—
even as other 20th century thinkers expressed varyingly similar notions without expliciting their knowledge-reification–gesturing-and-accounting—of epistemic–phenomenalism—\[\text{in}\]

prospective\_psychologismic\-apriorising/axiomatising/referencing-{of-'prospectively-implicated\_attendant–ontological-contiguity }’~\text{educed–}

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional\_cogency>’ }—conflatedness {in-{preconverging-ment–by}–

postconverging-entailment> or as herein construed in reflecting holographically-{conjugatively-and-transfusively} the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process ) with respect to modern-day ‘manifestation of disparateness-of-conceptualisation-{unforegrounding-ment,-failing-prospectively-to-reflect-}

‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’>

axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> in
reflection of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation}<—<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Hence, such re-originary—as-
enframed/re-ontologising/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking -‘projective-insights’/epistemic-projection-in-
conflatedness ’-of-notional~ depocrypticism-prospective-sublimation}^{90} rather reflects a
most profound-supererogation^{96} human ‘self-reflexive–instigative-eventuating-(as-to-
teleological-instigative/incipient-
willig/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatio} of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant_ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—elicited-incipience-of-existentiaising–decisionality—\textit{as to-
disontologising/re-ontologising—aporeticism’} for prospective intelligibility, as of ‘full
incipient supererogating breadth of human intelligibility transmutation’ (as
‘<supererogatory–human-subpotency>–effecting imbued epistemic totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity^{57} and then
meaningfulness-and-teleology^{56} as to existentialising–frame-of-entailment–of-motif-and-
apriorising/axiomatising/referencing); wherein it is rather as to a fundamental
‘<supererogatory–human-subpotency>–effecting imbued epistemic totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>  
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying{as-to-  
knowledge-developing}-and-empowering> in contrast to the preconverging/postconverging—de-  
mentative/structural/paradigmatic association of human preconverging-existential-extrication-  
as-of-existential-unchought predisposition manifested as to distractive-alignment-to-<reference-  
of-thought<-of-apriorising/axiomatising/referencing> with incrementalism-in-relative-  
ontological-incompleteness—enframed/disontologising~conceptualisation imbed  
dominance/vested-interest-subontologising-skewed-influence-as-to-social-  
vestedness/normativity<-discretely-implied-functionalism>, 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 ‘generalised social <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 ). In this regards, the idea that the  
pertinence of Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’  
lies in an equivalence/correspondence relation with ancient-sophists ‘non-universalising  
disontologising’ secondnatured social-setup or budding-positivists ‘positivism/rational-  
empiricism ontologising/re-ontologising’ lies in an equivalence/correspondence relation with  
medieval-scholastics ‘non-positivising disontologising’ secondnatured social-setup or for that  
matter postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as  
to human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-  
singularisation<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>  
lies in an equivalence/correspondence relation with modern-day ‘manifestation of disparateness-  
of-conceptualisation<unforegrounding-ment,-failing-prospectively-to-reflect-

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tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-
reification/contemplative-distension ’ (just as the true technician and scientist is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholding to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency\textsuperscript{87}-sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture¬as-to-existentially-manifest-embodied-subject-consciousness-and-direct/differential-
conscientiousness’,-as-of-its-epistemic-reflexivity/unreflexivity-in-existence’/teleology> 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-completeness ,-beyond-a-convenient-division-of-labour-
conception-of-knowledge> existentialising-frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing of existential¬disontologising/re-ontologising—
aporeticism> unenframed/re-ontologising 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 sterile/anecdotal institutional-prescience/imprimaturing¬dullness-of-the-
spirit/psychologistic–epistemic-acutisation—nonresidualising-imbued—linearity-in-
ecclecticism-of-prior-mere-formulaicity/ritualisation> 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 protracted-social—as-to-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– historiality—
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as– historicity-tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness^17^-by-
reification/contemplative-distension’) supposedly so-earning intellectual recognition/due; thus
paradoxically subjecting the notion of intellectualism to human ‘social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction imbuing existentialising-frame-of-
entailment-of—motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-
and-re-ontologising’ which is in want for its re-ontologising prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of— meaningfulness-and-teleology imaginary. The blunt reality of true
intellectualism couldn’t be more diemtrical as to the fact that the genuine social intellectual—
function/posture involves unaccommodating the social-setup’s^7^ presencing—absolutising-
identitive-constitutedness^14^ 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—
‘prospectively—implicited_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—constitutedness in preconverging entailment>

^7^presencing—absolutising-identitive-constitutedness^14^ . 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
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- historiality-\{science/authenticity/nonextrication\}-beyond-mere-
formulaicity/ritualisation-as- historicity-tracing-\{science-ideology/fashionability/distraction\}\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)-by-reification/contemplative-distension\(^7\) as to the fellow human capacity/deferential-capacity for undergirding ‘self-reflexive–instigative-eventuating-(as-to-
teleological-instigative/incipient-
willing/arbitrariness/waywardness/faitdhvennness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness \textbf{motif-and-apriorising/axiomatising/referencing-\{of-
‘prospectively implicitied attendant ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
\textbf{<imbued–notional–cogency>’ }—elicited-incipience-of-existentialising–decisionality-\textbf{<as to-
disontologising/re-ontologising—aporeticism>’ as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already preconverging/postconverging–de-mentatively/structurally/paradigmatically availing to the ‘fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation’ as to their ontological-good-faith/authenticity\(^7\) or ontological-bad-faith/inauthenticity\(^7\) 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-entailment—of—motif—apriorising/axiomatising/referencing—of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology—of—preconverging-existential-extrication-as-of-existential-unthought) bound to lead to the institutionalised 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 so associated with dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism> and ‘generalised social <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or—dementing—notnarratives—of-the—reference-of-thought—categorical—imperatives/axioms/registry-teleology); 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—apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—{as—to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}) conceptualisation which itself fails the test of standing at a ‘distance as of notional—self—distantiation—<imbued—re-motif—and-re-apriorising/re—axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging—de—mentating/structuring/paradigming vices—
epistemicity>totalising-nominal-as-tendentious—‘implicited_attendant—ontological-contiguity’—educed—
epistemicity>totalising-ordinal-as-qualifying—‘implicited_attendant—ontological-contiguity’—educed—
	extualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency';-phenomenal-abstractiveness—of-presencing—preclusive-consciousness’ with universalisation—non-positivism/medieval, amplituding/formative—
epistemicity>totalising-intervalist-as-categorising—‘implicited_attendant—ontological-contiguity’—educed—
	extualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency';-phenomenal-abstractiveness—of-presencing—occlusive-consciousness’ with positivism—procrypticism, and amplituding/formative—
epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—
experientiality/experiment) notional—ratiocontiguity/ratiocination-as-referentialism—‘implicited_attendant—ontological-contiguity’—educed—

\]
\[\]
79) presencing—absolutising-identitive-constitutedness—preconverging-existential-extrication-as-of-existential-unthought predisposition is self-reflexively of shallower idealising with regards to human homeliness implications of the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance

\[\epistemic\]

\[\text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,}\]
to mere outturn-projection drivenness’. Critically, the preconverging/postconverging–de-
mentative/structural/paradigmatic possibility for dimensionality-of-sublimating<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (as so-required for prospective ‘deprocripticism–or–preempting—
disjointedness-as-of-’ reference-of-thought imaginary) can only be elicited as from an angling-
of-imaginary abstract-projection drivenness (as to the thoughtful sublimating coherence of the
sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
<decompulsing>delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring
of
prospectively–implicated_attendant–ontological-contiguity”’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>”’) over psychical-nascency outturn-projection drivenness (as to
the preconverging–existential-extrication-as-of-existential-unthought of the sublimating
coherence of the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-
aeutingly,’<decompulsing>delinearity~for-cogency—cumulated/recomposured as to

cumulating/recomposuring of ‘prospectively–implicated_attendant–ontological-contiguity”’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’). This human individuation and social projection divergence
between human psychical-nascency and human angling-of-imaginary (as to disparity–of-
momentousness/magnanimity/scale/psychologismic–epistemic-acutisation—difficulty<for-
residualising<decompulsing>delinearity~for-cogency~magnitude (of-experientiality/experiment) is critically
reflected dynamically in all human endeavours as of ‘social-functioning-and-accordance—as-

Psychical-nascency speaks to the foremost human conservative disposition (undergirding human
‘self-reflexive-instigative-eventuating-as-to-teleological-instigative/incipient will/arb/faith-drivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) as from human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-
‘prospectively-implicated_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’ }—elicited-incipience-of-existentialising-decisionality<as-to-
critically underlying its preconverging—de-mentating/structuring/paradigming ‘human psychology of passivity to the underlying metaphoricity’ of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating-nascence’ with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturedness-formativeness<as-to-eventualising—inkling-drive—or—seeding-
misprising>—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

thus manifesting lack of human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency to ‘educed–unlimitedness/existence-sublimating–nascence’)’. The ontological-veracity of this ‘human psychical-nascency foremost human conservative disposition’ can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the <cumulating/recomposing–attendant–ontological-contiguity >-successive registry-worldviews/dimensions ‘relative-ontological-completeness\textsuperscript{7} apriorising/axiomatising/referencing–of–‘prospectively–implicit–attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency’>’—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying{as-to-knowledge-developing}–and–empowering"> before arriving at our present rational-empiricism/positivising ‘relative-ontological-completeness\textsuperscript{7} apriorising/axiomatising/referencing–of–‘prospectively–
why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects the ‘overarching preconverging/postconverging–de-mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality < as to disontologising/re-ontologising—aporeticism > as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations  <blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving > existentialising–decisionality < as to disontologising/re-ontologising—aporeticism >’ 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 disontologising/re-ontologising—aporeticism >’ 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 < as to disontologising/re-ontologising—aporeticism > imbued psychical-nascency’ impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations  <blinded-to-their-relative-ontological-completeness — reference-of-thought- 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 to disontologising/re-ontologising—aporeticism >; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-
potently disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable 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-and-accounting—of-epistemic–phenomenalism–<in-

prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–

implicated_attendant–ontological-contiguity ’–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency’ }–conflatedness in {preconverging–ment–by–

postconverging-entailment} as to ‘reference-of-thought’ and ‘reference-of-thought–

devolving’ is the appropriate ‘social-and-institutional-frameworks-of—

referencing/registering/decisioning sublimating–existentialising–decisionality–<as-to-

disontologising/re-ontologising—aporeticism>’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality–<as to disontologising/re-ontologising—aporeticism>

preconverging/postconverging–de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of ‘preconverging–‘motif-and-
apriorising/axiomatising/referencing’–entailing–existentialising–enframing/imprintedness–

{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}) upon human ontologising/re-ontologising capacity in re-originary–as-unenframed/re-

ontologising/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-

thinking – ‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of-

notional– deprocrypticism-prospective-sublimation}) even at the exclusion of prospective ontologising implications of existence—as-sublimating-withdrawal/unenframing/re-

ontologising–elicited-from-prospective–profound-supererogation ’; as so-incipiently manifested and reflected notionally with the human psychical-nascency of individuative and
social ‘full incipient supererogating breadth of human intelligibility transmutation’ (as
‘\<supererogatory\>–human-subpotency\>–effecting imbued epistemic totalising’
preformulating/preframing/premeaningfulness of notional-originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity and then
meaningfulness-and-teleology as to existentialising–frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing). 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-entailment–of–motif-and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’; as to
undergirding human ‘self-reflexive–instigative-eventuating–(as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faitdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation) of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing–of–prospectively–implicited_attendant–ontological-
contiguity ’~educed–
existentizalling/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ elicited-incipience-of-existentialising–decisionality as to
disontologising/re-ontologising–aporeticism’, so-underlied with human marginally
subversive preconverging/postconverging–de-mentative/structural/paradigmatic possibilities
for prospective ‘maximalising–recomposuring–for-relative-ontological-completeness’—
enunframed/re-ontologising–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-
The ontological-veracity of this ‘human angling-of-imaginary marginally subversive preconverging/postconverging–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-
meaningfulness-and-teleology psychologismic–epistem-acutisation—difficulty—for—residualising—\textit{(decompulsing)} delinearity—{\em for cogency} magnitude\textsuperscript{(of-experientiality/experiment)} of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’) can be garnered with regards to the fact that all successive prior registry-worldviews/dimensions do not ‘harbour/contemplate of the imaginary’ of their successive prospective registry-worldviews/dimensions (as so-reflected as to the successive change of ‘relative-ontological-completeness\textsuperscript{87} knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-prospective psychologismic~apriorising/axiomatising/referencing-\{of–
‘prospectively–implicated_attendant_ontological-contiguity ‘~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ \}—conflatedness \textsuperscript{-in-\{preconverging-ment–by\}}
postconverging-entailment as of \textit{apriorising/axiomatising/referencing-\{of–‘prospectively–
implicated_attendant_ontological-contiguity ‘~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ \}}—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying\{as-to-knowledge-developing\}-and-
empowering>\}); such that our very own positivism–procrypticism imbued disjointing doesn’t/hardly effectively renege/revoke/rescind on the idea that its present ‘occlusive as disjointing prior\_knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-prior psychologismic~apriorising/axiomatising/referencing-\{of–‘prior–
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/contextualising/textualising 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/faitdrvenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation} of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-
‘prospectively–implicated–attendant–ontological-contiguity ’~educed–
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }elicited-incipience-of-existentiaising–decisionality< as to–
disontologising/re-ontologising–aporeticism’> in an epistemic-growth, as—
{veridical/sound} relative-reflexivity–in-existence/relativising–from limited-mentation as its-
deepening/psychologismic epistemic-acutisation—residualising, {decompulsing} delinearity for-
cogency as re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-
conceptualisation{imbued-postconverging/dialectical-thinking ‘projective-
insights’/‘epistemic-projection-in-conflatedness ‘of-notional– deprocripticism-prospective-
sublimation} limitedness/human-subpotency prospective re-encountering/re-confrontation
with existence—as-the-absolute-a-priori-of-conceptualisation~and–existence—as-sublimating-
withdrawal/unenframing/re-ontologising, elicited-from-prospective–profound-
supererogation <as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> and in so-doing establish/re-establish
momentous/sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>; and so as the most profound of human knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—
prospectivePsychologism—apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency>’ —conflatedness—in—preconverging—ment—by—
postconverging–entailment> exercise underlying the human institutional—
cumulation/institutional-recomposure—as—to—historiality/ontological—
eventfulness /ontological-aesthetic-tracing—perspective—ontological—
normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’} imbued
<cumulating/recomposuring—attendant–ontological-contiguity—successive registry—
worldviews/dimensions ‘relative-ontological-completeness’ knowledge-reification—gesturing—
and-accounting—of-epistemic–phenomenalism—in—
prospectivePsychologism—apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency>’ —conflatedness—in—preconverging—ment—by—
postconverging–entailment> as of apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency>’ —relation-to-the-world conceptivity/epistemic—
reflexivity/epistemicity-relativism-determinism—reifying—as—to—knowledge-developing—and—
empowering>’ (as from recurrent-utter-ininstitutionalisation non-rules—
apriorising/axiomatising/referencing—psychologism, base-institutionalisation—
ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’, universalisation–non-positivism/medievalism ‘universalisation-directed—
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, positivism—
procrpticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism’ and prospective
deprocrpticism–or–preempting—disjointedness-as-of—reference-of-thought—as-to-
‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluitive-
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~
deprocrpticism as of ratiocontiguity/ratiocination-as-
referentialism—‘implicitied_attendant–ontological-contiguity’—<as-to-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ a as nondisjointing ‘postconverging–de-
mentating/structuring/paradigming as human-subject-emancipating-relativism-driven-
recomposing-constructivism-towards-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>’

). Basically, angling-of-
imaginary speaks to the fact that since prospective human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-
sublimating–nascence’ speaks to the most profound human contemplative insight then it is
historically explicative of most profound human knowledge and science as to its nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection and speaks to the
ontological-veracity of ‘history at the service of prospective knowledge implied as of
sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>’ (as it can be appreciated in this regards that the relative unblurriness–
ontologising_by-postconverging-as-to-dragged-out-supereorogatory–wholesomeness/profound-
supererogation, while-anecdotalising-prior-disontologising-thresholding> as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human postconverging-aporeticism—overcoming/unovercoming required for prospective knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity—’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—in—{preconverging—ment—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—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/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation as to its postconverging—de-mentating/structuring/paradigmning postconverging—aporeticism—overcoming/unovercoming’ and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated_attendant—ontological-contiguity—’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—

1866
postconverging-entailment axiomatic-construct in ‘implicated-attendant-ontological-contiguity’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
imbued–notional-cogency’ cannot be construed as of mere conceptual-patterning–as-devoid-of-‘prospectively-implicated-attendant-ontological-contiguity’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
imbed–notional-cogency’ ~educed–reifying-or-elucidating-of-‘prospective-relative-ontological-completeness’ ~so-rather-enabled~by-a~nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing~perspective~ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’}

of our modern-day ‘science-ideology 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 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-
depening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-
sublimating-nascence’ undergirded by dimensionality-of-sublimating
\(<\text{amplituding/formative}>\text{supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
derivenness—equalisation}\) actually behind the creation/formation of prior Socratic-philosophers
‘universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists
‘positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines
‘angling-of-imaginary epistemic-growth,—\{veridical/sound\}-relative-reflexivity—in-
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic–epistemic-
acutisation—residualising,—\{decompulsing\}-delinearity—for-cogency as re-originary—as-
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—\{imbued-
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflatedness —’of-notional— deprocrypticism-prospective-sublimation\) limitedness/human-
subpotency prospective re-encountering/re-confrontation (as of limited-mentation-capacity-
depening—as-subjecting-limitedness/human-subpotency to ‘edued-unlimitedness/existence-
sublimating-nascence’ )’ and ‘psychical-nascency \{flawed/unsound\}-relative-unreflexivity—
in-existence/absolutising—from-limited-mentation/psychologismic–epistemic–acutisation—
nonresidualising-imbued—\{compulsing\}-linearity—in-eclecticism-of-prior-mere—

1868
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-
empowering>, with such an ontologically-flawed exercise inevitably inducing as to human psychical-nascency a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—
entailment of motif and apriorising/axiomatising/referencing of disontologising/ontologising—
and-re-ontologising’ as uninstitutionalised-threshold (as so manifested by ancient-sophists ‘non-universalising disontologising’ in the face of the Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ or medieval-scholasticism ‘non-positivising
disontologising’ in the face of budding-positivists ‘positivism/rational-empiricism ontologising/re-ontologising’ or as herein contended modern-day ‘manifestation of
disparateness-of-conceptualisation—<unforegrounding-ment,—failing-prospectively-to-reflect—‘immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’>
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—relation-to-the-world conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}–and–empowering>} 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–‘prospectively–implicited_attendant–ontological-contiguity ’–educed–
This epistemicity reality (of the existential-
<disontologising/re-ontologising—aporeticism> impossibility of intelligible discursivity
between relative-ontological-incompleteness and relative-ontological-completeness
knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism:-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant-ontological-contiguity ’-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—confatedness in {preconverging—ment—by}—
postconverging-entailment> as of differing apriorising/axiomatising/referencing- {of-
‘prospectively—implicated_attendant—ontological—contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—relation-to-the-world conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—<reifying {as—to—knowledge—developing}—and-
empowering>) fundamentally speaks to the very incipient <supererogatory~human-
subpotency>—effecting ‘imbued epistemic-totalising
preformulating/preframing/premeaningfulness as of notional~originariness-parrhesia,—as—
spontaneity-of-aestheticisation’ and so-undergirded as of human ‘self-reflexive—instigative-
eventuating{as—to—teleological—instigative/incipient—
willng/arbitrariness/waywardness/faithdrivenness/supererogating—for—human—intelligibility—,
preceding-existence’s—eventuating—sublimating—validation/desublimating—invalidation} elicting
of human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-
‘prospectively—implicated_attendant—ontological—contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>’ }—elicited-incipience-of-existentialising—decisionality—as—
disontologising/re-ontologising—aporeticism>’ and so-elicited in the notional—reflexivity—,
<{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
its-deepening/psychologismic<residualising–{decompulsing}–delinearity–for-cogency>–by–
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic-acutisation—nonresidualising–imbued-
{compulsing}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> limitedness/human-
subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-
priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective–profound-supererogation—<as-to-perspective–
ontological-normalcy/postconvergence-implied–‘prospective-aporeticism—
overcoming/unovercoming’> (as to ‘angling-of-imaginary reflexive as re-originary–as-
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–{imbued-
postconverging/dialectical-thinking –‘projective-insights’/‘epistemic-projection-in-
conflatedness –of-notional– deprocrypticism-prospective-sublimation})<sup>30</sup> relative-
ontological-completeness<sup>30</sup> or as ‘psychical-nascency {flawed/unsound}-relative-
unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic-
acutisation—nonresidualising–imbued–{compulsing}linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation as un-originary relative-ontological-incompleteness ’); that is prior to
and underlies the ‘full incipient supererogating breadth of human intelligibility transmutation’
(as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity<sup>57</sup> and then
meaningfulness-and-teleology<sup>9</sup> as to existentialising–frame-of-entailment–of–motif-and-
apriorising/axiomatising/referencing). 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/unenframing/re-

1876

postconverging-entailment—in-self-becoming/self-conflicatedness /formative–supererogating>

breaks down as it is undermined from prospective ontologising/re-ontologising in epistemic-growth—as—{veridical/sound} relative-reflexivity—in-existence/relativising—from limited-mentation as its deepening/psychologismic epistemic acutisation—residualising—

{decompulsing} delinearity—for cogency re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—{imbued–postconverging/dialectical–thinking_projective-insights/’epistemic-projection-in-conflicatedness ’–of–notional←deprocrypticism-prospective-sublimation} ←limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency—of_sublimating–nascence’ (as to prospectively implied ‘constraining existence—as-

sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-
supererogation) imbuing human ontological-commitment ←implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–

epistemicity>totalising—in-relative-ontological-completeness } as available-to/elicitable-to—{as—
to-human-consciousness/collective-consciousness–distendedness/detruncating<-beyond-
selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-
to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency>
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’–entailing>-existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}). Along
the same lines of angling-of-imaginary implied nonpresencing-<perspective–ontological-
normalcy/postconvergence> is the veracity that epistemicity is veridically as of ontological-
normalcy/postconvergence as to human limited-mentation-capacity-deepening—as subjecting-
limitedness/human subpotency to ‘educed unlimitedness/existence sublimating–nascence’
postconverging–de-mentating/structuring/paradigmning implications wherein prospective
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism:<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of–prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’}—conflatedness -in-{preconverging–ment–by}–
postconverging-entailment> as of sublimating ‘historiality/ontological-
eventfulness /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
‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ induced ‘epistemic-growth/disquiet/discomfort–{induced–
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as—historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as—historicity-
tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness^{67}-by-
reification/contemplative-distension ’ that enables the sublimation to arise). This insight
contrasts with a naïve science ideology conception of epistemicity as to a ‘lack of
nonpresencing-<perspective–ontological-normalcy/postconvergence> perspicacity in an in-
effect absolution-<as-to–apriorising/axiomatising/referencing- {of- ‘prospectively-
implicated_attendant–ontological-contiguity ’ –educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—constitutedness _in-preconverging-entailment_ exercise of
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively–implicated_attendant–ontological-contiguity’ _–educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }^{60} as of a desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition’ that fails to factor in prospective human limited-
mentation-capacity-deepening—as-subjecting–limitedness/human-subpotency-to–‘educed-
unlimitedness/existence-sublimating–nascence’ ^{53} postconverging–de-
mentating/structuring/paradigming implications (and go on to behold epistemicity as to a certain
‘supposedly imagined moment of past science’ rather than the fact that prospective scientific
sublimations come-with/are-not-divorced-from prospective epistemicity insights ^{epistemic-
totalising}—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
{decompulsing}–delinearity–for-cogency as so-rather driven by human
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-
over-desublimation beyond ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
{epistemic-totalising}_{re-apriorising/re-axiomatising/re-referencing~residuality—in–re-
originariness/re-origination} of conception of prior epistemicity secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity/ritualisation—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
{epistemic-totalising}_{re-apriorising/re-axiomatising/re-referencing~residuality—in–re-
originariness/re-origination} basis for Einstein’s Relativity theory but for his sublimating self-assuredness-of-ontological-good-faith/authenticity’~postconverging—de-
mentating/structuring/paradigming)—as—being-as-of-existential-reality as to his
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,<
decompsiling>delinearity~for-cogency
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underscored by the possibility for prospective sublimation as to his epistemic-growth,—as—{veridical/sound}—
relative-reflexivity—in-existence/relativising—from-limited-mentation as its
deepening/psychologismic—epistemic-acutisation—residualising,<
decompsiling>delinearity~for-cogency _re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-
conceptualisation,(imbued-postconverging/dialectical-thinking—‘projective-
insights’/‘epistemic-projection-in-conflatedness’—of-notional—deprocrypticism-prospective-
sublimation)~limitedness/human-subpotency prospective re-encountering/re-confrontation
with existence—as-the-absolute—a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-
supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Hence the most coherent and unfailing
personality-development psychologismic epistemic acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitudes (of-experiential/experiment)); with the extensive development of many a formalised and elaborate domains-of-study like natural sciences unique experiential inordinary existentialising—frame—of—entailment—of—motif—apriorising/axiomatising/referencing (inordinary because the human has to invest an unusual/inordinary amount of mental resource in an unusual/inordinary existentialising—frame—of—entailment—of—motif—apriorising/axiomatising/referencing 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 epistemic—totalising’ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing—delinearity—for-cogency 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 or surveys 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 intolerance—of—disparateness—/exactifying_precisioning—of—sublimation—as—to—postconverging—narrowing—down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual—operant—implications insight for such scientific experiments or observations or surveys) and not overriding the—very—same human epistemic—totalising’ hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing—delinearity—for-cogency supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity
(reflecting the fact that the notions of scientific experiments, observations and surveys are just extensions of a human epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

{decompulsing} delinearity~for-cogency

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential <disontologising/re-ontologising—aporeticism> experience and observations). Such a nonpresencing-<perspective—ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is of most profound social and overall knowledge postconverging—aporeticism—overcoming/unovercoming relevance. Human angling-of-

imaginary (unlike the predisposition to mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-

re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’> 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-by-rejection) with regards to the veridical existential <disontologising/re-ontologising—aporeticism> veracity of knowledge for prospective ontologising/re-ontologising sublimating/emancipating expansion of human ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction inbu

ing existentialising—frame-of entailment—of—motif and apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’. In this regards, desublimating attitudes of mere sterile/anecdotal institutional-prescience/imprimaturing—<dullness of the spirit/psychologismic epistemic-acutisation—nonresidualising-imbued—{compulsing} linearity—in eclecticism-of-prior-mere-

formulaicity/ritualisation> do not necessarily constrain the possibility for divergent social interests for prospective existential <disontologising/re-ontologising—aporeticism>
ontologising/re-ontologising conception for sublimating knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—\textless \text{in-}\
prospective\_psychologismic\_apriorising/axiomatising/referencing\_-\{of\_‘prospectively-\implicated\_attendant-ontological-contiguity \’\}-\text{educed-}\
existentialising/contextualising/textualising\_‘intelligibility/epistemicity/reflexivity-\text{contiguity-}\
\langle \text{imbued-}notional\_cogency\_\text{’} \rangle\text{-}\text{conflatedness-}in\_-\{\text{preconverging-ment-}by\}\
postconverging\_entailment\_\text{and critically veridical intellectualism rather perceives institutional}\
\text{stature as the opportunity to further demonstrate and invest in demonstrating its effective}\
intellectual relevance whereas an institutionalised pedantising/muddling/formulaic-hollowing-out—\text{in-subontologisation/subpotentiation-\{blurring/undermining-of-prospective-totalising-}\text{-entailing,-as-to-entailing-\langle amplituding/formative-epistemicity\rangle\text{-totalising-}\text{in-relative-}\
ontological-completeness \rangle\text{ tend to construe of institutional stature as a defensive fall-back as}\
to \text{merc-formulaic \ institutional-imprimaturing \ blurriness-}\
\text{sterilising/anecdotalising/trivialising-of-prospective-re-ontologising}\_by-preconverging,-in-\
disontologising-formulaic\_dragging-out/hallowing-out\_\text{) and institutional-legalism poorly}\
upholding/perpetuating the veridical knowledge sublimating contemplation behind the}\
institutional formation/creation \text{in-the-very-first-place as so-inceptively instigated as of ‘prior}\
originariness-parrhesia,–\text{as–spontaneity-of-aestheticisation in want for prospective}\
originariness-parrhesia,–\text{as–spontaneity-of-aestheticisation with human limited-mentation-}\
capacity-deepening—\text{as subjecting limitedness/human subpotency to ‘educed-unlimitedness/existence sublimating nascence’} \’ \text{and as so-failing to prospectively relay}\
genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating \_\text{-}\
\langle \text{amplituding/formative}\_\text{supererogatory-de-mentativeness/epistemic-growth-or-}\
conflatedness /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-}\
drivenness-equalisation\rangle\text{). Such an incipient social conception and instigation of prospective}
genuine knowledge as to its veridical existential — disontologising/re-ontologising — aporeticism — veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding \(^{10}\) universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity \(^{69}\) — postconverging — de-mentating/structuring/paradigming \(^{10}\) — as-being-as-of-existential-reality subverting the ancient-sophists 'non-universalising sophistry ontological-bad-faith/inauthenticity \(^{64}\) — preconverging — de-mentating/structuring/paradigming', likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity \(^{69}\) — postconverging — de-mentating/structuring/paradigming — as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism 'non-positivising scholasticism ontological-bad-faith/inauthenticity \(^{64}\) — preconverging — de-mentating/structuring/paradigming', and today in-many-ways the postmodern movement is more potent as to its postconverging epistemic — projective-equalisation social dynamics of 'liberation and emancipation' (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity \(^{69}\) — postconverging — de-mentating/structuring/paradigming — 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-ing — discretion/whim-of-thought ontological-bad-faith/inauthenticity \(^{64}\) — preconverging — de-mentating/structuring/paradigming'.

Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence \(\langle \text{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence}> \rangle\) 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-subjecting—‘educated-unlimitedness/existence-sublimating–nascence’—to—limitedness/human-subpotency—of apriorising/axiomatising/referencing (to then project of the implications of human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency—to—‘educated-unlimitedness/existence-sublimating–nascence’)

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 (as to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry, biology, geology, mathematics, etc.) is rather as the ‘archaeological/deconstructive—conceptualisation—<as-to-its-ahistorical-emancipation> of such an actuality conception that is astronomy’. The implication here is 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 to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry, biology, geology, mathematics, etc.) as of an underlying archaeological/deconstructive—conceptualisation that allows for the momentous sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> of astronomy to be construed; and so, unlike a naïve desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied ‘beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming’ are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles (as to the phenomenal and epiphenomenal dynamics with other basic natural sciences like chemistry,
biology, geology, mathematics, etc.) as to their underlying relative-unreflexivity/relative-reflexivity-ontological-contiguity\(^6\). Likewise, the implicit notions of Foucauldian genealogy/archaeology and Derridean différance deconstruction as well as explicited herein as of the relative-unreflexivity/relative-reflexivity-ontological-contiguity\(^6\) of the human-institutionalisation-process \(^8\) (implied de-mentation-\(\langle\)supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\rangle\) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking\(^2\)–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 potentiation’ undergirding the actualities of societies and their institutional and individual manifestations of ontological-performance\(^7\)<including-virtue-as-ontology> reflected as human aestheticisation—and–aestheticisation-towards-ontology-<elicited–idiomatisation> (with regards to social-setups imbued ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ 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 psychologismic–epistemic-acutisation—difficulty<for, residualising \{decompulsing\} delinearity—cogency—cumulated/recomposured as to cumulating/recomposuring magnitudes \{of-experientiality/experiment\}’). So-reflecting the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance \{epistemically–totalising \} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–\{decompulsing\} delinearity—cogency—cumulated/recomposured as to cumulating/recomposuring of ‘prospectively–implicited_attendant–ontological-contiguity’–duced—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

institutionalisation prospectively uninstitutionalised-threshold\(^{102}\) (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness\(^{103}\) ‘as to its flawed in-effect absolution-as-to–apriorising/axiomatising/referencing–of–prospectively–implicated_attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—constitutedness in preconverging entailment
appropriating/presumptive ontological-veracity’ is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness\(^{97}\) projection). The critical point here is about enunciating that veridical ontological-performance\(^{97}\)-<including-virtue-as-ontology>/morality/ethics/justice/etc. of human\(^{5}\) meaningfulness-and-teleology is rather manifested in ‘implicated_attendant–ontological-contiguity\(^{107}\)–educed–
{science/authenticity/nonextrication}–beyond-mere-formulaicity/ritualisation-as–historicity-tracing–{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{97}\)-by-
reification/contemplative-distension\(^{77}\) (and so more than just mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of–\(^1\)epistemic-totalising \(^1\)re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’ of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that fails to account for the ‘implicated_attendant–ontological-contiguity\(^{97}\)–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’\(^{10}\) station of relative-ontological-incompleteness\(^{38}\) as it affects
contemplation’ and hence falsely implies that there is a ‘neutral state of in-effect absolution’—of ‘prospectively-implicited-attendant-ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’—constitutedness—in-preconverging-entailment’—from whence sound human contemplation projectively arises rather than the reality of ‘implicited-attendant-ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’—constitutedness—in-preconverging-entailment’—educed—

with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating—nascence’ as to ‘relative-ontological-incompleteness’/relative-ontological-completeness’;


Critically, we can grasp a glimpse of this fundamental psychologismic-apriorising/axiomatising/referencing—{of—prospectively—implicited-attendant-ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’—constitutedness—in—preconverging-entailment'—postconverging-entailment difficulty with such a question as what is the meaning (as of projected mere-formulaicity/ritualisation—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
\{epistemic-totalising\}—re-apriorising/re-axiomatising/re-referencing—residuality—in–re-
originariness/re-origination—reproduciability—mathesis/motif/thrownness-disposition—as–
reproduciability-of-aestheticisation) of the ‘successive apriorising/axiomatising/referencing—\{of-
‘prospectively-implied_attendant—ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—relation-to-the-world knowledge conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—reifying\{as-to-knowledge-developing\}—and-
empowering> institutionalisations’ of base-institutionalisation, universalisation,
positivism/rational-empiricism and prospective deprocrypticism—or—preempting—
disjointedness-as-of-reference-of-thought respectively for the ‘self-presence/self-
constitutedness’—<in-perspective—epistemic-abnormalcy/preconvergence> prospectively in
the relative-ontological-incompleteness
psychologismic-apriorising/axiomatising/referencing—\{of—prospectively—
implied_attendant—ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency>’ }—constitutedness—in–preconverging-entailment’ state of
recurrent-utter-uninstitutionalisation, recurrent-utter-uninstitutionalisation, ununiversalisation,
non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-
thought? Critically, as well the answer fundamentally call in question the self-presence/self-
constitutedness’—<in-perspective—epistemic-abnormalcy/preconvergence> contemplative
capacity as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought
respectively in contemplating such prospective
psychologismic-apriorising/axiomatising/referencing—\{of—prospectively—
postconverging entailment implications; with the true reality of such a question and its discursivity rather translating/metaphorising as a notion of manifest ‘implicited_attendant–ontological-contiguity ’~educted–

induced ‘epistemic-growth/disquiet/discomfort–⟨ induced–
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as– historicity–
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as– historicity–tracing-{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness }~by–
reification/contemplative-distension ’ respectively as towards base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocripticism—or–preempting—disjointedness-as-of– reference-of-thought (thus validating the contention that the ‘communicable contemplative veracity of such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity thought’ can only be ‘glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity’ with pretenses of ‘self-pence/self-constitutedness’ <in-perspective–epistemic-abnormalcy/preconvergence > prospectively in relative-ontological-incompleteness psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicited_attendant–ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—constitutedness ‘in–preconverging entailment’ in-many-
ways just pompous ignorance at best and at worst deliberate pedantising/muddling/formulaic–
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising that ontologising is veridically about ‘expansion of human ontologising possibilities so-construed as postconverging—aporeticism—overcoming/unovercoming’ speaking critically of an exercise of psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. This ‘ahistorical-emancipation as to archaeological/deconstructive—conceptualisation of prior/present/prospective human ontologising insight as of nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ epistemic-projection of notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema⟩ conceptualisation as to prior/present/prospective epistemic-projection’ contrasts with flawed ‘theoretical conceptualisations of the social as to presencing—absolutising-identitive-constitutedness epistemic-projection devoid of notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema⟩ 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 postconverging—aporeticism—overcoming/unovercoming) and is herein construed as manifesting ‘beholdening historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing-⟨perspective—ontological-normalcy/postconvergence⟩ epistemic-projection of relative-unreflexivity/relative-reflexivity—ontological-contiguity’. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating—⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) (undergirding the ‘psychologismic—apriorising/axiomatising/referencing—of—prospectively—implieited_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—confoundedness’ 13 in {preconverging-entailment by—
postconverging-entailment implications on human 83 reference-of-thought as grandest-axiomatic-contruct of 56 meaningfulness-and-teleology 90 existentialising–decisionality—as-to-disontologising/re-ontologising–aporeticism>’ of transcendence-and
sublimity/sublimation/supererogatory-de-mentativity inducing the given registry-worldview/dimension contextualising/existentialising–attendant–ontological-contiguity 14 with regards to its Being-development/ontological-framework-expansion–as-to-depth-of-
psychologismic–epistemic-acutisation—difficulty <for, residualising—
(decompulsing) delinearity for cogency magnitudes {of-experientiality/experiment}, is existentialisingly ‘downgraded/demoted along beholdening–existentialising-echelons of human 70 presencing—
absolutising-identitive-constitutedness 31 social-vesetedness/normativity<discretely-implied-
functionalism>’ (in ‘in-effect absolution<as-to–apriorising/axiomatising/referencing- {of-
‘prospectively–implicated–attendant–ontological-contiguity  ’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ‘in–preconverging-entailment’ 22 adherence

to the given registry-worldview/dimension conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism<reifying {as-to-knowledge-developing}–and-empowering> 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-sublimiating’; (<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-
conflededness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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
of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold\(^{(10)}\). The
psychologismic—apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity—}—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—constitutedness—{in—preconverging-entailment}
postconverging-entailment implications here being that the
<cumulating/recomposuring—attendant—ontological-contiguity —successive registry-worldviews/dimensions as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process\(^{(3)}\) involve successively induced apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological—contiguity—}—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—re-originariness/re-origination as of the-very-same fundamental dimensionality-of-sublimating
{<amplituding/formative>supererogatory–demamentativeness/epistemic-growth-or-confledness /transvaluative-

erationalising/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-deepening—as subjecting-limitedness/human-subpotency-to–
‘educed–unlimitedness/existence-sublimating–nascence’53

‘psychologismic–apriorising/axiomatising/referencing–{of–}prospectively–
implicated–attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confledness ’ in {preconverging-ment–by}–
postconverging-entailment implications as of the-very-same fundamental dimensionality-of-
sublimating
{<amplituding/formative>supererogatory–demamentativeness/epistemic-growth-
or-confledness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}’ in ‘implicated–attendant–ontological-contiguity’57’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’40) induced ‘epistemic-growth/disquiet/discomfort–{induced-
sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as–historiality–
{science/authenticity/nonextrication}–beyond-mere-formulaicity/ritualisation-as–historicity-
tracing–{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness57–by-
reification/contemplative-distension ’ 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- nonpresencing> as to postmodern human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> is so-fundamentally underlied by the-very-same dimensionality-of-sublimating
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-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-sublimating ⟨<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ (so-
reflected in the psychologismic—apriorising/axiomatising/referencing {of—prospectively—
implied_attendant_ontological-contiguity }—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—constitutedness ‘in—preconverging entailment implications
of ‘preconverging-existential-extrication-as-of-existential-unthought downgrading/demoting of
human ontological-performance ‘<including-virtue-as-ontology>/morality/ethics/justice/etc.
along beholdening—existentialising-echelons of human presencing—absolutising-identitive-
constitutedness ‘social-vestedness/normativity—<discretely-implied-functionalism>’ in human
distractive-alignment-to<reference-of-thought—<of-apriorising/axiomatising/referencing> as
to manifest dimensionality-of-desublimating-lack-of ‘
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) }, that underlies human desublimating ‘beholdening as sovereignising—
imbed-subontologisation/subpotentiation’ over the sublimating—nascence of ‘unbeholdening
ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-
<of–‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (in the confliction
between human psychical-nascency shallow-supererogation and angling-of-imaginary
profound-supererogation respectively). As to human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying{as-to-knowledge-developing}>-and-
empowering>–{exuding}–\textit{epistemic–}\textit{totalising}–\textit{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,}
\textit{decompulsing}\textit{delinearity–for-cogency,–as-from–‘existence’s–effusing/ecstatic–inlining’;–as–}
‘interlay/organicalism/aestheticising-handle–{of–‘psychologismic–transfixity\textit{residualising–}
\textit{decompulsing}\textit{delinearity–over-nonresidualising–}\textit{compulsing}\textit{linearity}’};–{manifest–}
supererogatory–de-mentative–amplituding–or–mental-aestheticising-attuning};–in–
aestheticising–re-margining/re-edging/re-acuity—in–
postconverging/preconverging\textit{circumscriptive/totalitative–restructuring}–\textit{educing–}
sublimation/desublimation> {driving}–\textit{de-mentation–}\textit{supererogatory–ontological–de–}
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} dynamics), the
‘psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–}
implied\textit{attendant–ontological-contiguity}’–\textit{educed–}
existentialising/contextualising/textualising\textit{ ‘intelligibility/epistemicity/reflexivity–contiguity–}
<imbued–notional–cogency’};–\textit{confletedness} in {preconverging–ment–by}–
postconverging entailment implications of the fundamental dimensionality-of-sublimating
\textit{amplituding/formative} –\textit{supererogatory–de-mentativeness/epistemic-growth-or–}
\textit{confletedness /transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit–}
drivenness–equalisation)} in ‘\textit{implicitly\textit{attendant–ontological-contiguity}}’–\textit{educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> 40  induced ‘epistemic-growth/disquiet/discomfort–{induced-
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historicity-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-
tracing-{science-ideology/fashionability/distraction}}  as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness 87 -by-
reification/contemplative-distension ’ rather speaks to the ontological-veracity of
maximalising-recomposuring-for-relative-ontological-completeness 55 —unenframed/re-
ontologising–conceptualisation over  incrementalism-in-relative-ontological-
incompleteness 52 —enframed/disontologising–conceptualisation; as to fact that ‘human-
decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure’/ omnipotentiality is effectively an ‘already achieved potential as to the fundamental
dimensionality-of-sublimating 25 ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ beyond
any  ‘mere-formulaicity/ritualisation-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
{epistemic-totalising {re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination} of existentialising/contextualising/textualising actualisation of
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’. Such that existentialising/contextualising/textualising as to actualisation is
rather effectively about ‘postconverging—de-mentating/structuring/paradigming to fundamental
dimensionality-of-sublimating 25 ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
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 ‘dementating/structuring/paradigming ontological-performance <-including-virtue-as-ontology>’ being of apriorising/axiomatising/referencing- {of-‘prospectively-implicited-attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—constitutedness in {preconverging-entailment-by}-
postconverging-entailment implied maximalising-recomposuring-for-relative-ontological-completeness”—unenframed/re-ontologising~conceptualisation and not apriorising/axiomatising/referencing- {of-‘prospectively-implicited-attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflicatedness in {preconverging-entailment} implied
incrementalism-in-relative-ontological-incompleteness”—enframed/disontologising~conceptualisation (with the latter inducing a flawed ‘in-effect absolution-as-to-apriorising/axiomatising/referencing- {of-‘prospectively-
implicited-attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—constitutedness in {preconverging-entailment
intelligibility reflex’ for aestheticisation—and—aestheticisation-towards-ontology<-elicited–idiomatisation> since it fails to factor the epistemic-projection as to projective-insights that must necessarily arise given human limited-mentation-capacity—as-subjecting-‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency before
normalcy/postconvergence); and so as to the (‘postconverging–de-
mentating/structuring/paradigming to fundamental dimensionality-of-sublimating’
(‘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/thrownness-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 psychologismic–epistemic-acutisation–difficulty–<for, residualising–
decompulsing>delinearity–for-cogency magnitudes (of-experientiality/experiment)). Critically the ‘exercise
of the epistemic—projective-equalisation of human station of presencing—absolutising-
identitive-constitutedness as to prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic—projective-equalisation’ allows no room for any human
pre-converging–existential-extrication-as-of-existential-unthought supposed conception of
knowledge (which necessarily points to deficient human ontological-performance
<including-
virtue-as-ontology>/morality/ethics/justice/etc. but for a naïve conceptualisation lacking in
prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-
projection); as so-naively and nombrilistically associated with our presencing—absolutising-
identitive-constitutedness practices of ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-
social—as-to-individual-by-institutional-by-social sovereign’s service lacking in the underlying
prospective_psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity '}~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confoundedness ~in~{preconverging-ment-~by~}-
psychologismic–epistemic-acutisation—difficulty <for–residualising–
(decompulsing) delinearity for cogency—magnitude {of-experientiality/experiment} of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’) whereas the ‘former is rather our self-importance in-effect absolution<as-to-
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity '}~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness ~in~{preconverging-entailment}-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
implicited_attendant-ontological-contiguity '}~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confoundedness ~in~{preconverging-ment-~by~}-
postconverging-entailment of human limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency-to~‘educed-unlimitedness/existence-sublimating–nascence’

1908
(manifested as to our present ‘disjointing totalisingly-ing—discretion/whim-of-thought disontologising’<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>14</sup> as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’). This critical but counter-intuitive insight of such ing (as to ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-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- historicity-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-
tracing- {science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness<sup>87</sup>-by-
reification/contemplative-distension ’ 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 absolution-<as-to–apriorising/axiomatising/referencing- {of–prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness in preconverging entailment self-conception of ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. as to its apriorising/axiomatising/referencing- {of-
‘prospectively–implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness in preconverging entailment implied
incrementalism-in-relative-ontological-incompleteness<sup>51</sup>—
enframed/disontologising–conceptualisation’ speaks of a preconverging/postconverging–de-


{amplifying/ formaive} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation’ in ‘implicated–attendant–ontological-contiguity’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity– 
<imbued–notional–cogency>’ induced ‘epistemic-growth/disquiet/discomfort–{induced– 
sublimation, as from existence’s—effusing/ecstatic–inlining-as- history–historicality– 
{science/authenticity/nonextrication}–beyond-mere-formulaicity/ritualisation-as– historicity– 
tracing–{science-ideology/fashionability/distraction}} as to construction-of-the-Self in 
dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension” (so-critically eliciting/prompting/stimulating 
‘multicenturies-long human crossgenerational Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
and-teleology 
psychologismic–epistemic-acutisation—difficulty < for, residualising– 
{decompulsing} 
{delinearity–for-cogency}>{magnitude of experientiality/experiment} of prospective 
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’), and not the epochal 
in-effect absolution<as-to–apriorising/axiomatising/referencing–{of-‘prospectively– 
implicated–attendant–ontological-contiguity ’–educed– 
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity– 
<imbued–notional–cogency>’}–constitutedness {in–preconverging-entailment} conception 
of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as practically 
reflected in the  ‘existentialising–frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing of supposed friendship/family/social/professional values 
that-fail/if-failing the possibility for fundamental dimensionality-of-sublimating 
{<amplituding/formative>s+upper+rogatory−de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’). Even as the 
psychologismic–apriorising/axiomatising/referencing–{of-‘prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—constitutedness ’~in–preconverging-entailment implications
as to ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ of the self-
presence/self-constitutedness }<in-perspective–epistemic-abnormalcy/preconvergence > of
presencing—absolutising-identitive-constitutedness 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-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc. of ‘lifespan
existentialising/contextualising/textualising veracity of conceptualisation’) the ‘veridical
psychologismic~apriorising/axiomatising/referencing-{of‘prospectively–
implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness ’~in–preconverging-entailment
postconverging-entailment implications of postconverging-nonextricatory-existential-
preempting-of-existential-unthought ontological-performance }<including-virtue-as-
onontology>/morality/ethics/justice/etc. as to re-ontologising prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology aetiolisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism }<reifying {as-to-knowledge-developing}~and-empowering> beyond lifespan
mental-projection’, (whereas with the-very-same requisite sublimating gesturing/accounting—
of-epistemic–phenomenalism but rather within the existentialising–frame-of-entailment-of–
motif and apriorising/axiomatising/referencing of any given registry-worldview/dimension

predicting—absolutising-identitive-constitutedness as to its institutional-development—as-to-social-function-development and living-development-as-to-personality-development psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitudes of-experientiality/experiment ‘even as to lifespan existentialising/contextualising/textualising veracity of conceptualisation’ it can be appreciated/gleaned that our base limited-mentation-capacity—as-subjecting ‘educed—unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension for appropriately sublimating ontological-performance—including—virtue-as-ontology>/morality/ethics/justice/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 re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—of—meaningfulness-and-teleology is particularly challenging to human limited-mentation-capacity—as-subjecting ‘educed—unlimitedness/existence-sublimating—nascence’—to—limitedness/human—subpotency psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—implicated—attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness in {preconverging-ment—by—postconverging-entailment implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity—as-subjecting ‘educed—unlimitedness/existence-sublimating—nascence’—to—limitedness/human—subpotency) is limited in
social-stake-contention-or-conflicton imbuing existentialising-frame-of-entailment-of-motif-
and-apriorising/axiomatising/referencing-of-disontologising/ontologising-and-re-ontologising')

The difficulty of such a more comprehensive ‘reference-of-thought projection of
psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implicated_attendant–ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ——confatedness —in–{preconverging–ment–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–<disontologising/re-ontologising—
aporeticism> mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism–or–disjointedness-as-of–reference-of-thought as
of their respectively attained/achieved human aestheticisation–and–aestheticisation-towards-
ontology–<elicited–idiomatisation> (as to social-setups imbued ‘supposed reproducibility—
matheisism/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

meaningfulness-and-teleology” 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 psychologismic–epistemic-acutisation—difficulty—<for,-
residualising—{decompulsing}—delinearity—for-cogency—magnitude{of-experientiality/experiment}), ‘can
hardly fathom of the prospective superseding translation/metaphorising of the same epistemicity
scope’ (arising from superseding human limited-mentation-capacity-deepening—as subjecting–
limitedness/human-subpotency-to ‘educated-unlimitedness/existence-sublimating–nascence’ as
to the prospective ‘exercise of epistemic—projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness” as to prospective “nonpresencing–
<perspective–ontological-normalcy/postconvergence> epistemic—projective-equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively explicated base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. This insight critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the basis of projected mere-formulaicity/ritualisation-as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-

epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-

originariness/re-origination> of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (underlying their implicated re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of—meaningfulness-and-teleology ) but rather their true meaning and organic-knowledge as metaphoricity are inscribed in their originariness-parrhesia,—as—spontaneity-of-aestheticisation projected prospective human ‘relative-ontological-incompleteness’/relative-ontological-completeness -

⟨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—

metaphoricity’—as-preconverging/postconverging—rede-

mentating/restructuring/reparadigming—psychologism’/aestheticisation—and—aestheticisation-
towards-ontology—<elicited–idiomatisation> (with regards to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical
knowhow, etc., and so as to human Being-development/ontological-framework-expansion—
-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

psychologismic—epistemic-acutisation—difficulty—for—
residualising—{decompulsing}
delinearity—for-cogency—magnitudes (of-experientiality/experiment)

); and so with respect to their implicated prospective

‘psychologismic—apriorising/axiomatising/referencing—of—prospectively—
implied—attendant—ontological-contiguity ‘—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> ‘—conflicatedness ‘—in—{preconverging—ment—to—}
postconverging-entailment implications as of the—very—same—fundamental—dimensionality-of—
sublimating ‘{<amplituding/formative>—supererogatory—de—mentativeness/epistemic—growth—
or—conflicatedness /transvalutive—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation) ‘ in ‘implicated—attendant—ontological—contiguity ‘—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> ‘—induced ‘epistemic—growth/disquiet/discomfort—{induced—
sublimation—as—from—existence’s—effusing/ecstatic—lining—as—historiality—
{science/authenticity/nonextrication}—beyond—mere—formulaicity/ritualisation—as—historicity—
tracing—{science—ideology/fashionability/distraction}) as to construction—of—the—Self in
dispensing—with—immediacy—for—relative—ontological—completeness ‘—by—
reification/contemplative—distension ‘. That said, the reality as to human limited—mentation—
capacity—as—subjecting ‘educed—unlimitedness/existence—sublimating—nascence’ to—
limitedness/human—subpotency 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—‘reference—of—thought’—as—conflicatedness ‘—or—ontological—reprojecting
potential for the prospective ‘exercise of epistemic—projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness’ as to prospective ‘nonpresencing-
perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’
(explaining why such a possibility can only arise as to intemporal-prioritisation-of ‘reference-
of-thought’—as-conflatedness -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-
ininfrastructure-of—meaningfulness-and-teleology pschologismic—epistemic acutisation—
difficulty < for, residualising <(decompulsing) > delinearity for cogency—magnitue of—
experience/experiment) of prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity’ and not the epochal in-effect absolution<as-to—apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-
contiguity ‘—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ —constitutedness—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—entailment—of—motif-and—
apriorising/axiomatising/referencing of supposed friendship/family/social/professional values
that-fail/if-failing the possibility for the-very-same fundamental dimensionality-of-
sublimating ‘(<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness /transvalutative-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 ‘ presencing—
absolutising-identitive-constitutedness’ imbeded
‘(<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/akrasiac-drag\ rather\ measuring-up
success/accomplishment/aspiration in shallow-supererogation\ of\ manifest in-effect absolution–
<as-to–apriorising/axiomatising/referencing–{of–prospectively–implicited_attendant–ontological-contiguity\ }—constitutedness \<imbued–notional–cogency>\ as\ to\ the
given\ registry-worldview/dimension \<preconverging–‘motif-and-
apriorising/axiomatising/referencing–entailing>–existentialising—enframing/imprintedness,
<as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)\ (which\ is
prospectively\ in\ relative-ontological-incompleteness\–presublimation-construct–of–
meaningfulness-and-teleology\ desublimating–existentialising–decisionality–\as-to–
disontologising/re-ontologising–aporeticism>,\ and\ so\ as\ from\ blatant\ brutish
conquest/subjugation conception\ associated with ‘measuring-up
success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation\ of
manifest in-effect absolution–<as-to–apriorising/axiomatising/referencing–{of–prospectively–
implicated_attendant–ontological-contiguity \<imbued–notional–cogency>\ as\ to\ the
existent–contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\ }—constitutedness \<preconverging–entailment>’,\ dominion
protection conception\ associated with ‘measuring-up success/accomplishment/aspiration in its
paramountcy shallow-supererogation\ of\ manifest in-effect absolution–<as-to–
apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–ontological-
contiguity \<imbued–notional–cogency>\ as\ to\ the
experientiality/experiment}’, given human limited-mentation-capacity—as subjecting ‘educated–unlimitedness–existence sublimating–nascence’ to limitedness/human subpotency (as to the given registry-worldview/dimension institutionalisation-threshold in ‘presencing—absolutising-identitive-constitutedness’ arising as of their less challenging level of ‘psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
identitive-constitutedness as to prospective nonpresencing-epistememic—projective-equalisation imbued psychologismic-apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity—imbued—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—imbued—ontological—contiguity—imbued—notional—cogency’—conflatedness in {preconverging-ment—by—postconverging-entailment implications’) doesn’t dispense the human from prospectively contemplating about its more profound-supererogation potential of notional—self—distantiation—imbued—re-motif—and-re-apriorising/re-axiomatising/re-referencing as to re-ontologising prospective Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness—anchorings (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 re-ontologising prospective Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness—anchorings notwithstanding its requisite notional—asceticism 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—entailment—of—motif—and—apriorising/axiomatising/referencing 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 meaningfulness—anchorings’ that at best projects of charade in lieu of the full veridical prospective ontologising—anchorings and rele-ontologising possibilities). The veracity of human
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-
<dissontologising/re ontologising—aporeticism> manifest disseminative—sublimating-
selectivity-of-ontological-good-faith/authenticity ~postconverging-de-
mentating/structuring/paradigming _or_ desublimating-deselectivity-of-ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ (whether of
direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human
ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. or
human vices-and-impediments) ‘with no room for any human neutral mental-state conception
of human ontological-performance ~<including-virtue-as-ontology>’ as to the reality of the
postconverging–aporeticism—overcoming/unovercoming implications of human
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence’. Thus the
epistemic veracity of human ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. implies that the human as to its existentially-
<dissontologising/re ontologising—aporeticism> manifest human ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. can only ever be (consciously or
unconsciously) of ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming

psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
implied_attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—conflatedness ~in{preconverging-ment by
postconverging-entailment or ontological-bad-faith/inauthenticity~preconverging-de-
mentating/structuring/paradigming

psychologismic-apriorising/axiomatising/referencing-{of-'prospectively-
implied_attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—constitutedness ~in preconverging-entailment; with
regards to ‘human ontological-performance ~<including-virtue-as-
ontology>/morality/ethics/justice/etc. in the ‘implied_attendant-ontological-
contiguity '~educed-
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' ~of existentially-instantiated human
aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology
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-performance ~<including-virtue-as-
ontology>. This point is ontologically critical in the sense that, as so-manifested as to when
prospective relative-ontological-completeness avails, the-human/humankind cannot covertly
or overtly claim to avoid its prospective human postconverging~aporeticism—
overcoming/unovercoming and then pretend not to be prospectively in ‘ontological-bad-

faith/inauthenticity\textsuperscript{64}–preconverging–de-mentating/structuring/paradigming\textsuperscript{65} imbedd
psychologismic–apriorising/axiomatising/referencing–\{of\ ‘prospectively–
implikated_attendant–ontological-contiguity ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity–\}
\{imbued–notional–cogency\’ \}—constitutedness \in–preconverging entailment\}; so
underlying and pointing to the fundamental drivenness of ontology/science as to dimensionality–
of-sublimating \{\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic–
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic–
residuality/spirit-drivenness–equalisation\rangle\} and so rendering the aspiration for prospective human
profound-supererogation\textsuperscript{66} the most central element of ontology/science (beyond mere-
formulaicity/ritualisation–\textless as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
\langle\text{epistemic-totalising}\rangle\text{re-apriorising/re-axiomatising/re-referencing–residuality—in–re–
originariness/re-origination\rangle} which is rather so-invented/formed/created from prior human
profound-supererogation\textsuperscript{66} and ever always in want for prospective human profound-
supererogation\textsuperscript{66}). Saliently thus the articulation of knowledge as to its more and more human
profound-supererogation\textsuperscript{66} exigency of the ‘exercise of the epistemic—projective-equalisation
of human station of \textsuperscript{70}presencing—absolutising-identitive-constitutedness\textsuperscript{14} as to prospective
nonpresencing–\textless perspective–ontological-normalcy/postconvergence\textgreater epistemic—projective-
equalisation’ (as from living-development–as-to-personality-development to institutional-
development–as-to-social-function-development to \textbf{Being-development/ontological–
meaningfulness-and-teleology \}) is much more than just ‘passive transference of mere-
formulaicity/ritualisation–\textless as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of–

apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ is rather the seconndnatured outcrop of prior human profound-supererogation\(^6\) as to the latter prompting of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicted-from-prospective—profound-supererogation\(^6\)

disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’


) is more readily underscored with the ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ anarchistic-growth/anarchisation—‘projective-insights’—magnitudes


as to the fact that it is only the ‘protensive-consciousness implied as of such dimensionality-of-

1934
delinearity—for-cogency—cumulated/recomposured as to cumulating/recomposuring of
prospectively—implicated_attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—
imbed—notional—cogency—with human limited-mentation-capacity-deepening—as
subjecting—limitedness/human-subpotency—to—educed—unlimitedness/existence—sublimating—
manifest re-originary—as—unenframed/re—
onlogising/unbehonding/outlier-conceptualisation—imbued—postconverging/dialectical—
thinking—‘projective—insights’/epistemic—projection—in—confledness ’—
otional—deprocrypticism—prospective—sublimation)
transversality—<for—sublimating—
existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—preemptive—of
prospective—disontologising/subontologising—as—of—prospectively—disambiguated—affirmed—
and—unaffirmed—‘motif—and—apriorising/axiomatising/referencing’
( as so—immersed notionally in a continuous ‘implicit—attendant_ontological—contiguity—)
educed—
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—
imbed—notional—cogency—of psychoanalytic—unshackling/memetic—
reordering/institutional—recomposuring self—becoming/self—confledness /formative—
supererogating—<projective/reprojective—aestheticising—re—motif—and—re—apriorising/re—
axiomatising/re—referencing,—in—perspective—ontological—normalcy/postconvergence>)
; and so—reflected in prospective ‘—nonpresencing—<perspective—ontological—normalcy/postconvergence>—
manifest re-originary—as—unenframed/re—
onlogising/unbehonding/outlier-conceptualisation—imbued—postconverging/dialectical—
thinking—‘projective—insights’/epistemic—projection—in—confledness ’—
otional—deprocrypticism—prospective—sublimation)
transversality—<for—sublimating—
existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—preemptive—of—

1939
presencing–hyperrealisation/hyperreal-transposition of the human ‘social-functioning-and
accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of
 entailment–of–motif-and-apriorising/axiomatising/referencing of disontologising/ontologising
and-re-ontologising’ uninstitutionalised-threshold that (as of prospective ‘nonpresencing
<perspective–ontological-normalcy/postconvergence> manifest re-originary–as-unenframed/re:
onontologising/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical
thinking – ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of
notional– deprocripticism-prospective-sublimation) transversality–<for-sublimating
existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of
prospective-disontologising/subontologising’–as-of–prospectively-disambiguated–affirmed
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’> (as so-immersed
notionally in a continuous ‘implicated-attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity
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
prospective-organic-knowledge-generation-in-relative-ontological-completeness ,–beyond-a
convenient-division-of-labour-conception-of-knowledge> as to its human sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’
assignment’ and ‘pedantising/muddling/formulaic-hollowing-out—in

1941
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity–<imbued–notional–cogency>’–conflatedness in {preconverging–ment by}
conflatedness ’–of–notional– deprocrypticism–prospective–sublimation} transversality<for–

1943
(as so-immersed notionally in a continuous ‘implicated-attendant-ontological-contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-confatedness /formative-
supererogating-<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) the very hallmark of pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness } reflected in the ‘ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming imbedded
psychologismic-apriorising/axiomatising/referencing- {of ‘prospectively–
implicated-attendant-ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘—constitutedness” in preconverging entailment of desublimating–existentialising–decisionality-<as-to-disontologising/re-ontologising—
aporeticism> as prospectively failing to reflect implicated nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness
reference-of-thought–devolving–or explicited social-and-institutional-frameworks-of—
referencing/registering/decisioning of human ‘meaningfulness-and-teleology” (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 psychologismic–
epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity for cogency>
residualising —decompulsing—delinearity— for cogenic— magnitudes —of— experientiality—experiment— enabled by
the prior Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as so-manifested in the

re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—(as to human profound-supererogation for prospective
apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological-contiguity ’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ } —confledness —in {preconverging—entailment—by}
postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—
<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising—
prospectively—losing—track—of—
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological—
contiguity ’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ } —constitutedness —in preconverging—entailment) (and so as to
dimensionality—of—sublimating —{<amplituding—formative>supererogatory—de-
mentativeness/epistemic—growth—or—confledness /transvaluative—
rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation})
underlying all human intelligibility that speaks to the more
supererogatory—wholesomeness/profound—supererogation of human intelligibility. For
instance, such
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—(as to human profound—supererogation for prospective
apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological—
remaining...
contiguity ~educed~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness ~in–<preconverging-entailment—}\-
postconverging-entailment that cannot be unshrouded by prior mere-formulaic/ritualisation–
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,–
prospectively-losing-track-of–\re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing–\of–<prospectively–implicited_attendant–ontological–
contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ~in–<preconverging-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-supererogation of human intelligibility reflected as to
\psychologismic–apriorising/axiomatising/referencing–\of–<prospectively–
implicated_attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness ~in–<preconverging-entailment—}\-
postconverging-entailment in epistemic-totalising ~resubjecting_or_totalising–
entailing–reconstrual–<of–the-whole/purview-of-the-whole/oneness-of-ontology>. This

1947
physics’ in so-imbuing Einstein’s <amplituding/formative–epistemicity>-totalising–thrownness-in-existence\textsuperscript{15} \textsuperscript{83} reference-of-thought-\textsuperscript{81} devolving as to his <amplituding/formative–epistemicity>-totalising–renewing-realisation/re-perception/re-thought epistemic-projection of prospective physics apriorising/axiomatising/referencing-{of- \textsuperscript{prospectively–implicited_attendant–ontological-contiguity}'-\textsuperscript{educed–}

existentialising/contextualising/textualising \textsuperscript{'intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>}' -- conflatedness in \{preconverging-ment by\} postconverging-entailment. Thus notionally a supererogatory-wholesomeness/profound-supererogation\textsuperscript{76} of notional–citationality (as to a ‘connoting supererogation-drivenness construal of the epistemic-totality\textsuperscript{37} of human–textuality-<as-to-existentialising/contextualising/textualising> in epistemic-totalising \textsuperscript{33} -resubjecting_or_totalising-entailing–reconstrual–of–the-whole/purview-of-the-whole/oneness-of-ontology’) 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-constitutedness\textsuperscript{14} \textsuperscript{47} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional–citationality emplacement as to \textsuperscript{nonpresencing-<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 blurriness-

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-

disontologising-formulaic–dragging-out/hollowing-out> 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-constitutedness\(^1\) <in-perspective–epistemic-abnormalecy/preconvergence > to which prospective human postconverging-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-confoundedness\(^1\) /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 \(^6\) reference-of-thought postconverging–dementating/structuring/paradigming). This further explains overall the fundamental ontological and purposeful deficiency of a \(^7\) presencing—absolutising-identitive-constitutedness\(^1\) notion of denoting/citation as to the fact that ‘full notional–citationality’ will rather speak of the scalarising \(^6\) nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic construal of the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance ’

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,-

\textit{decompulsing} delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring of ‘prospectively–implicated–attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency\(^{10}\) of ‘human consciousness notional–protensivity imbuing prospective psychologismic–epistemic-acutisation<as-to-postconverging–de-

mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-

prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—

\{veridical/sound\}–relative-reflexivity–in-existence/relativising–from-limited-mentation–as–its-

deepening/psychologismic–epistemic-acutisation—residualising,\textit{decompulsing} delinearity–for-
cogency’ so-undergirding the ‘full experientiality/experiment<as-to-existentially-formative-
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly—implicit-and-articulated’ as-from-
nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes—of—{hermeneutic/reprojection—protraction—of—reframing-and-reformulation}’—that is the human
registry-worldviews/dimensions. In other words, notional—citationality cannot veridically be
removed from manifest human limited-mentation-capacity-deepening—as subjecting—
limitedness/human-subpotency to ‘educed—unlimitedness/existence sublimating—nascence’—
exercise of apriorising/axiomatising/referencing—of—‘prospectively—implicited—attendant—
ontological-contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness { in {preconverging–ment—by}—
postconverging-entailment and so-explaining the fundamental ontological deficiency of
construing knowledge as elaboration—as-to—mere—
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—
‘prospectively—implicited—attendant—ontological-contiguity’/’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ } (as readily associated with 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 } susceptibility to mere conceptual—patterning—{as—devoid—of—
‘prospectively—implicited—attendant—ontological-contiguity’ /~educed—


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–prospectively–
implicated_attendant–ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional-cogency>’ }—conflatedness -in- {preconverging-ment_by—
postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>
rather arises as to the ‘mental-reflex effect of our collective secondnatured institutionalisation-
threshold or any given registry-worldview/dimension collective secondnatured
institutionalisation-threshold’ (as so-reflecting registry-worldviews/dimensions imbued prior-
institutionalisation-threshold–by–prospective-uninstitutionalised-threshold 102 ‘self-referencing-
syncretising forward-facing–supposedly–postconverging-or-dialectical-thinking’—apriorising-
psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of–‘epistemic-totalising’—re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’>’ and so-reflecting their ‘disontologising
preconverging/dementing’—<as-to-prospective-uninstitutionalised-threshold >
ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold
actually as nondescript/ignorable–void as to their 79 presencing—absolutising-identitive-
constitutedness<4 preconverging–‘motif-and-apriorising/axiomatising/referencing’–
entailing>existentialising—enframing/imprintedness(as-to— historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition), but that will formatively drift into
prospective disontologisation over prospective ontologisation/re-ontologisation as to when such prior mere-formulaicity/ritualisation—as-to-mere-formulaicity—methodologising/mutualising/organising/institutionalising, prospectively-losing-track-of-re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination” is prospectively existentially—insufficient/inadequate requiring prospective profound-supererogation. This is prospectively ontologically-flawed because it fails to reflect the fact that the human as of limited-mentation-capacity—as-subjecting—subjected-unlimitedness/existence sublimating—nascence—to limitedness/human-subpotency is always of a manifest intelligibility caught up between ‘present institutionalisation-threshold and prospectively uninstitutionalised-threshold” 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-entailment—of—motif—and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising” as to the preconverging/postconverging—de-mentative/structural/paradigmatic ‘notional—reflexivity—{veridical/sound}—relative-reflexivity—existence/relativising—from—limited—mentation—as—its—deepening/psychologismic—{residualising—decompulsing}—delinearity—for—cogency>—in—existence/relativising—from—limited—mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued—{compulsing}—linearity—in—eclecticism—of—prior—mere-formulaicity/ritualisation> dualising’ of the ontological-performance”<including—virtue—as—ontology>/morality/ethics/justice/etc. of human notional—firstnaturedness—formativeness—as—to—eventualising—inkling—drive—or—seeding—misprising>—temporal—to—intemporal—dispositions<so—construed—as—from—perspective—ontological-normalcy/postconvergence> with regards to prospectively uninstitutionalised-threshold” associated temporal-individuative—firstnaturedness—as—to—inkling disontologising and intemporal-individuative—firstnaturedness—as—to—inkling
ontologising/re-ontologising; and so-effectively validating human intelligibility veridical conception as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> manifest re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-
(imbued-postconverging/dialectical-thinking1 ‘projective-insights’/‘epistemic-projection-in-
conflatedness ’-of-notional~ deprocripticism-prospective-sublimation)0 transversality<for-
sublimating–existential-eventuating/denouement–from–‘thinking-at-first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/ axiomatising/referencing’0
transversality<for-
sublimating–existential-eventuating/denouement–from–‘thinking-at-first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/ axiomatising/referencing’0
(as so-immersed notionally in a continuous ‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> 40 of psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring self-becoming/self-conflatedness)/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/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation
imbuing human ontological-commitment’<implied—self-assuredness-of-ontological-good-
faith/authenticity  ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>’ and ‘universal-transparency<brt transparency-of-totalising-entailing,-as-
to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) as available-to/elicitable-to (as-to-human-consciousness/collective-
consciousness–distendedness/detruncating—beyond-selfpresencing,-as-re-ontologising–
decentering_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic–
acutisation—residualising,<(decompulsing)<delinearity–for-co-}
cency>) the social-functioning-and
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implotted_attendant-ontological-contiguity ’-educed-}

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’}—confulatedness -in-{preconverging-ment-by}-

postconverging-entailment in prospective ontologising/re-ontologising is being construed as from the prospective disontologising perspective as an ‘existentially—disontologising/re-ontologising—aporeticism’ constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction—imbuing existentialising—frame—of—entailment—of—motif—and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’) and rather eliciting (consciously or unconsciously) ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming—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-and-accounting—of-epistemic—phenomenalism—<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-
‘prospectively—implotted_attendant—ontological-contiguity ’-educed-}

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency’}—confulatedness -in-{preconverging-ment-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-completeness’ . This insight moreover points out that with regards to the ‘potential for absolute knowledge as to human intellectual-and-moral responsibility/relative-reflexivity implications’ all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming—so to the ‘absolute knowledge so-implied as from
enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmng for intemporal-prioritisation-of reference-of-thought’–as-conflatedness -or-ontological-reprojecting (as to when relative-ontological-completeness 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 educing--and--availing--and--re-availing of relative-ontological-completeness’ (as so-underlined by fundamental dimensionality-of-sublimating--<amplituding/formative>supererogatory--de- mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). It is in this respect for instance that in-many-ways the Encyclopédistes involved even ‘aristocrats’ and socially well-off persons beholden 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 reference-of-thought’–as-conflatedness -or-ontological-reprojecting (as to when relative-ontological-completeness is-educed--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 {flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited- mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued- compulsing linearity–in-eclecticism–of-prior-mere-formulaicity/ritualisation and un-recreative dispositions in the circularity of mere presencing—absolutising-identitive-constitutedness”
purposes turning out to be manifestations of ‘superficial mere-formulaic—
conformity/trending/voguing/fashionability/resonance relation to ’meaningfulness-and-
teleology’ (rather than veridically of implicated-and-explicit ‘implicated_attendant—
ontological-contiguity’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ induced ‘epistemic-growth/disquiet/discomfort—{induced-
sublimation,—as-from-existence’s—effusing/ecstatic—lining— historicity—
{science/authenticity/nonextrication}—beyond—mere-formulaicity/ritualisation—as— historicity—
tracing—{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispense—
subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising—entailing—
as—totalising—in—relative—ontological—completeness—manifestation of prospective ontological—bad—
faith/inauthenticity—preconverging—de—mentating/structuring/paradigming in the face of ‘constraining existence—as—sublimating—withdrawal/unenframing/re—ontologising—elicited—
from—prospective—profound—supererogation—imbuing human ontological-commitment—
<implied—self—assuredness—ontological—good—faith/authenticity —postconverging—de—
mentating/structuring/paradigming—as—being—as—of—existential—reality’ is more readily associated with ‘social—and—institutional—frameworks—of—referencing/registering/decisioning existentialising—decisionality—as—to—disontologising/re—ontologising—aporeticism’ than ‘nascent—particular/incipient—and—material/technical—sublimations—blinded—to—their—relative—
ontological-completeness — reference—of—thought—devolving—existentialising—decisionality—
as—to—disontologising/re—ontologising—aporeticism’, and so with respect to the former’s less—potently—imbued and the latter’s more—potently—imbued ‘universal—transparency—
(transparency-of-totalising-entailing, as to entailing <amplituding/formative-epistemicity> totalising in relative-ontological-completeness) as available-to elicitable-to (as to human-consciousness/collective-consciousness distendedness/detruncating <beyond-selfpresencing, as re-ontologising decentraling of consciousness/collective-consciousness, as to psychologismic epistemic-acutisation residualising, {decompulsing: delinearity for cogency})

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’ entailing existentialising enframing/imprintedness (as to historicity-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 <disontologising/re-ontologising aporeticism> manifest disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging de-menting/structuring/paradigming _or_ desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging de-mentating/structuring/paradigming) whether of direct-capacity or deferential-capacity as to the possibility for sound/virtuous/veracity-of human ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/ etc. or human vices-and-impediments) ‘with no room for any human neutral mental-state conception of human ontological-performance ~<including-virtue-as-ontology>’ (as to the reality of the postconverging aporeticism overcoming/unovercoming implications of human <amplituding/formative-epistemicity totalising thrownness-in-existence); rather speaks to both the ‘prospective entailing and prior ing implications of all prospective knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism ~in-
prospective psychologismic-apriorising/axiomatising/referencing-of-prospectively-implcitied_attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>-conflatedness-in-{preconverging-ment-by}-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )

(especially when it comes to the more difficult/challenging profound-supererogation of ‘exercise
of the epistemic—projective-equalisation of human station of
presencing—absolutising-identitive-constitutedness as to prospective nonpresencing-
epistemic—projective-equalisation’ associated with Being
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
structure-of—meaningfulness-and-teleology). The ‘entailment of prospective knowledge
as transversally inducing prior knowledge ment’ as so-implied, is effectively what is reflected in
the successive ‘epistemic-break or notional-discontiguity/epistemic-discontiguity—the
prior-shallow-supererogation_of-mentally-aestheticised-preconverging/dementing—who-
schema_and_prospective-profound-supererogation_of-mentally-
aestheticised-postconverging/dialectical-thinking—who-schema> as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing 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-structure-of—meaningfulness-and-
psychologismic~apriorising/axiomatising/referencing-{of—prospectively—
implied_attendant–ontological-contiguity ’—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional–cogency>’ }—conflicatedness in {preconverging-ment by}—
postconverging-entailment as to their implied existentialising-frame-of-entailment-of-motif-
and-apriorising/axiomatising/referencing of ‘ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming 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-invalidat} 
prospective_psychologismic-apriorising/axiomatising/referencing-\{of-\’prospectively-implicated_attendant-ontological-contiguity \’-educted-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ \}—conflatedness in \{preconverging-ment-by\}—postconverging-entailment> expansion’ (with this elucidation so-implied at the reference-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-entailment—of-motif-and-apriorising/axiomatising/referencing of ‘ontological-good-faith/authenticity’~postconverging—de-mentating/structuring/paradigming 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-invalidat} 
in prospective ‘implicated_attendant-ontological-contiguity’~educted-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ induced knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism~in-
prospective_psychologismic-apriorising/axiomatising/referencing-\{of-\’prospectively-implicated_attendant-ontological-contiguity \’-educted—
existentialising/contextualising/textualising \_intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ \_conflatedness \_in \{preconverging–ment–by\}_{postconverging–entailment}^2 expansion’ that cannot be contemplated in terms of the mindset as
prospective_psychologismic~apriorising/axiomatising/referencing-\{of-`prospectively–
implied_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising \_intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ \_conflatedness \_in \{preconverging–ment–by\}_{postconverging–entailment}^2 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/inauthenticity^5\_preconverging–de-mentating/structuring/paradigming\_6\_5 for engaging with
theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ and bound to
rather pedantise/muddle/formulaically-hollowing-out—in-subontologisation/subpotentiation the
latter); and as herein implied explaining why the ‘entailment of prospective knowledge as
transverally inducing prior knowledge ment’ is associated with the recurrent dividing-
line/distinguo between ‘notional–philosophy,<`as-to-the-veridical-conception-of-philosophy-as-
inglobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness ,`beyond-a-convenient-division-of-labour-conception-of-knowledge> and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } \}. The
further insight here is that a 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 \} disontologising construal of prospective knowledge-reification—gesturing-and-
accounting—of-epistemic—phenomenalism—<in-

prospective psychologismic—apriorising/axiomatising/referencing—\{of—‘prospectively–
implicated_attendant—ontological-contiguity’—‘educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’—\}—conflatedness—in—\{preconverging—ment—by—\}

postconverging—entailment\} as rather as an ‘existentially—disontologising/re-ontologising—
aporeticism’ constraining hindrance/encumbrance (upon the prior ‘social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame-of-
entailment—of—motif—and-apriorising/axiomatising/referencing of disontologising/ontologising-
and-re-ontologising’), speaks to a lack of organic-knowledge as to ‘human profound-
supererogation’ 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-
completeness\}); and so cannot be construed as associated veridically with the requisite
implicated-and-explicated ‘implicated_attendant—ontological-contiguity’—‘educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ induced ‘epistemic-growth/disquiet/discomfort—\{induced-
sublimation—as-from-existence’s—effusing/ecstatic—inlining-as—historiality—
\{science/authenticity/nonextrication\}-beyond-mere-formulaicity/ritualisation-as—historicity-
tracing—\{science-ideology/fashionability/distraction\} as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness—and-by-
reification/contemplative-distension’ associated with prospective knowledge reification. As it
is rather bent to adopt a prospective distractive-alignment-to—\{reference-of-thought—\оф-
apriorising/axiomatising/referencing—posturing to such prospective knowledge reification gesturing/accounting—of-epistemic—phenomenalism associated with a cynicism that is unresponsive to the educating—and—availing—and—re-availing of relative-ontological-completeness as to dimensionality-of-desublimating-lack-of
willing/arbitrariness.waywardness/fait-drivenness/supererogating-for-human-intelligibility.- preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in prospective ‘implied_attendant–ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>′ induced knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism<in-
prospective_psycho-logismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implied_attendant–ontological-contiguity ‘-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>⟩—confinedness -in-{preconverging-ment–by}–

postconverging-entailment⟩ expansion’); such that the requisite ‘knowledge value as of
nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection’
(theoretically/conceptually/operantly articulated herein as
<amplituding/formative>disposedness/psycho-logismic-construct{(as-to-orientation/value-
construct/valuation–and–derived-parameterising})’ can be cultivated-and-articulated for
‘knowledge entailment as of nonpresencing<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 foregrounding entailment-
in-succession-of–profound-supererogation⟩-{postconverging–narrowing-
down-sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation ‘-in-reflecting–‘immanent–relative-
unreflexivity/relative-reflexivity–ontological-contiguity ‘;–as-operative-\nnotional– depyro-crypticism⟩. The insight here as well is that ‘knowledge carries its very own
value’ (as to its prospective non-presencing<perspective–ontological-
normalcy/postconvergence> epistemic-projection) since there is no limitedness/human-subpotency neutral 7 presencing—absolutising-identitive-constitutedness 14 mental-state of human ontological-performance 1 -<including-virtue-as-ontology>/morality/ethics/justice/etc. but for the appraisal from 6 nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equally graspable for instance in the patent case of say a God-of-plane conception or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as supposedly ‘explained away by a circumstantial thorough positivism/rational-empiricism elucidation of how a plane or modern medicine works’ since such an animistic social-setup existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing is so-thoroughly beholdening to its ‘mystical/spirits nonpositivistic conception of things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ going by its ingrained ‘8 reference-of-thought specific preconverging/dementing 2 –qualia-schema’ that at best only a circumstantial constraining is induced (and not a positivism/rational-empiricism knowledge value as to its prospective 6 nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) since the animistic mindset is bound to psychologismically fallback/relapse into such a ‘mystical/spirits nonpositivistic conception of things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (so-reflected ‘in the generationally ingrained animistic psychologism–apriorising/axiomatising/referencing–{of–‘prospectively–implicated–attendant–ontological-contiguity ’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—constitutedness ‘in preconverging entailment’ from which it has to crossgenerationally undergo psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from the positivism/rational-empiricism epistemic-projection of ‘constraining existence—as-sublimating-withdrawal/unenframing/re-
ontologising-elicited-from-prospective-profound-supererogation imbibing human ontological-commitment <-implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existing-reality as it can hardly be expected that the systematicity/entailment of a positivism/rational-empiricism intelligibility (as to such a circumstantial demonstration of positivism/rational-empiricism knowledge) will instantly prevail in the animistic social-setup as adopted knowledge value (‘knowledge value’ so-reflected herein as <amplituding/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-
‘prospectively–implicated–attendant–ontological-contiguity ~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness in {preconverging-ment by}
postconverging-entailment as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of ‘implicated–attendant–ontological-contiguity’ ~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ induced ‘epistemic-growth/disquiet/discomfort–{induced-
sublimation,–as-from-existence’s—effusing/ecstatic–inlining-as–historiality–
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as–historicity-
tracing–{science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy–for-relative-ontological-completeness by-
reification/contemplative-distension (in transversality<for-sublimating–existential-
eventuating/denouement,–from ‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’ as to self-becoming/self-


\textit{a\textsuperscript{discretely-implied-functionalism}}) amenable to such a contemplation crumbles/collapses; just as it can be appreciated that the non-universalising, non-positivising and totalisingly-ing—discretion/whim-of-thought respectively of ancient-sophists, medieval-scholasticism and our modern-day manifestation of disparateness-of-conceptualisation\textsuperscript{<unforegrounding-ment,-failing-prospectively-to-reflect-\textsuperscript{immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity'}}> ‘existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencings of contemplation’ cannot veridically contemplatively handle the ontological-veracity of meaningfulness-and-teleology\textsuperscript{70} respectively as to prospective\textsuperscript{103} universalising-idealisation, positivism/rational-empiricism and postmodern\textsuperscript{4} human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>’. In-many-ways the reality of such a 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 )
‘pretense of possessing an existentialising–frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing of contemplation’ is rather about (a conscious or unconscious) elaborate exercise of distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing> to the prospective knowledge-reification–gesturing-
and-accounting—of-epistemic–phenomenalism-> in-

prospective_psychologismic–apriorising/axiomatising/referencing- {of-‘prospectively–
implied_attendant–ontological-contiguity ’}—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confatedness }—{preconverging-ment–by}—
postconverging-entailment} (that has to be understood as to its cynical targeting of the ‘human mental-reflex of self-presence/self-constitutedness }—<in-perspective–epistemic-
abnormalcy/preconvergence }— in }— presencing—absolutising-identitive-constitutedness }—
social-vestedness/normativity} }—{discretely-implied-functionalism}’ to misportray and derride the potential for human crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring exercise of ‘implicated_attendant–ontological-
contiguity’ }—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ } induced ‘epistemic-growth/disquiet/discomfort-{induced-
sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as– historiality-
{science/authenticity/nonextrication} -beyond-mere-formulaicity/ritualisation-as– historicity-
tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-
reification/contemplative-distension\textsuperscript{77}). Critical to such an insight and as previously emphasised is pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
\langle\text{amplituding/formative—epistemicity}\rangle\text{totalising—in-relative-ontological-completeness}\rangle\text{ lack of a sense of metaphysics-of-absence—}\langle\text{implicated-epistemic-veracity-of— nonpresencing—}
\langle\text{perspective—ontological-normalcy/postconvergence}\rangle\text{ (as the more centrally defining element of human angling-of-imaginary) as to a disposition to a conscious or unconscious—}
absolutising-identitive-constitutedness\textsuperscript{79} social-vestedness/normativity—\langle\text{discretely-implied—}
functionalism\textsuperscript{85}. For instance, such a \textsuperscript{61}nonpresencing—\langle\text{perspective—ontological-normalcy/postconvergence}\rangle epistemic-projection reflected of such a term like metaphoricity\textsuperscript{57} 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-
supererogation\textsuperscript{89} are doing tangibly is metaphoricity\textsuperscript{87} as to psychologismic—apriorising/axiomatising/referencing—\{of—prospectively—}
implicated—attendant—ontological-contiguity—\langle\text{educed—}
existentialising/contextualising/textualising—\text{intelligibility/epistemicity/reflexivity—contiguity—}
\langle\text{imbued—notional—cogency}\rangle\text{—conflectedness\textsuperscript{11} in \{preconverging-ment—by—}
postconverging-entailment in ultimately producing prospective sublimating—\langle\text{meaningfulness—}
and-teleology\textsuperscript{19} (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 implicit in the natural sciences as to aestheticisation-towards-ontology—imbued—intolerance—of—
disparateness>/exactifying_precisioning–of-sublimation)<as-to-postconverging–narrowing-
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
implications>’ explaining the recurrent psychologismic–apriorising/axiomatising/referencing-
{of–prospectively–implicated_attendant–ontological-contiguity ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflicatedness\| in {preconverging-ment by}–
postconverging-entailment reflecting science ‘historiality/ontological-
eventfulness ‘/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>). But the
possibility to induce blurriness–<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> 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 epistemic-growth,-as—{veridical/sound}–relative-
reflexivity–in-existence/relativising from limited mentation as its deepening/psychologismic–
epistemic-acutisation—residualising,—{decompulsing} delinearity–for-cogency as re-originary—as-
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation{(imbued-
postconverging/dialectical-thinking ‘–projective-insights’/‘epistemic-projection-in-
conflicatedness ‘–of-notional– deprocripticism-prospective-sublimation)\| limitedness/human-
subpotency prospective re-encountering/re-confrontation with existence—as-the-absolute-a-
priori–of-conceptualisation—and–existence—as-sublimating-withdrawal/unenframing/re-
onontologising,—elicited-from-prospective–profound-supererogation ‘–<as-to-perspective–
ontological-normalcy/postconvergence-implied–‘prospective-aporeticism–
overcoming/unovercoming’>). It is herein contended that such postmodern thinkers like Derrida
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 explicit veracity of the
<cumulating/recomposuring~attendant–ontological-contiguity>-successive registry-
worldviews/dimensions ‘reference-of-thought specific preconverging/dementing—qualia-
schema reflecting their specific prospectively ontologically-flawed nondescript/ignoreable—void
imbued self-presence/self-constitutedness—in-perspective–epistemic-
abnormalcy/preconvergence>’ as from prospective nonpresencing-<perspective–
ontological-normalcy/postconvergence> epistemic-projection so-implied as human
dementation-(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 psychologismic—epistemic-acutisation—difficulty—for,
residualising—<decompulsing> delinearity—for—cogency—magnitudes—of—experientiality/experiment
). This in-
many-ways is rather telling about the nombrilistic presencing—absolutising-identititive-
constitutedness of such ‘statement that certain things are unspeakable’ as effectively explicit
by itself the lack of a sense of metaphysics-of-absence}<implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>} conception as to

1981
profound ‘conceptivity/epistemic-reflexivity/epistemicty-relativism-determinism—
<reifying{as-to-knowledge-developing}-and-empowering—imdued
theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not
about ‘presublimating relic/artifactual—beholdening-constitutedness’ historicity-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-deepening—as subjecting limitedness/human subpotency to
‘educed—unlimitedness/existence—sublimating—nascence’ implications’ so-reflecting the
sublimating momentous historicity/tracing—in—
nonpresencingICY/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—{implicit—epistemic-veracity-of—nonpresencing—<perspective—ontological-
normalcy/postconvergence>}). But then across the <cumulating/recomposuring—attendant—
ontological—contiguity—successive registry-worldviews/dimensions the true
postconverging—aporeticism—overcoming/unovercoming problem of prospective knowledge—
reification—gesturing-and-accounting—of—epistem—which—phenomenalism—<-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—
implied—at-tendant—ontological—contiguity—‘—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicty/reflexivity—contiguity—
<imbued—notional—cogency—>—conflicated—in—{preconverging—ment—by—}
postconverging—entainment—} 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—completeness ,—beyond—a—convenient—division—
of—labour—conception—of—knowledge—} and pedantising/muddling/formulaic—hollowing—out—in-
subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing—,
social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment of motif-and-apriorising/axiomatising/referencing 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— as subjecting ‘educed–unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency’ prior to the eliciting of prospective ontologising-and-re-ontologising over prior disontologising, and so as to its prospective ‘implicated_attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ induced ‘epistemic-growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–inlining-as- historiality-} {science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-tracing-} {science-ideology/fashionability/distraction}) as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’). It can be appreciated (as of an anthropological insight) that a positivism/rational-empiricism mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms of effectively demonstrable positivism/rational-empiricism systematicity/entailment of sublimating’ (as it will so-relate to a fellow positivism/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—as subjecting ‘educed–unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency’ (or within the scope of the ‘debarking positivistic community and animistic social-setup shared/mutual collective-social implications of human limited-mentation-capacity—as subjecting ‘educed–unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency’) to integrate prospective positivising ontologising-and-re-
distendedness/detruncating—<beyond-selfpresencing,—as-re-ontologising—decentering_of-
consciousness/collective-consciousness,—as-to-psychologismic—epistemic-acutisation—
residualising,—{decomposing—delinearity—for-cogency}> 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’—
entailing>-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/re-ontologising/unbeholdening/outlier-conceptualisation{(imbued-
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflictedness —of-notional— deprocrypticism-prospective-sublimation)}instigative
conceptions of re-ontologising prospective Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology. The notion of ontology (science) is utterly unbefriending to human-subpotency
(and with regards to the ‘relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~/of-the-human-institutionalisation-process as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology ~/), ontology thus speaks of the increasing human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-
unlimitedness/existence-sublimating—nascence’—ontological-performance —<including-virtue-
as-ontology>/morality/ethics/justice/etc. as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,—as-to—‘human<amplituding/formative—
epistemicity>totalising~purview-of-construal’ underlying the development of human
sublimating/transcendental/emancipative re-rationalisations as to postconverging—
uninstitutionalised-threshold that then allows for the possibility of disontologising (as of an ontologically-flawed disontologising desublimating gesturing/accounting—of-epistemic-phenomenalism across the successive registry-worldviews/dimensions while wrongly projecting an in-effect absolution—

as-to-apriorising/axiomatising/referencing—of—prospectively-implicated-attendant-ontological-contiguity—

existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—

conceived-absolutising-identitive-constitutedness 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 experientiality/experiment—

totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—notionally/epistemically/bindingnessly—


hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—delinearity—for-cogency—cumulated/recomposured as to cumulating/recomposuring of ‘prospectively-implicated-attendant-ontological-contiguity—’—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—

imbued—notional—cogency’). In this respect ‘human consciousness notional—protensivity
imbuing prospective psychologism-epistemic-acutisation-as-to-postconverging-de-
mentating/structuring/paradigm-ing-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming-as-to-epistemic-growth-as-
\{veridical/sound\}-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-
deepening/psychologism-epistemic-acutisation—residualising–\{decompulsing\}-delinearity-for-
 eogeny’ (as undergirding the ‘full experientiality/experiment-as-to-existentially-formative-
\{epistem-totalising\} re-apriorising/re-axiomatising/re-referencing—residuality—in–re-
originariness/re-origination’,—so—‘notionally/epistemically/bindingnessly—\{as-to-
determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity\}—implicated-and-articulated’ as-from-
nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-
of—\{hermeneutic/reprojection—protraction-of—re-framing-and-reformulation\}’ that is the human
abstract-tissue-of—social-emanance’ herein reflected as to the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity—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 presencing—absolutising-identitive-
constitutedness as to prospective nonpresencing—\{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 ,—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
presencing—absolutising-identitive-constitutedness notwithstanding its very own appraisal
of its ‘human limited-mentation-capacity as subjecting ‘educated-unlimitedness/existence-
sublimating—nascence’ to limitedness/human-subpotency implications of
supererogation for prospective apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity }-educated-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> }—conflicatedness—in–{preconverging-ment by—
postconverging-entailment} that cannot be unshrouded by prior mere-formulaicity/ritualisation-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of:‘epistemic-totalising ’ re-apriorising/re-axiomatising/re-re-
referencing–residuality—in–re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing- {of-'prospectively–implicated_attendant-ontological-
contiguity }-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> }—constitutedness—in–preconverging-entailment) given
human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-
sublimating–nascence—to limitedness/human-subpotency} and thus requiring for prospectively
sublimating ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. the need for human limited-mentation-capacity-
deepening—as-subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-
sublimating–nascence’ as to epistemicity-relativism-determinism prospectively implied
psychologismic–apriorising/axiomatising/referencing- {of-'prospectively-
implicated_attendant-ontological-contiguity }-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> }—conflicatedness—in–{preconverging-ment by—
postconverging-entailment). Thus an ‘incidental to any given station-of/epochal presencing—
absolutising-identitive-constitutedness conception of the-human/humanity as to an in-effect
absolution<as-to–apriorising/axiomatising/referencing- {of-'prospectively-

that is in-many-ways inherently problematic/troublemaking/challenging and ing’ to any given presencing—absolutising-identitive-constitutedness\textsuperscript{14} social-vestedness/normativity\textsuperscript{-discretely-implied-functionalism}\textsuperscript{<in-prior}\ knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism\textsuperscript{-implicated}\ attendant\ ontological-contiguity \textsuperscript{‘}-educed—existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency’ \textsuperscript{-}\ constitutedness _in-preconverging-entailment\textsuperscript{>}; and in another respect such a prospective ontologising knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism\textsuperscript{-in-}

prospective\ psychologismic\ apriorising\ axiomatising\ referencing-{of-‘prospectively–implicated} \ attendant\ ontological-contiguity \textsuperscript{‘}-educed—existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency’ \textsuperscript{-}\ conflatedness _in-\{preconverging-ment-by\}

postconverging-entailment\textsuperscript{>} implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing} –qualia-schema_and_prospective-profound-sup ererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema\textsuperscript{> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing ’ inevitably lays a claim to the prior\ knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism\textsuperscript{-in-prior}\ psychologismic\ apriorising\ axiomatising\ referencing-{of-‘prior–implicated} \ attendant\ ontological-contiguity \textsuperscript{’}-educed—existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency’ \textsuperscript{-}\ constitutedness _in-preconverging-entailment\textsuperscript{>} prospective ‘epistemic-decadence’ or teleological-decadence-<in-dimensionality-of-

1996
epistemic acutisation—difficulty—for, residualising—delinearity—for, cogency—

difficulties magnitudes[of-experientiality/experiment] within the same human individual, collective individuals,
institutions and society as to manifest/lack-of human limited-mentation-capacity-deepening—
as-subjecting-limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating—
nascence— as of transversality<$for-sublimating—existential-eventuating/denouement—from—
thinking-at-first/pure-predisposition-preemptive-of-prospective—
disontologising/subontologising>—as-of-prospectively-disambiguated—affirmed-and—
unaffirmed—motif-and-apriorising/axiomatising/referencing’> underlying the broad reality of
both a human institutionalisation-threshold and a human uninstitutionalised-threshold
in comprehensively reflecting the <cumulating/recomposuring~attendant—ontological—
contiguity>—successive registry-worldviews/dimensions as to the overall relative—
unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation—
process) with the further ontological-veracity herein that the-human/humanity can be defined
at its barest as to transversality<$for-sublimating—existential-eventuating/denouement—from—
thinking-at-first/pure-predisposition-preemptive-of-prospective—
disontologising/subontologising>—as-of-prospectively-disambiguated—affirmed-and—
unaffirmed—motif-and-apriorising/axiomatising/referencing’> 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—<elicited—idiomatiation> (as to Being—
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social—

2001
function-development and living-development—as to personality-development psychologismic—
epistemic-acutisation—difficulty—for residualising—delinearity—for cogency magnitudes (of experientiality/experiment) and so (with the implication that a central and potent force of human ontologising-and-re-ontologising so-reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process rather lied historially with the possibility for human cultural diffusion given the human limited-mentation-capacity—as subpotency—Republican-unlimitedness/existence sublimating—nascent—to limitedness/human-subpotency problem of aestheticisation—beholding—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—elicited—idiomatisation—potential with regards to our modern-day presencing—absolutising-identitive-constitutedness social-vestedness/normativity—discretely-implied-functionalism institutional and social preconverging—motif-and-apriorising/axiomatising/referencing—entailing—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—elicited—idiomatisation—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-scalarity/beholding—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-
tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^87\)-by-
reification/contemplative-distension”. It can be appreciated in this regards as to a
nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic/projection
that the ‘supererogatory-wholesomeness/profound-supererogation\(^96\) as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating-
nascence-<as-to-the-grandest-axiomatic-construct-\{epistemic-totalising\} re-apriorising/re-
axiomatising/re-referencing-residuality—\{in-re-originariness/re-origination of
limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence>’ 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 reference-of-thought—point-of-devolving/departure/anchoring/backdrop
inveracity/impertinence; and likewise such a requisite ‘supererogatory-wholesomeness/profound-supererogation\(^96\) as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating-nascence—<as-to-the-grandest-axiomatic-construct-\{epistemic-totalising\} re-apriorising/re-axiomatising/re-
referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ insight can
projectively be grasped when it comes to our positivism/rational-empiricism and prospective
deprocrypticism—or-preempting—disjointedness-as-of reference-of-thought. Critically thus,
it is in the very nature of all presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-<discretely-implied-functionalism> to falsely imply (beyond-the-

2009
postconverging circumscriptive/totalitative–restructuring’ as of overall existential-
<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating

sublimating–nascence’ to limitedness/human-subpotency distortively means that the ‘incipient precedence of nascent-particular/incipient-and-material/technical-sublimations’ is bound to be wrongly construed as projecting of its very own incipient

supererogatory—wholesomeness/profound-supererogation’ whereas in so-doing is actually distortively reflecting the ‘prior relative-ontological-incompleteness’ reference-of-thought-devolving’ while failing to appreciate the veracity that the veridical

supererogatory—wholesomeness/profound-supererogation of such nascent-particular/incipient-and-material/technical-sublimations should rather devolve from the


is effectively what allows for the profundity of the human ‘exercise of the epistemic—projective-equalisation of human station of presencing—absolutising-identitive-constitutedness as to prospective nonpresencing—perspective—ontological-normalcy/postconvergence> epistemic—projective-equalisation’ for prospective sublimating–nascence (as of prospectively
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} for re-ontologising prospective \textbf{Being}-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology); and in so-doing addressing the ‘fundamental taboo against prospective ontologising-and-re-ontologising’ (underlying any human registry-worldviews/dimensions \textsuperscript{3}‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment—of—motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold\textsuperscript{102}). In-many-ways such an exercise (and as it is sublimatingly so-manifested with regards to the overall human momentous \textsuperscript{3}‘historiality/ontological-eventfulness\textsuperscript{39}/ontological-aesthetic-tracing—\textless perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’\textgreater of the relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{67}—of—the-human-institutionalisation—process\textsuperscript{7}) speaks of the translative-accordance of prospective nascent-particular/incipient-and-material/technical-sublimations—\textless blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—implications (as to their incipient/seeding existentialising—frame-of-entailment—of—motif—and—apriorising/axiomatising/referencing of the ‘shallow-supererogation\textsuperscript{66} as of prior \textsuperscript{83}reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence<as-to-the-grandest-axiomatic-construct—\textless epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence\textsuperscript{3}’ of human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence\textsuperscript{35} in psychologismic—apriorising/axiomatising/referencing—\{of—\textsuperscript{3}prospectively—implicitly—attendant—ontological-contiguity—\}—educated—

2012
existing/existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-

2013
prior ‘human aestheticisation–and–aestheticisation-towards-ontology–<elicited–idiomatisation>


unbeholdening, transcendence, decomplexification for organic-knowledge and ment of prior apriorising/axiomatising/referencing’). 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-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>-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/advantage. Critically, ‘human psychologismic–epistemic–acutisation–<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic–acutisation—residualising,—{decompulsing}—delinearity–for–
The fundamental point being made here is that the ordinary reality of a human conception of ontological-performance—including virtue as ontology/morality/ethics/justice/etc. is much more fundamentally beholdening to an ‘issue of human ontological-performance—including virtue as ontology/morality/ethics/justice/etc. reflecting the ‘existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of priorly secondnatured institutionalisation-threshold of mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’ positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive postconverging—aporeticism—overcoming/unovercoming’). The veracity of the existentialising/contextualising/textualising dynamic of prospective human
and-teleology psychologismic epistemic-acutisation difficulty for, residualising—
delinearity for cogency magnitude of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ epistemic-projection.


\textsuperscript{35} epistemic-totalising
{epistemic-totalising33} re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination’ positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive postconverging—aporeticism—overcoming/unovercoming’ which then becomes prospectively susceptible to a desublimating least-common-denominator-of-social-functioning-and-accordance—effecting as to human shallow-supererogation\textsuperscript{16} ontologically-flawed projection of prospective human postconverging—aporeticism—overcoming/unovercoming; with this insight very much explaining how and why human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—\textless{}as-to—disontologising/re-ontologising—aporeticism\textgreater{} (given human limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency in want for limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency to—‘educed-unlimitedness/existence-sublimating—nascence’\textgreater{} develop into self-sufficient and self-presence/self-constitutedness -\textless{} in-perspective—epistemic—abnormalcy/preconvergence \textgreater{} constructs (manifesting their \textsuperscript{7} presencing—absolutising—identitive—constitutedness\textsuperscript{14} incidental station-of/epochal in-effect absolution—\textless{}as—to—apriorising/axiomatising/referencing—\{of-
‘prospectively—implicated—attendant—ontological—contiguity’—educated—

\textsuperscript{16} }
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ {knowledge-notionalisation construal’ of the 
psychologism–epistemic-acutisation—as-to-postconverging-de-
mentating/structuring/paradigmizing—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—existential-relativising—from-limited-mentation—as-its-
deepening/psychologism–epistemic-acutisation—residualising, {decompulsing}—delinearity—for-
epogeny” (implied supererogatory—wholesomeness/profound-supererogation of
notional—citationality) in postconverging—nonextricatory—existential—preempting—of—existential-
unthought prospective notional-contiguity/epistemic-contiguity <profound-supererogation
of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> as 
{epistemic—totalising
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly}—
decompulsing}—delinearity—for-cogency factoring in overall human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence—
sublimating—nascence’ in the human ‘exercise of the epistemic—projective-equalisation of
human station of ‘presencing—absolutising-identitive—constitutedness as to prospective
nonpresencing—perspective—ontological-normalcy/postconvergence—epistemic—projective-
equalisation’. In this regards, the relative-unreflexivity/relative-reflexivity—ontological-
contiguity—of-the-human-institutionalisation-process fundamentally reflects ‘differing—
implicated—attendant—ontological-contiguity—notional—preconverging—existential—extrication—
as—of—existential—unthought—by—postconverging—nonextricatory—existential—preempting—of—
existential—unthought of human <amplituding/formative—epistemicity>-totalising—thrownness—
in-existence prior-institutionalisation-threshold—by—prospective—uninstitutionalised-
threshold /presublimating—desublimating—decisionality—of—ontological—performance <including-virtue—as-ontology>/morality/ethics/justice/etc. for prospective transcendence—and—
sublimity/sublimation/supererogatory—de—mentativity as to prospective

2031
ontological-contiguity ~educed– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity
<in-prospective_psycho logicalism-~apriorising/axiomatising/referencing-{of-‘prospectively—
implicated_attendant-ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency’ }—conflatedness in {preconverging-ment–by}—
postconverging-entailment’ ontological-performance <including-virtue-as-ontology>’ for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to
prospective human postconverging–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-completeness—
reference-of-thought–devolving> implications into their true
‘supererogatory–wholesomeness/profound-supererogation’ as of prospective 89 reference-of-
thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence—as-to-
the-grandest-axiomatic-construct—epistemic-totalising 81 re-apriorising/re-axiomatising/re-
referencing—residuality—in–re-originariness/re-origination_of_limitedness/human-subpotency
prospective re-encountering/re-confrontation_with_unlimitedness/existence> imbued
psychologismic–apriorising/axiomatising/referencing—{of–‘prospectively—
implicated_attendant-ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency’ }—conflatedness in {preconverging-ment–by}—
postconverging-entailment’ as of 89 deprocrypticism–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决策ing
sublimating–existentialising–decisionality—<as—to-disontologising/re-ontologising—
aporeticism>). The translative-accordance of prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-*human<amplituding/formative—
epistemicity>totalising—purview-of-construal) into their ‘notional shallow-supererogation’ of prior
reference-of-thought—point-of-devolving/departure/anchoring/backdrop or supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop’, effectively underlies the given registry-worldview/dimension blurriness—<sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>/ unblurriness—<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation ,—while-anecdotalising-prior-
disontologising-thresholding> of knowledge-reification—gesturing-and-accounting—of-
epistemic–phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implied-attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}>—conflatedness—in—{preconverging—ment—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—inlineing—as—historiality—{science/authenticity/nonextrication}—beyond-mere-
formulaicity/ritualisation—as—historicity-tracing—{science-ideology/fashionability/distraction}⟩
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness—by—reification/contemplative-distension so-accruing onto the supererogatory—wholesomeness/profound-supererogation as of prospective
reference-of-
their-relative-ontological-completeness is basically what induces existence’s sublimating–nascence’ as rather so-arising as of the successive registry-worldviews/dimensions imbeded supererogatory–wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop as of dimensionality-of-sublimating {<amplituding/formative> supererogatory–de-}
mentativeness/epistemico-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}
conceiving-{as-to-conceptivity/epistemico-flexivity/epistemico-relativism-determinism}
<reifying {as-to-knowledge-developing}-and-empowering> (in so-reflecting their respectively given overarching human social-and-institutional- frameworks-of—referencing/registering/decisioning sublimating/desublimating–existentialising–decisionality-
<as-to-disontologising/re-ontologising—aporeticism>). In-many-ways human limited-
mentation-capacity—as subjecting ‘educed unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency rather implies a relative flux of epistemic-projection caught between
presencing—absolutising-identitive-constitutedness and nonpresencing-
<perspective–ontological-normalcy/postconvergence> ‘human <amplituding/formative–
epistemicity>-totalising–thrownness-in-existence knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—conflatedness—in—
prospective_psychologismic–apriorising/axiomatising/referencing- {of: ‘prospectively–
implied_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in—
postconverging-entailment> ontological-performance —<including-virtue-as-
ontology>/morality/ethics/justice/etc. for prospective transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity’ (as of ‘relative-ontological-
incompleteness’/relative-ontological-completeness)

{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-
ormalcy/postconvergence}> as to human-and-social—expectations/anticipations—
metaphoricity—as-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—psychologism”); such that the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality—as-to-’human<amplituding/formative–
epistemicity>totalising~purview-of-construal apparently takes on differing substantivity (as

different registry-worldviews/dimensions “meaningfulness-and-teleology”) as to human
limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–
nascence’ to limitedness/human-subpotency and limited-mentation-capacity-deepening—as

subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–
nascence’ implications of blurriness—<sterilising/anecdotalising/trivialising-of-prospective-
re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-
out>/unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation,-while-anecdotalising-prior-
disontologising-thresholding>. As to the underlying existentialising—frame—of—entailment—of
motif-and-apriorising/axiomatising/referencing (of the relative flux of human epistemic-
projection caught between “presencing—absolutising-identitive-constitutedness” and
nonpresencing—<perspective—ontological-normalcy/postconvergence>), the translative-
accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-
sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought-
devolving> implications into their true ‘supererogatory—wholesomeness/profound-

2040
supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence as-to-the-grandest-
axiomatic-construct—epistemic-totalising re-apriorising/re-axiomatising/re-
referencing-residuality—in-re-originariness/re-origination_of_limitedness/human-subpotency
prospective_re-encountering/re-confrontation_with_unlimitedness/existence> imbued
psychologistic—apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—conflicatedness[13]_in_{preconverging—ment—by}—
postconverging-entailment’ (in so-reflecting_the_overarching_human_social-and-institutional-
frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality—as_to_disontologising/re-ontologising—aporeticism>), is increasingly bound to a
[8]_deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant—ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ [40]_knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism<in-
prospective_psychologistic—apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—conflicatedness—in_{preconverging—ment—by}—
postconverging-entailment> (as to its knowledge-notionalisation ‘undermining of totalisingly-
ing—discretion/whim-of-thought’ and as to an emphasis on difference-conflicatedness—as-to-
totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing> -as-veridical-epistemicty-relativism-determinism implied
<amplituding/formative-epistemicity> causality -as-to-projective-totalitative-implications-of-
prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity involving ‘understanding notionally’ as to the conceptivity/epistemic-reflexivity/epistemicty-relativism-determinism-reifying{as-to-knowledge-developing}-and-empowering> 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-ing—discretion/whim-of-thought’ as to requisite ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity’ <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 ment as to their manifest psychologismic~apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant-ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness in {preconverging-ment–by}–
postconverging-entailment (with intervalist-as-categorising—‘implicated_attendant-ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }^{13} in ordinal-as-qualifying—‘implicated_attendant-ontological-contiguity ’~educed–

2042
induce a mechanical-knowledge misconstrual of the veracity of ‘punctually subsumed aestheticising gesturings (as of intervalist-as-categorising—‘implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional–cogency>' [40], ordinal-as-qualifying—‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional–cogency>' [40] and random-as-impulsive—‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional–cogency>' [40]’ as to the underlying requisite ‘implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional–cogency>' [40] knowledge-notionalisation aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of intervalist-as-categorising—
contiguity’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicited ‘supererogatory-wholesomeness/profound-supererogation’ as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence—as-to-the-grandest-axiomatic-construct—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination_of_limitedness/human-subpotency—prospective_re-encountering/re-confrontation_with_unlimitedness/existence’ as ‘comprehensive conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying—as-to-knowledge-developing—and-empowering> grounds’ for such existence’s sublimating–nascence incipience/instantaneity/directness in the natural sciences. In this regards, it is herein contended (as to underlying ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity—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 unblurriness—<re-ontologising_by-postconverging—as-to-dragged-out-supererogatory—wholesomeness/profound-supererogation,—while-anecdotalising-prior-disontologising-thresholding> domains-of-study as the natural and exact sciences (of sublimating–nascence incipience/instantaneity/directness) speaks to an ‘implicated_attendant—ontological-contiguity’—<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>’ 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-contiguity’—<as-to—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ 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-contiguity’—<as-to—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ is misconstrued in terms of in-effect absolution—<as-to—
apriorising/axiomatising/referencing-{of-‘prospectively-implicited-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity~<imbued–notional~cogency>’ }~(and so-misconstrued over ‘inherent existence’s postconverging-nonextricatory-existential-preempting-of-existential-unthought phenomenal/manifest relative-unreflexivity-relative-reflexivity—ontological-contiguity ’). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism~<reifying{as-to-knowledge-developing}-and-empowering> (as to the ‘veracity of prospective knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism~<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicited-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity~<imbued–notional~cogency>’ }~conflatedness _in-{preconverging-ment–by}–
postconverging-entailment>_ and prospective sublimating–existentialising–decisionality~<as-to-disontologising/re-ontologising~aporeticism>’ as rather being as of ‘relative-unreflexivity-relative-reflexivity—ontological-contiguity <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–meaningfulness-and-teleology ‘> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation~<as-to-
absolute-referencing--of--meaningfulness-and-teleology 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 postconverging-aporeticism—overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic postconverging—aporeticism—overcoming/unovercoming nature of the highway and adopting extricable 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process’) as to ‘human sublimating/desublimating—modalisation—sublimating—nascence inducing of ontologisation/omnipotentiality’ sublimating—existentialising-decisionality is bound to a postconverging-nonextricatory-existential-preempting-of-existential-unthought knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in—prospective-psychologism—apriorising/axiomatising/referencing—of—prospectively—implicated—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’—confatedness—in—preconverging—ment—by—postconverging—entailment for tackling the more foundational problematic
postconverging–aporeticism–overcoming/unovercoming issues underlying say the present
decadal economic crises, media and information crises, political accountability, etc., whereas
‘human sublimating/desublimating—modalisation—of—meaningfulness-and-teleology’ > upon social-vestedness/normativity 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 postconverging–aporeticism–overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. (as to their presencing—absolutising-identitive-constitutedness shallow-supererogation of manifest in-effect absolution <as-to-apriorising/axiomatising/referencing-{of-‘prospectively implicated attendant ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’ }—constitutedness —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 inheritance 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 postconverging–aporeticism–overcoming/unovercoming (as of the ‘requisite profound-supererogation entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness historiality/ontological—
dimensionality-of-desublimating-lack-of {<amplituding-formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
ralionalising/transepistemicity/anamnestic-residuality/sprit-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- historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-
tracing- {science-ideology/fashionability/distraction}) as to construction-of-the-Self in
dispensing-with-immediacy-for-relative-ontological-completeness^7 (as to the-grandest-axiomatic-construct-{epistemic-totalising \+ re-apriorising-re-axiomatising/re-
referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ (as to human
protracted-social—as-to-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-conflatedness /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-completeness ,beyond-a-convenient-division-of-labour-
referencing—residuality—in–re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence—\(\) as to the requisite
induced human epistemic-growth/disquiet/discomfort—\(\) induced-sublimation—\(\) as-from-
existence’s—effusing/ecstatic–inlining-as— historiality—\(\) science/authenticity/nonextrication—\(\) beyond-mere-formulaicity/ritualisation-as— historicity-tracing—\(\) science-
ideology/fashionability/distraction—\(\) as to construction-of-the-Self in dispensing-with-
immediacy-for-relative-ontological-completeness—\(\) by-reification/contemplative-distension—\(\).

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— historiality—\(\) science/authenticity/nonextrication—\(\) beyond-mere-formulaicity/ritualisation-as— historicity-tracing—\(\) science-
ideology/fashionability/distraction—\(\) that is rather decisive and indispensable
to all ‘sublimating–nascence incipience/instantaneity/directness’ as to their requisite
‘prospective —reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’—\(\). Such an insight as to the
supererogatory—wholesomeness/profound-supererogation—\(\) 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-historiality-{science/authenticity/nonextrication}—beyond-mere-formulaicity/ritualisation-as-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-supererogation 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/authenticity imbuing sublimation and ontological-bad-faith/inauthenticity imbuing gimmickiness/desublimation’ as to human aestheticisation—and—aestheticisation-towards-ontology—elicited–idiomatisation>, wherein apparently ‘gimmicky techniques’ are effectively sublimating as to their specific aestheticising/creative/artistic existentialising–frame–of–entailment–of–motif–and–apriorising/axiomatising/referencing but are rather desublimating when poorly aestheticised out of such specific aestheticising/creative/artistic existentialising–frame–of–entailment–of–motif–and–apriorising/axiomatising/referencing 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-supererogation in postconverging–dementating/structuring/paradigming). This underlies the very ontological-
creative ontologising renewal to rekindle ‘human sovereign–function/posture’ with regards to public-sovereignty–giving function/posture’. Critically, this postconverging–aporeticism–overcoming/unovercoming issue is fundamentally one of translatable-accordance of ‘our present’ prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued—notional—cogency>}—conflatedness —in—{preconverging—ment–by}—
postconverging–entailment’ (in so-reflecting the overarching human social-and-institutional-frameworks–of—referencing/registering/decisioning sublimating–existentialising—decisionality—<as–to–disontologising/re-ontologising—aporeticism>) 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- historiality-

{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as- historicity-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- devolving> and with respect to the warranted

‘supererogatory—wholesomeness/profound-supererogation’ as of prospective

reference-of-thought—point-of-devolving/departure/anchoring/backdrop social-and-institutional-

frameworks-of—referencing/registering/decisioning sublimating–existentialising–

decisionality—as to disontologising/re-ontologising—aporeticism’ as to social-and-

institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—

<as to disontologising/re-ontologising—aporeticism> disruptive blurriness-

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-

disontologising-formulaic–dragging-out/hollowing-out> and emotional-involvement with

regards to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction

(with such blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-

ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>

just a reflection of deficient human ontological-performance ’<including-virtue-as-

ontology>/morality/ethics/justice/etc. in the human ‘exercise of the epistemic—projective-
equalisation of human station of ‘presencing—absolutising-identitive-constitutedness’ as to

prospective nonpresencing<perspective–ontological-normalcy/postconvergence>

epistemic—projective-equalisation’ when it comes to re-ontologising prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of–meaningfulness-and-teleology). 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
decisionality—as to disontologising/re-ontologising—aporeticism—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> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
notations—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology } so-associated successively with recurrent-utter-uninstitutionalisation trepidatioussonconsciousness disontologising, base-institutionalisation-ununiversalisation warped-consciousness disontologising, universalisation—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, 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 } disontologising (as to preconverging-existential-extrication-as-of-existential-
unthought temporal/mortal advantageousness and purposefulness) involves an ontologically-
flawed shallow-supere steoation‘ upholding of the ‘existentialising—frame—of—entailment—of—
epistemic-totalising33 motif and apriorising/axiomatising/referencing of priorly secondnatured institutionalisation-
threshold of mere-formulaicity/ritualisation—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—
re-apriorising/re-axiomatising/re-referencing—residuality—in—re—
nonextricatory-'prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-
of-{hermeneutic/reprojection–protraction-of-reframing-and-reformulation}' that is the human
abstract-tissue-of–social-emanance’ as to dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)) is very much fundamentally manifest with the preconverging–de-
mentating/structuring/paradigming blurriness<sterilising/anecdotising/trivialising-of-
prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out> undermining of prospective human sublimation/emancipation in need for
prospective ‘human psychologismic–epistemic-acutisation<as-to-postconverging–de-
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,\(delinearity\)
unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory–wholesomeness/profound-supererogation -while-anecdotising-prior-
disontologising-thresholding>\). The fact remains though that any pretense to understanding
cannot escape ontology/science however unsavoury/savoury as to the full picture of prospective
foregrounding__entailment<in-succession-of–profound-supererogation\>\(\)\,(postconverging-
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation ‘–in-reflecting-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘:\(\)\,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 wooden-language as to its cynical cultivation of social dumbing-down and/or numbing-traction as of desublimating meaningfulness and teleology as perspective-lost-of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued postconverging/dialectical-thinking of-notional deprocrypticism {in-dimensionality-of sublimating <amplituding/formative–epistemicity> growth-or conflatedness / 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-to reference-of-thought-of apriorising/axiomatising/referencing. But then the reality of the social equally speaks to the ‘overall social intellection-aptitude body’ to which the veridical unblurring of human prospective postconverging aporeticism overcoming/unovercoming elicits prospective intellectual responsiveness that is in-many-ways (however the ‘dragged-out nature or psychologistic– epistemic-acutisation-as-to-postconverging–de-mentating/structuring/paradigming, eliciting of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming as to epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-existence/relativising from limited-mentation as its deepening/psychologistic–epistemic-acutisation residualising, (decompulsing) delinearity–for-cogency’) up to the task of taking on desublimating 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-
discretion/whim-of-thought reality of such manifest blurriness.

<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> But then such a challenge become more prescient and acute when mere sterile/anecdotal institutional-prescience/imprimaturing-
<dullness of the spirit/psychologismic—epistemic-acutisation—nonresidualising-imbued-
<compulsing> linearity in eclecticism of prior mere formulaicity/ritualisation> displays a
deficient/poor aptitudinal re-ontologising—incompetence gesturing/accounting—of-epistemic–phenomenalism (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 requisite appropriateness of profound aptitudinal re-ontologising—competence gesturing/accounting—of-epistemic–phenomenalism as to their relevant generalised profound aptitudinal re-ontologising—competence gesturing/accounting—of-epistemic–phenomenalism associated with the mastery of their various specialisms as well as their general knowledge interests); as so-implied herein and so-appreciated in relatively unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-supererogatory~wholesomeness/profound-supererogation>, while anecdotalising-prior-disontologising-thresholding domains-of-study with regards to requisite ‘postconverging–nonextricatory-existential-preempting-of-existential-unthought prospective notional-contiguity/epistemic-contiguity’<profound-supererogation_of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema> profound aptitudinal re-ontologising—competence gesturing/accounting—of-epistemic–phenomenalism’ while avoiding ‘preconverging—existential-extrication-as-of-existential-unthought notional~totalisingly-ing—discretion/whim-of-thought deficient/poor aptitudinal re-ontologising—incompetence gesturing/accounting—of-epistemic–phenomenalism’ (and so-specifically elaborated herein as to projective-insights for the appraisal of sublimating momentous ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<<perspective–ontological–

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originariness/re-origination',—so-'notionally/epistemically/bindingnessly—implicated-and-articulated’ as-from—nonextricatory—prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes—{
hermeneutic/reprojection—protraction—of—reframing-and-reformulation}’ that is the human abstract-tissue-of—social-emanance’); speaking to the circularly recurring issue for prospective sublimating explanation (in the face of circularly recurring prospective desublimating presencing—absolutising-identitive-constitutedness ) with regards to the fact that ‘sublimating explanation’ itself (as to dimensionality-of-sublimating)—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) doesn’t escape from the in-effect absolution—<as-to—apriorising/axiomatising/referencing—{of—prospectively—implcitied_attendant—ontological-contiguity }—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ }—constitutedness—{in—preconverging entailment}—fixated notional—nonprotensivity (whether fixated trepidatious, fixated warped, fixated preclusive or fixated occlusive as to fixated dimensionality-of-sublimating-lack-of }—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) to which it explains as to human limited-mentation-capacity—deepening—as subjecting limitedness/human-sub potency to ‘educed unlimitedness/existence—sublimating—nascence’ developing notional—protensivity (highlighting the relative—unreflexivity/relative-reflexivity—ontological-contiguity—of—the-human-institutionalisation—process ‘imbued relative-ontological-completeness’<cumulating/recomposuring—attendant—ontological-contiguity }>succession developing process as from trepidatious, warped,
preclusive, occlusive to protensive as to developing dimensionality-of-sublimating

(<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)). Thus the postconverging–aporeticism–overcoming/unovercoming
issue associated with an ontologising construal of human <amplituding/formative> wooden-
categorical-imperatives/axioms/registry-teleology ) is fundamentally one of disruption to
‘their given present 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 positivism/rational-empiricism
mindset encounter with say an animistic social-setup cannot relate to the latter in ‘absolute terms
of effectively demonstrable positivism/rational-empiricism systematicity/entailment of
sublimating’ (and so since inherent existence’s ontological-veracity precedes/supersedes human
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence , with ontologising-
and-re-ontologising rather about optimising human aetiologisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism<-reifying {as-to-knowledge-developing}-and-empowering> with respect to
educing existence’s—effusing/ecstatic–inlining-as–historiality-
{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as–
historicity-tracing–{science-ideology/fashionability/distraction}). But then human limited-mentation-
capacity—as-subjecting ‘educated unlimitedness/existence sublimating–nascence’ to
limitedness/human-subpotency imbued ‘preconverging/postconverging–dementative/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—
epressing/ecstatic—inlining-as—historiality—science/authenticity/nonextrication—beyond-mere-
formulaicity/ritualisation-as—historicity-tracing—science-ideology/fashionability/distraction⟩
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-
completeness” means paradoxically that the prospect for ontologising
meaningfulness-and-teleology cannot be divorced from the formative-risk of
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⟩ (so-associated with the reality of human limited-mentation-capacity—as-
subjecting—‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-
subpotency and limited-mentation-capacity-deepening—as-subjecting—limitedness/human-
subpotency to—‘educed-unlimitedness/existence-sublimating—nascence’s implications). This
critically means that both 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 notional—philosophy—<as-to-the-veridical-conception-of-philosophy-as-
inglobing—all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness—beyond-a-convenient-division-of-labour-conception-of-knowledge> are
susceptible to disontologising 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⟩; with the fundamental difference of their
disontologising possibilities rather arising respectively as to the former’s ontological-bad-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-
knowledge-developing}-and-empowering> (as explained and justified above) then the claim to
an objective existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing 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
meaningfulness-and-teleology inherent to any given registry-worldview/dimension with regards to the implications of human limited-mentation-capacity—as subjecting ‘educed-
unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency and limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-
unlimitedness/existence sublimating–nascence’ (so-summarily reflected as to recurrent-utter-uninstitutionalisation trepidatious-consciousness manifestable disontologising, base-institutionalisation–ununiversalisation warped-consciousness manifestable disontologising,
prospective sublimating
meaningfulness-and-teleology
will mean contemplatively
accounting for the ‘plausible/contemplatable conspiratorial motives of meaningfulness and
purposefulness’ (as to the given registry-worldview/worldview
wooden-language\{imbued—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-performance—\<including-virtue—as-ontology>}
(which will inherently render such supposed knowledge-discursivity-{in-
determining-human—ontological-performance—\<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-\<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-\<reifying\{as-to-
knowledge-developing\}-and-empowering\}). An ontological/scientific construct ‘escalates’
specific/particular manifest instances of phenomena into a universal or totalising-entailing
conceptualisation (as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—
conceptualisation) which ‘knowledge principle conceptualisation’ then addresses (percolates
into) the ‘infinity of related incidental phenomena and cases’ (as
aposteriorising/logicising/deriving/intelligising/measuring—\<meaningfulness-and-teleology\>);
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-
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<ontological-veridicality-commitment/otherliness-transcending/compulsions-encumbered-transcending>conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<reifying{as-to-knowledge-developing}-and-empowering>’ as to its sublimating-nascence incipience/instantaneity/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-prospectively-implicated-attendant-ontological-contiguity ’}-educated-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>-conflatedness’ in {preconverging-moment-by}-postconverging-entailment (so-construed as nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>-or–transcendental-reasoning-of-event ‘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/experiment<as-to-existentially-formative-‘epistemic-totalising’<re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory-‘prospective-re-ontologising-Being-then-
Institutional-then-Living–magnitudes-of-{hermeneutic/reprojection–protraction-of-reframing-
and-reformulation}’ in limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ to
so-derive effectively the science of mechanics as aetiologisation/ontological-escalation-
<ontological-veridicality-commitment/otherliness_transcending/compulsions-
encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism-<reifying {as-to-knowledge-developing}-and-empowering>’ as to its sublimating–
nascence incipience/instantaneity/directness). Actually, the above elucidation of the 17 universal
or totalising-entailing conceptualisation implications of 6 nonpresencing–or–
withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence-{implicated-epistemic-
veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>–or–
transcendental-reasoning-of-event 8-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-entailment–of–motif-and-apriorising/axiomatising/referencing of
knowledge-discursivity–{in-determining-human–ontological-performance -<including-virtue-
as-ontology}> as to any 7 presencing—absolutising-identitive-constitutedness 1 epistemic-
projection and thus subsequently the requisite ontological-normalcy/postconvergence epistemic-
projection disambiguative process of aetiologisation/ontological-escalation-<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-
knowledge-developing}-and-empowering> to resolve human limited-mentation-capacity—as-
subjecting–‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency implications of <amplituding/formative–epistemicity>-totalising–thrownness-in-
existence> with regards to ‘human psychologismic–epistemic-acutisation<as-to-

- firstly, as from the epistemic-projection perspective of the sublimating–nascence incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-
sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—
> projective-insights of sublimating—nascence which is intradimensional to any given registry-worldview/dimension (such as ‘positivism/rational-empiricism registry-worldview/dimension ’—implanted—ontological-contiguity‘—educed—
existentiating/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notial—cogency>‘ as to Newtonian physics projective-insights of sublimating—
nascence incipience/instantaneity/directness’ and as so-effectively construable protractively in the course of the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness ‘/formative—
supererogating<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re—
axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> from the then non-positivism/medievalism registry-worldview/dimension self-presence/self—
constitutedness‘—<in-perspective—epistemic—abnormalcy/preconvergence> in which it was instigated in punctual/immediacy/constituted/compulsions-encumbered projective-insights of sublimating—nascence to-then-be-reflected-upon-the-fully-attained positivism/rational—
empiricism ‘prospective reference-of-thought appraisal of sublimating—nascence comprehensiveness/nonimmediacy/indirectness’ imbed
‘supererogatory—wholesomeness/profound—supererogation‘ as of prospective reference-of—
thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence<as-to—
the—grandest—axiomatic—construct—epistemic—totalising—re—apriorising/re—
axiomatising/re-referencing—residuality—in—re-originariness/re—origination of limitedness/human—subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>‘ as to the overall positivism/rational-empiricism reference-of-thought projective-insights of sublimating—
nascence);
- secondly, overall transcendental/interdimensional/transdimensional registry—
reflexivity as of notional–self-distantiating–re-motif-and-re-apriorising/re-axiomatising/re-referencing> about inherent existence’s imbued experientiality/experiment–as-to-existentially-formative–epistemic-totalising–re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’, so-

Thus the elaborate conception of non-presencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence
of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ of the ‘sublimating–
nascence incipience/instantaneity/directness of nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness
reference-of-thought—devolving’ manifestation/phenomenality’ (rather susceptible to
presencing—absolutising-identitive-constitutedness ontologically-flawed
desublimating–existentialising–decisionality—as-to-disontologising/re-ontologising—
aporeticism in the shallow-supererogation of prior reference-of-thought—point-of-
devolving/department/anchoring/backdrop). It is this elaborate conception of nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—implicit-epistemic-
veracity-of nonpresencing—perspective—ontological-normalcy/postconvergence—
transcendental-reasoning-of-event as-prospective-ontology-origination that achieves/realises
the ontological-veracity—as-to-prospective-ontologising-and-re-ontologising of the
epistemic—projective-equalisation exercise (‘exercise of the epistemic—projective-equalisation
of human station of presencing—absolutising-identitive-constitutedness as to prospective
nonpresencing—perspective—ontological-normalcy/postconvergence epistemic—projective-
equalisation’) with regards to prospective human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality—as-to-
disontologising/re-ontologising—aporeticism; with this further (as to the induced
postconverging~’motif-and-apriorising/axiomatising/referencing’—entailing—
existentialising—framing/imprinting—as-to-prospective—historiality/ontological-
eventfulness /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-completeness—reference-of-thought—
devolving. In-the-bigger-scheme-of-things, the finality of the elaborate conception of
nonpresencing–or–withdrawal/unenframing/re-ontologising/or–metaphysics-of-absence

⟨implicit–epistemic-veracity-of–nonpresencing–perspective–ontological-

normalcy/postconvergence⟩–or–transcendental-reasoning–of–event

(as to its full/comprehensive/dragged-out universal or totalising-entailing

conceptualisation implications of aetiologisation/ontological-escalation–ontological-

veridicality-commitment/otherliness-transcending/compulsions-encumbered-transcending⟩)

thus doesn’t truly lie with the ‘punctual particularities of sublimating–nascence

incipience/instanenlatity/directness’ (as to an ontologically-flawed

‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-

social—as-to-individual-by-institutional-by-social sovereign’s service’ in human self-

presence/self-constitutedness

⟨in-perspective–epistemic-abnormalcy/preconvergence⟩

ontological-bad-faith/inauthenticity

(preconverging–de-mentating/structuring/paradigmig

but rather effectively lie with the ‘prospective

reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ as to ‘dragged-out nature or

psychologismic–epistemic-acutisation

⟨as-to–postconverging–de-

mentating/structuring/paradigmig–eliciting–of–existence’s–sublimating–nascence–in-

prospective-aporeticism–overcoming/unovercoming⟩ as to epistemic-growth, as–

{veridical/sound}–relative-reflexivity–in–existence/relativising–from–limited–mentation as its–
deepening/psychologismic–epistemic-acutisation–residualising, {decompulsing} delinearity–for

cogency’ imbued ‘supererogatory–wholesomeness/profound-supererogation’ as of prospective

nascence–as-to-the-grandest–axiomatic-construct–epistemic-totalising

re-apriorising/re-

axiomatising/re-referencing–residuality—–in–re-originariness/re-origination

of

limitedness/human-subpotency

prospective–re-encountering/re-confrontation with

unlimitedness/existence’ (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-
teleology

incipience/instantaneity/directness’ in so-emphasising the appropriate underlying ‘human
protracted-social—as-to-individual-by-institutional-by-social notional–self-distantiation-

induced crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
self-becoming/self-confoundedness

/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-entailment-of-motif-and-
apriorising/axiomatising/referencing of knowledge-discursivity

⟨in-determining-human–
ontological-performance

-<including-virtue-as-ontology>⟩ as to any
presencing—
absolutising-identitive-constitutedness

epistemic-projection and thus necessitating the
ontological-normalcy/postconvergence epistemic-projection disambiguative process of
aetiologisation/ontological-escalation

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

<reifying{as-to:
knowledge-developing}-and-empowering> to resolve human limited-mentation-capacity—
subjecting—educted-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency implications of

<amplituding/formative–epistemicity>-totalising–thrownness-in

existence) and as so-underlying the elaborate conception of

nonpresencing—or—withdrawal/unenframing/re-ontologising—or–metaphysics-of-absence

⟨implicated-epistemic-
veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩
or–
transcendental-reasoning-of-event—
as-prospective-ontology-origination (as to its
full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>);

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 notional-ontological-performance - <including-virtue-as-ontology>/vices-and-impediments\[105\] as can flawedly arise subontologically by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively-implicitly-attendant-ontological-contiguity’\[77\]~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>\[40\] (as so-implied from a subontologising naïve \[78\] presencing—
absolutising-identitive-constitutedness \[7\] epistemic-projection perspective in
\[amplituding/formative–epistemicity\] totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \[1\] that as to its fundamental preconverging-existential-extrication-as-of-existential-unthought threshold manifests its given ontologically-deficient preconverging epistemic—projective-equalisation). The elaborate conception of
\[nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence\]
\{implicitly-epistemic-veracity-of-\ nonpresencing\}<\perspective-ontological-normalcy/postconvergence\}-or–transcendental-reasoning-of-event -as-prospective-ontology-origination (as to its full/comprehensive/dragged-out \[10\] universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation-<ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending>) 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– meaninglessness-and-teleology
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing^{31}.

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 of notional–asceticism’ reasoning-through/messianic-reasoning prospective existential-<disontologising/re-ontologising—aporeticism> deployment of transversality<for-
sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’> elucidation’ meant to accommodate social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction within an existentialising–frame-of-entailment-of-motif-and-
apriorising/axiomatising/referencing of manifest notional–asceticism’ sublimation in so-
allowing for the prospective prompting of ‘constraining existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’
imbuing human ontological-commitment ^{implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality>’ and ^{universal-transparency ~(transparency-of-totalising-entailing, as-
to-entailing.<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) as available-to/elicitable-to{(as-to-human-consciousness/collective-
consciousness–distendedness/detruncating.<beyond-selfpresencing, as-re-ontologising–
decentering_of-consciousness/collective-consciousness, as-to-psychologismic–epistemic-
acutisation—residualising,< clandestine>delinearity–for-cogency> 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’>
event -as-prospective-ontology-origination epistemic-projection (as so-comprehensively elucidated above), as reflecting the apriorising/axiomatising/referencing-\{of-'prospectively-implicated-attendant-ontological-contiguity '-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }-conflatedness - in \{preconverging-ment–by\}-
postconverging-entailment undergirding human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-
naissance’ (and as so-veridically indissociable with prospective human psychologismic–epistemic-acutisation-as-to-postconverging–de-mentating/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- historiality-\{science/authenticity/nonextrication\}-beyond-mere-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’ further reflects the fact that the notion of experientiality/experiment-<as-to-
existentially-formative-'\{epistemic-totalising\}-re-apriorising/re-axiomatising/re-
referencing–residuality—in-re-originariness/re-origination’,—so-
‘notionally/epistemically/bindingnessly implicited-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising-Being-then-
Institutional-then-Living–magnitudes-of-\{hermeneutic/reprojection–protraction-of, reframing-
and-reformulation\}\}’ is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing/undergone experientiality/experiment-<as-to-existentially-
formative-'\{epistemic-totalising\}-re-apriorising/re-axiomatising/re-referencing–residuality— in–re-
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-

originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly-
determinism/conceptivity–of relative-unreflexivity/relative-reflexivity—implicit-and-articulated’_as-from-
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-
of-{hermeneutic/reprojection–protraction-of}reframing-and-reformulation}’}; as so-underlied
by ‘human <amplituding/formative–epistemicity>-totalising–thrownness-in-existence imbued
priorly_cumulated/recomposured–bequeathed ‘meaningfulness-and-teleology’ as of human
preconverging/postconverging–de-mentating/structuring/paradigming (from whence
prospective sublating experientiality/experiment—<as-to-existentially-formative-‘
epistemic-totalising’_re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-
origination’,—so-‘notionally/epistemically/bindingnessly–as-to-determinism/conceptivity–of-relatives
unreflexivity/relative-reflexivity—implicit-and-articulated’_as-from-nonextricatory-‘prospective-re-
ontologising-Being-then-Institutional-then-Living–magnitudes-of-
{hermeneutic/reprojection–protraction-of}reframing-and-reformulation}’ is postconvergingly
elicited as to prospective ‘epistemic-totalising’_re-apriorising/re-axiomatising/re-
referring~residuality—in–re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic
reflexive–sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence–as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’>’), and so in expanding the overall
sublimating–postconverged ‘substantive abstract-tissue-of-social-emanance
epistemic-totalising’_hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly-
(decompulsing), delinearity–for-cogency—cumulated/recomposured as to cumulating/recomposuring
of ‘prospectively–implicited_attendant–ontological-contiguity<educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’')<). This insight goes beyond a naïve conception of the scientific
experimentation as all about a given natural or other science experimental/observational/survey designing/setup ‘wrongly seeming to exclude contiguity with the insight from the fact of already being-in-existence’ (as to the requisite postconvergingly elicited prospective re-apriorising/re-axiomatising/re-referencing residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of—metaphysics-of-absence_epistemico-projection’}). Such experimental/observational/survey designing/setup are rather appreciable ‘in extenso of already being-in-existence’ (and as rather ‘notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—implicitly-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living–magnitudes—of—hermeneutic/reprojection—protraction-of—re-framing-and-reformulation})); and so, in overall human re-ontologising acquiescence as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’ (with regards to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemico-acutisation—residualising, {(decompulsing)}—delinearity—for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—<full-potency-of_sublimating-nascence’ as ever always prospectively opened to the human exercise of ‘psychologismic–epistemico-acutisation—residualising—{(decompulsing)}—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—{(decompulsing)}—delinearity—for-cogency’ (as of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting—prospective_extended/prolonged—re-ontologising-enabling—in-order-to-enable—<as-of-the-

As to when such natural science manifestations like physical, chemical and biological processes are effectively articulated rather as from the imbued being-in-existence ‘notional—nonextricatory positivism/rational-empiricism implicated mindset of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—psychologismic—epistemic—acutisation—difficulty—for—residualising—delinearity—for-cogency>—magnitude{of-experientiality/experiment}> from whence are educed the institutional-development—as-to-social-function-development and living-development—as-to-personality-development practices as of their psychologismic—epistemic—acutisation—difficulty—for—residualising—delinearity—for-cogency>—magnitudes{of—experientiality/experiment}, and further as such scientific processes are not contemplatable in our mere ‘ordinary/common given positivism/rational-empiricism registry-worldview/dimension perceptual existential—disontologising/re-ontologising—aporeticism> framework’ requiring the extension of our already overall positivism/rational-empiricism being-in-existence by such natural science experimental/observational/survey designing/setup (as a ‘supererogatory—wholesomeness/profound-supererogation’ continuity of <sublimation>educing—epistemic—totalising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re—aeuting—delinearity—for-cogency>—interpretation’); and so ‘as to the given natural science human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—to—educed-unlimitedness/existence-sublimating—nascence’ specifically and/or generally cultivated arts.skills and time investment’, in want for ‘appropriate human
emotional-involvement whereas this is not readily the case with the social domain given the relatively punctual/immediacy/constituted/compulsions-encumbered and high emotional-involvement. Further, the social domain is more directly ‘recurrently warranted’ as to the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising (with respect to ‘overall prospective re-ontologising acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferral responsibility/relative-reflexivity to cogency_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation’) to effectively elucidate the prospective re-ontologising implications of its supposedly elicited ‘specific existential—disontologising/re-ontologising—aporeticism’ sublimating <constricted/narrowingdown—re-ontologising-enabling>—psychologismic—epistemic—acutisation—residualising—epistemically


decomposing ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—delinearity—for-economy’). So-eliciting with regards to the given ‘specific institutionalising/organising/mutualising/methodologising <constricted/narrowingdown—re-ontologising-enabling>—psychologismic—epistemic—acutisation—residualising—epistemically

prompted constricted/narrowingdown–re-ontologising-enabling

psychologismic–epistemic

acutisation–residualising–\textit{epistemic}

totalising \textit{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

decompositional/delinearity–for-cogency'} and ultimately its given overall-overarching ‘registry-worldview/dimension

<constricted/narrowingdown–re-ontologising-enabling–

psychologismic–epistemic–acutisation–residualising–\textit{epistemic}

totalising \textit{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

decompositional/delinearity–for-cogency'};—(imbued overall-overarching untenability

of-induced~ unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-

encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown–re-ontologising-enabling–

psychologismic–epistemic–acutisation–residualising–\textit{epistemic}

totalising \textit{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

decompositional/delinearity–for-cogency'}); and so, as to the social domain overall protracted

knowledge claim-for–and–habituation/enculturation-of untenability-of-induced~ unblurriness

as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-

ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown–re-ontologising-enabling–

psychologismic–epistemic–acutisation–residualising–\textit{epistemic}

totalising \textit{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

decompositional/delinearity–for-cogency'} with respect to ‘the-very-same purview/devolved–

purview/devolving–purview-of-unlimitedness/existence<full potency of sublimating–
nascence>;—‘implicated\textit{ attendant–ontological-contiguity}’–\textit{educed–}

existentialising/contextualising/textualising \textit{intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency}>’\textsuperscript{10}. Concretly, such an exercise will highlight that the
conception/interpretation of social experimentation and knowledge necessarily has to re-
ontologisingly cover explicitly/implicitly the full ambit of human experientiality/experiment-
<as-to-existentially-formative>-<epistemic-totalising>-re-apriorising/re-axiomatising/re-
referencing-residuality—in-re-originariness/re-origination’,—so-
‘notionally/epistemically/bindingnessly’<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>
implicated-and-articulated’ as-from-nonextricatory—’prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection–protraction-of}reframing-
and-reformulation} as of superseding–oneness-of-ontology/ontological-veridicality/relative-
unreflexivity/relative-reflexivity—ontological-contiguity'; with such sublimating ontological
coherence/contiguity rather veridically (as of the ‘notional/epistemic/bindingness
reflection of relative-unreflexivity/relative-reflexivity in existence implications’) being the more overarching relevant notion about
science/ontology. In this regards, it should be noted that such wording/formulations like ‘by-
and-large’, ‘in-many-ways’, etc. made herein specifically speak of such
‘notional/epistemic/bindingness
reflection of relative-unreflexivity/relative-reflexivity in existence implications’ as to the very ‘reflexivity
mesh’ that is existence (rather undergirded as of ‘nonpresencing-<perspective–ontological-
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}–delinearity–for-
Cogency’); and such wording/formulation are effectively articulable as of their given
notional/epistemic/bindingness
‘notional–difference-conflicatedness’<as-to-totalitative-reification-in-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing>—as-veridical-epistemicity-
relativism-determinism in reflection of underlying superseding–oneness-of-
ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ and ‘not just mere wording/formulation without a sense of underlying ontological/scientific elucidation’, as so-reflecting the fact that the possibilities of the human/humanity are underlined existentially <disontologising/re-ontologising—aporeticism> as of ‘human relative-unreflexivity/relative-reflexivity’ (‘there is nothing outside the text of human textuality of relative-unreflexivity/relative-reflexivity’ as to the fact that ‘existence preceding/defining essence’ inherently implies ‘preconverging/postconverging—redem-}


{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting eliminising delinearity–for cogency’). In this respect, for instance the elucidation of overall construct of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity-or-irresponsibility/relative-unreflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’ (as to appropriate prospective re-ontologising overarching and overall-overarching elucidation) is
critical, in the sense that ‘effective responsibility/relative-reflexivity of social narrative warrants deference to authority’ whereas ‘effective irresponsibility/relative-unreflexivity of social narrative warrants resistance to authority’; such that the mere human mental-reflex attitudinal disposition elucidation is incomplete as to the overall warrant for ‘underlying human protracted-social—as-to-individual-by-institutional-by-social direct/deferential epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising—from limited mentation as its deepening/psychologismic—epistemic-acutisation—residualising—{decompulsing}—delinearity—for eogeney’ which has to be addressed by the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising. This overall warrant (as to appropriate prospective re-ontologising overarching and overall-overarching elucidation) is often overlooked while expecting by some ‘miracle of conducting social experimentation and using scientific methods’ to naively resolve socially induced ‘epistemic-decadence’ or teleological-decadence—<-in-dimensionality-of-desublimating-lack-of—}

presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence>
ontological-bad-faith/inauthenticity<~preconverging–de-mentating/structuring/paradigming>
and especially-so with regards to requisite ‘supererogatory-wholesomeness/profound-
supererogation’ as of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence<as-to-the-grandest-
axiomatic-construct—epistemic-totalising→re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence’ when it comes to
the ‘dragged-out nature or psychologismic–epistemic-acutisation<as-to-postconverging–de-
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising.—‘delinearity—for-
cogency’ of ‘prospective ‘reference-of-thought appraisal of sublimating–nascence
comprehensiveness/nonimmediacy/indirectness’); is bound to induce a ‘fundamental paradox of
contemptuous
distractive-alignment-to<reference-of-thought<of-
apriorising/axiomatising/referencing>10’ as to ontologically-flawed equivalence/correspondence
relation of pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness ) and notional–philosophy<as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness ,-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-of>
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 reflexively construable from veridical prospective ‘implicited_attendant–ontological-contiguity’ ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
the-grandest-axiomatic-construct_{epistemic-totalising} ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination_of_limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ as appropriately underlied by {epistemic-totalising ‘re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination–<as to human profound-supererogation>‘ for prospective apriorising/axiomatising/referencing–<of ‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity
<imbued–notional~cogency>’ }—confatedness —in—preconverging-ment—by—
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—
prospectively-losing-track-of—epistemic totalising—re-apriorising/re-axiomatising/re—
referencing—residuality—in—re-originariness/re-origination’ of prior
apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological—
contiguity ‘~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity
<imbued–notional~cogency>’ }—constitutedness —in—preconverging-entailment) as to human
limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency-to—
‘educed—unlimitedness/existence—sublimating—nascence’
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—
<temporality—transcendentalism—continual—immanent—throughout—ontological—
-nascence—<as—to—the—grandest-axiomatic-construct—epistemic totalising—re-apriorising/re—
axiomatising/re-referencing—residuality—in—re-originariness/re-origination
of limitedness/human-subpotency—prospective—re-encountering/re-confrontation with
unlimitedness/existence’ protracted-social—as-to-individual-by-institutional-by-social
epistemic-growth/disquiet/discomfort-\{induced-sublimation,-as-from-existence’s\—effusing/ecstatic—inlining-as-\  historicity-\{science/authenticity/nonextrication\}-beyond-merere-formulaicity/ritualisation-as-\ historicity-tracing-\{science-ideology/fashionability/distraction\}\} 

(as to the enculturation of a pedantised and mediatised exercise of a ‘circular perpetually-unknowing 7 presencing—absolutising-identitive-constitutedness 14 deficient/poor aptitudinal re-ontologising—incompetence gesturing/accounting—of-epistemic–phenomenalism’). Further such non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge conception of thought fails to recognise the very universal-transparency 103 \{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); and speaks of a ridiculous twist to the conception of knowledge as if there can be (as to the manifest sublimating–nascent incipience/instantaneity/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/unenframing/re-ontologising,-elicited-from-prospective–profound-suprerogation 87 <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-for (especially as can be reflected as from the ‘dragged-out nature or psychologismic–epistemic-acutisation<as-to-postconverging–de-mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism–overcoming/unovercoming> as to epistemic-growth,–as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,—‘delinearity–for-cogency’ of ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’) but for a mere sense of social ascendency 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 ‘presencing—absolutising-identitive-constitutedness’ 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...
epistemic—projective-equalisation’ so-manifested in human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—<as to disontologising/re-ontologising—aporeticism>—in-many-ways involves the eliciting of the ‘existentialising—frame—of—entailment—of—motif—and—apriorising/axiomatising/referencing of priorly seconddnatured institutionalisation-threshold of mere-formulaicity/ritualisation—<as to mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’> positive-opportunism—of—social-functioning-and-accordance as not speaking to prospective human disruptive postconverging—aporeticism—overcoming/unovercoming’ to wrongly imply it is of appropriate prospective ‘human psychologismic—epistemic-acutisation—<as to postconverging—de—mentating/structuring/paradigming,—eliciting-of-existence’s—sublimating-nascence—in—prospective—aporeticism—overcoming/unovercoming> as to epistemic-growth,—as—{veridical/sound)—relative-reflexivity—in—existence/relativising—from—limited—mentation—as—its—deepening/psychologismic—epistemic—acutisation—residualising,—{decompulsing}—delinearity—for—cogency’. The inherent outcome then is that the registry-worldview/dimension ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>” (as to its manifest in-effect absolution—<as to—apriorising/axiomatising/referencing—{of—’prospectively—implicated_attendant—ontological—contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>” }—constitutedness—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
re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination—\textit{as to human profound-supererogation} for prospective
apriorising/axiomatising/referencing—\textit{of—prospectively—implicit}{attendant—ontological-contiguity}—\textit{educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—\textit{imbued—notional—cogency}}—\textit{conflicatedness—in—preconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—\textit{as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—prospectively—losing-track—of—\textit{re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination} of prior
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—\textit{educed—unlimitedness/existence—sublimating—nascence}). Such \textit{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 reflexively construable from veridical prospective \textit{implicit}{attendant—ontological-contiguity}—\textit{educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—\textit{imbued—notional—cogency}')} very much explains the very paradox of human civilisation reflected with the relative-unreflexivity-relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process wherein paradoxically incipient/seeding prospective knowledge value (as to their given prospective \textit{re-apriorising/re-}}
relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity~
<imbued–notional–cogency>’ }~conflatedness ~in {preconverging-ment–by}–
postconverging entailment to draw in various ways the optimum as of perceived existential-
<disontologising/re-ontologising—aporeticism> possibilities such that a social-setup is already
involved internally however restricted in its very own reinvention/circumventing/adaptation as
of its implied supposedly coherent ontological-commitment ~<implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging–de-
dmentating/structuring/paradigming ~as-being-as-of-existential-reality> on the basis of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity validatory implications as to existence-potency ~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 reflexively construable from veridical prospective ‘implicited_attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity~
<imbued–notional–cogency>’ )’ 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-
entailment of motif and apriorising/axiomatising/referencing of priorly secondnatured
institutionalisation-threshold of mere-formulaic/ritualisation<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’>
positive-opportunism—of-social-functioning-and-accordance as not speaking to prospective human disruptive postconverging—aporeticism—
overcoming/unovercoming’ which seem to represent by default that ‘public-facing social and
institutional setups as to their mere-formulaic/ritualisation<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’> of intellection’ necessarily and absolutely avoid/do-not-manifest
a desublimating thresholding of anti-intellection non-ontologising/disontologising. This insight
effectively underlies that ontology/science is actually a postconverging–birthing/nascency within prospective
{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination<as to human profound-supererogation for prospective
apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-
contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency’ }–confatedness in {preconverging–ment–by}
postconverging–entailment that cannot be unshrouded by prior mere-formulaic/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—
prospectively-losing-track-of—{epistemic-totalising
re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological—
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }—constitutedness —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–de-
mentating/structuring/paradigming–eliciting-of-existence’s–sublimating-nascence-in–
prospective-aporeticism–overcoming/unovercoming> as to epistemic-growth–as—
deepening/psychologistic–epistemic–acutisation—residualising, ⟨decompulsing⟩–delinearity–for–
cogency’ undergirding the ‘full experientiality/experiment<as-to-existentially-formative–
‘epistemic-totalising
re-apriorising/re-axiomatising/re-referencing–residuality—in–re–
originariness/re-origination’,—so–‘notionally/epistemically/bindingnessly—<as-to–
determinism/conceptivity–of–relative–unreflexivity/relative–reflexivity–
implicated–articularated’ as–from–
nonextricatory–‘prospective–re–ontologising–Being–then–Institutional–then–Living–magnitudes–
of–{hermeneutic/reprojection–protraction–of}–reframing–and–reformulation}’> that is the human
abstract–tissue–of–social–emanance’ (ever always at the threat and mercy of prospective non-
onontologising/disontologising as to temporal advantageousness of dominance/vested-interest–
functionalism>). Such an elucidation of ‘socially radiating sway of non-
onontologising/disontologising surreptitious knowledge–without–knowledge/knowledge–outside–
knowledge/extra–knowledge desublimation (substituting over prospective veridical knowledge
sublimation possibilities of social and institutional constructs as reflexively construable from
veridical prospective ‘implicated–attendant–ontological–contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ 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-
completeness ,–beyond-a-convenient-division-of-labour-conception-of-knowledge> (and particularly as to its core vocation of ‘supererogatory–wholesomeness/profound–
supererogation’ as of prospective ‘reference-of-thought—point-of-
devolving/departure/anchoring/backdrop_of_sublimating–nascence–<as-to-the-grandest–
axiomatic-construct–{epistemic-totalising + re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ with regards to the ‘dragged-out nature or psychologismic–epistemic-acutisation–<as-to-postconverging–de-
mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,–{decompulsing}–delinearity–for-
cogency’ of ‘prospective ‘reference-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–
‘prospectively–implicated–attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness –in {preconverging-ment–by–}
postconverging-entailment,—in-self-becoming/self-conflatedness —formative–supererogating>}

Prior to such an elucidation, it can be appreciated pertinently that human <amplituding/formative–epistemicity>-totalising–thrownness-in-existence as to limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating–nascence’–to-limitedness/human-subpotency implications necessarily/inevitably burdens/weighs-on

aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence> (such that in-many-ways the immediately ensuing text herein about this ‘epistemic–impassion and epistemic–dispassion embroiling of human intelligibility as to human notional–ontological-performance’-<including-virtue-as-
and-accordance—as-of–social-stake-contention-or-confliction (and so-specifically as to enabling re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology); with such a prospective epistemic–dispassion underlying the serene possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as to the fact that epistemic–dispassion projects of a ‘clarity/intelligibility that is not veridically of a human construction exercise (as to an undertone/hint associated with the term construction as of ‘presencing—absolutising-identitive-constitutedness normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence epistemic-projection perspective) but rather veridically of a wholly prospective human mental liberation/empowerment exercise’ as so-liberated/empowered from the cloudiness of prior epistemic–impassion (as can be appreciated with limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’ implied ontological-normalcy/postconvergence epistemic-projection perspective ‘so-reflectable projectively as the normal that is unfreed/unliberated in want for its prospective freeing/liberating’ as construable from the more advantageous postconverging relative-ontological-completeness epistemic-projection perspective over preconverging relative-ontological-incompleteness epistemic-projection perspective). It is with this explanatory backdrop that a ‘prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought sublimating epistemic—dispassion given epistemic—projective-equalisation conception’ can be perceptibly-and-pensively be understood; as of its prospectively requisite ‘appropriate human dosage of self-reflexivity tempered/distempered projective-insights
absolution-<as-to–apriorising/axiomatising/referencing-} of ‘prospectively–implicited_attendant–ontological-contiguity’ ‘-educated–
axiomatic-construct–re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence’). This fundamental insight of nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence (implicated-epistemic-veracity-of- nonpresencing–perspective–ontological-normalcy/postconvergence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination (as to its full/comprehensive/dragged-out universal or totalising-entailing conceptualisation implications of aetiologisation/ontological-escalation–ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>) can be garnered from the fact that the sublimating–postconverged ‘substantive abstract-tissue-
of–social-emanance

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,

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\text{\textsuperscript{1}}epistemic-totalising \text{\textsuperscript{2}}re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’>’ (without distinguishing the ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of prospective–existentialising/contextualising/textualising’ as the actively incipient/seeding element of human and social notional–ontological-performance’<including-virtue-as-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\(^4\) as being the ‘existentialising–firmament thresholding for the
social-construct—postconverging—nonextricatory–existential-preempting–of–existential–
unthought–sublimation accruing–and–deriving of prospective secondnatured institutionalisation
aestheticisation–and–aestheticisation–towards–ontology–<elicited–idiomatisation>’ (as to the
<cumulating/recomposuring–attendant–ontological–contiguity->-successive registry-
worldviews/dimensions ‘recurring preconverging/postconverging epistemic—projective–
equalisation dynamics of failing or succeeding with respect to the postconverging–aporeticism–
overcoming/unovercoming of prospective–existentialising/contextualising/textualising’). This
reality of ‘human social and socio-psychological immanence historical tangibility with respect to
prospective human and social notional–ontological-performance\(^2\)-<including-virtue-as-
ontology>/vices-and-impediments \(^8\)’ carries the implications that a hypothetical instantaneous
erasure of all present humans memories and knowledge will lead to humankind’s retrograding
to its most basic animalistic background potential for social emanence as of the earliest of
humans and so rather counterintuitive to what we may intuitively think as to an instant or
transitory recovery of our mental-capacities as of our present positivism–\(^8\) procrypticism
(potentially warranting the re-historialisation of humankind as to a recommencement of the
relative-unreflexivity/relative-reflexivity–ontological-contiguity\(^7\)–of–the–human–
institutionalisation-process in order to ‘potentially’ re-achieve generations later the present
positivism–\(^8\) procrypticism mental-capacities), as to the veracity that our present
incipient/seeding ‘epistemic–impassion
measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out–or–formulaic-
hollowing-out–<as-to-prior-shallow-supererogation -of–mentally–
aestheticised–preconverging/dementing –qualia-schema> implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance -<including–
virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-
unthought–sublimation’ is no more fundamentally different to that of any other given registry-
worldview/dimension as to the ‘underlying incipient/seeding human limited-mentation-
capacity—as-subjecting–duced–unlimitedness/existence–sublimating–nascence’ to–
limitedness/human-subpotency of postconverging/preconverging—intelligibility-construal’ (as
of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of
failing or succeeding with respect to the postconverging–aporeticism–
overcoming/unovercoming of prospective–existentialising/contextualising/textualising’), but
for the ‘time immemorial accrued limited-mentation-capacity-deepening—as-subjecting–
limitedness/human-subpotency to–duced–unlimitedness/existence–sublimating–nascence’
abstract-tissue-of–social-emanance perpetually enhancing for postconverging—intelligibility-
construal’ as so-accruing to the station/locus of <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence\(^{15}\) of our cumulated/recomposured positivism/rational-
empiricism registry-worldview/dimension (undermining the ontological-veracity of a
conceptualisation of human and social ontological-performance<including-virtue-as-
ontology>/morality/ethics/justice/etc. as of the ‘mere-formulaicity/ritualisation<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of—<epistemic-totalising, re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’> generalised conception of the merely cumulated/recomposured
secondnatured institutionalisation of any registry-worldview/dimension’ without appreciating
the underlying human-subpotency ‘incipient/seeding supererogating epistemic-projection
perspectives of postconverging/preconverging—intelligibility-construal’ as of ‘recurring
preconverging/postconverging epistemic—projective-equalisation dynamics of failing or
succeeding with respect to the postconverging–aporeticism–overcoming/unovercoming of

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‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging-aporetic—overcoming/unovercoming of prospective—existentialising/contextualising/textualising’); but speaks to the cumulated/recomposured—postconverged human effort/experientiality/experiment-

<as-to-existentially-formative—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—

‘notionally/epistemically/bindingnessly—implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction of}—reframing—and-reformulation}’ since time immemorial with regards to human limited-mentation—capacity-deepening—as-subjecting—limitedness/human-subpotency—to—‘in—unlimitedness/existence—nascence’ as to successive re-originary epistemic—growth, as—{veridical/sound—relative-reflexivity—in—existence/relativising—from—limited-mentation as its—deeper/psychologismic—epistemic-acutisation—residualising,}

<decompulsing—delinearity—for cogency encounters/confrontations with—existence—as—the-absolute-a-priori-of—conceptualisation—and—existence—as—sublimating—withdrawal/unenframing/re—ontologising,—elicited—from—prospective—profound-supererogation—

<as-to-perspective—ontological-normalcy/postconvergence—implied—prospective—aporeticism—overcoming/unovercoming> as so-reflecting prospective —epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—of—human profound-supererogation for prospective apriorising/axiomatising/referencing—of—

‘prospectively—implicit—attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—

<imbued—notional—cogency>’ conflatedness in—{preconverging—ment by—}
postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—
prospectively-losing-track-of—epistemic-totalising—re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination> of prior
apriorising/axiomatising/referencing—{of—prospectively-implicated_attendant—ontological-
contiguity }—constitutedness—in-preconverging-entailment) (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
psychologism-epistemic-acutisation—difficulty—desideratum—
{decompulsing}—delinearity-for-cogency—magnitude
{of-experientiality/experiment}). But then human
‘epistemic—impassion measliness/notional—nonprotensivity/disontologising—formulaic-
dragging-out—or—formulaic-hollowing-out<as-to-prior-shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance
{including—virtue-as-ontology}/morality/ethics/justice/etc. underiving—and—unaccruing to the social-
construct—postconverging—nonextricatory-existential—preempting-of-existential-
unthought—sublimation’ (even as it is ‘blurred/fuzzy as to the specific blurriness—
<sterilising/anecdotalising/trivialising-of-prospective—re-ontologising_by-preconverging,—in-
disontologising-formulaic—dragging-out/hollowing-out> of the respective registry-
worldviews/dimensions <mere-formulaicity/ritualisation—of—prior secondnatured
institutionalisation in-the-face-of-failing their prospective postconverging—aporeticism—
overcoming/unovercoming”) does effectively manifests as-outside/as-untamed-by prospective
‘epistemic—dispassion munificence/notional—protensivity/re-ontologising—dragging-out<as-to—
prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectal-
thinking –qualia-schema> implied continuous/re-originating/dragged-out social-construct—
postconverging-nonextricatory-existential-preempting-of-existential-unthought–sublimation
accruable–and–derivable percolation-channelling-<in-deferential-formalisation-transference>
of secondnatured institutionalisation (as ‘so-transfusively determinant to overall social
sublimating human ontological-performance -<including-virtue-as-ontology>’)’; as the latter is
not prospectively all-pervasive/all-englobing with regards to the prospectively
uninstitutionalised-threshold (especially-so given human formative self-drivenness reflex
predisposition of poor limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ as
to extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-teleology ) manifestation of supposedly sublimating
knowledge-value and knowledge-discursivity induced desublimating implications upon human
and social ontological-performance -<including-virtue-as-ontology>). In-many-ways,
‘epistemic–impassion measliness/notional–nonprotensivity/disontologising–formulaic-
Dragging-out—or–formulaic-hollowing-out<as-to-prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance -<including-
virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-
construct—postconverging-nonextricatory-existential-preempting-of-existential-
unthought–sublimation’ is/can-be consciously-appreciated in the prospective self-realisation by
any individual of their potential desublimating ontological-performance -<including-virtue-as-
ontology>/morality/ethics/justice/etc. with respect to their very own lack of requisite knowledge-
value and knowledge-discursivity imbued notional–self-distantiation<-imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing> involved in other ‘postconverging epistemic—
projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ (as to other domains-of-interests of specifically and/or generally cultivated arts/skills and time investment) but for the given individual’s relevant postconverging epistemic—projective-equalisation social dynamics of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ (as to the individual’s relevant domains-of-interests of specifically and/or generally cultivated arts/skills and time investment). But then such a self-realisation arises relatively easily with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving as to their constraining manifest sublimating–nascence incipience/instantaneity/directness even within the existentialising—frame-of-entailment—of—motif-and-apriorising/axiomatising/referencing of human self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence (consider that rocket science for instance doesn’t give room for any wrong calculations as to the pre-eminence of inherent immanent-existence) whereas such a self-realisation is often unforthcoming as to the dragged-out ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ so-associated with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—as-to-disontologising/re-ontologising—aporeticism—requiring prospective epistemic-growth/disquiet/discomfort—induced-sublimation—as-from-existence’s—effusing/ecstatic—inlining—as—historiality—science/authenticity/nonextrication—beyond—mere—formulaicity/ritualisation—as—historicity—tracing—science-ideology/fashionability/distraction (consider contrastively the commission report on the Challenger disaster with Feynman being pressed to provide ‘politically acceptable conclusions as to a desublimating dragged-out/hollowing-out’ of the ontological-veracity of
supererogating epistemic-projection perspectives of postconverging/preconverging—
intelligibility-construal’ (as of ‘recurring preconverging/postconverging epistemic—projective-
equalisation dynamics of failing or succeeding with respect to the postconverging—aporeticism—
overcoming/unovercoming of prospective–existentialising/contextualising/textualising’) 
involved and so as of both desublimating ‘epistemic–impassion
measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out—or–formulaic-
hollowing-out<as-to-prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema> implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-
unthought–sublimation’ and sublimating ‘epistemic–dispassion
munificence/notional–protensivity/re-ontologising–dragging-out<as-to-prospective–profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> implied continuous/re-originating/dragged-out social-construct—postconverging–
derivable percolation-channelling<in-deferential–formalisation–transference> of secondnatures
institutionalisation (as ‘so-transfusively determinant to overall social sublimating human
ontological-performance <including-virtue-as-ontology>}’). This reality as a translation of the
fact of human limited-mentation-capacity—as-subjecting–educed–unlimitedness/existence–
sublimating–nascence’ to limitedness/human-subpotency (as to its fundamental ‘lost cause’ that
speaks of the reality of human ‘notional–firstnaturedness–formativeness—as-to–
eventualising–inkling–drive or seeding misprising—temporal–to–intemporal–dispositions–
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ and not of human
‘universal intemporal-disposition’) implies that human ontological-performance’-
(including virtue as ontology)/morality/ethics/justice/etc. (to cover for that limited-mentation-capacity—as subjecting ‘educated unlimitedness/existence sublimating–nascent’ to limitedness/human-subpotency) is about the ‘preservation of the underlying sublimating postconverging epistemic—projective-equalisation social dynamics’ for human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated unlimitedness/existence sublimating–nascent’ (in the face of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging~aporeticism—overcoming/unovercoming of prospective–existentialising/contextualising/textualising’); and this regards implies that ‘overall human and social limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated unlimitedness/existence sublimating–nascent’ necessarily calls for an element of appropriate human limited-mentation-capacity—as subjecting ‘educated unlimitedness/existence sublimating–nascent’ to limitedness/human-subpotency percolation-channelling—<in-deferential-formalisation-transference> of secondnatured institutionalisation (since no individual can undertake/be-involved in all the directly requisite limited-mentation-capacity-deepening—as subjecting ‘educated unlimitedness/existence sublimating–nascent’ ). However, this ‘implicit insight for human limited-mentation-capacity—as subjecting ‘educated unlimitedness/existence sublimating–nascent’ to limitedness/human-subpotency percolation-channelling—<in-deferential-formalisation-transference> of secondnatured institutionalisation’ is itself ever always caught up in a tangle (as to appropriate/inappropriate percolation-channelling—<in-deferential-formalisation-transference> of secondnatured institutionalisation) between sublimating-and-unblurring notional–philosophy—<as to the veridical conception of philosophy as englobing-all human-prospective-organic-knowledge-generation-in-relative-ontological-completeness , -beyond-a-convenient-division-of-labour-conception-of-knowledge> intemporal individuative
common postconverging ‘dragged-out nature or psychologismic-epistemic-acutisation-as-to-postconverging-de-mentating/structuring/paradigming-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming’ as to epistemic-growth-as-
an imprimaturing blurriness-<sterilising/anecdotising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>

ontology>/morality/ethics/justice/etc. within the existentialising-frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing of ‘relative-ontological-incompleteness’/relative-ontological-completeness

ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge frameworks’ with respect to Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology (as to ‘dragged-out nature or psychologismic–epistemic-
acutisation—<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to
epistemic-growth—as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising—
{decompulsing}—{delinearity—for-eogency’ imbued ‘supererogatory—wholesomeness/profound-
supererogation as of prospective $^8$ reference-of-thought—point-of-
devolving/departure/anchoring/backdrop_of_sublimating–nascence—<as-to-the-grandest-
axiomatic-construct—{epistemic-totalising $^3$ re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination_of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence$^3$>, such efforts for
human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-
for-relative-ontological-completeness$^8$—by-reification/contemplative-distension$^7$ like ending
Slavery and the Slave-Trade in the United States culminating in the American civil war or the
French Revolution for instance (in sublimating ‘epistemic–dispassion
munificence/notional–protensivity/re-ontologising–dragging-out—<as-to-prospective-profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-
schema> implied continuous/re-originating/dragged-out social-construct—postconverging-
nonextricatory-existential-preempting-of-existential-unthought–sublimation accruable—and-
derivable percolation-channelling—<in-deferential-formalisation-transference> of secondnatured
institutionalisation as so-transfusively determinant to overall social sublimating human
ontological-performance—<including-virtue-as-ontology$’$>) met with sophistic/pedantic
eliciting-of-immediacy-as-of-relative-ontological-incompleteness’-dereification for wooden-language<imbu...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’ and as so-equallly echoed and adhered-to even by many from the specific subgroups/subcategories of humans/humanity to which such prospective sublimation/emancipation/enfranchisement would punctually/immediately accrue-to and so out of the mere fact of the given registry-worldview/dimension underpinning-suprasocial-construct existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as the ‘already pragmatically deferring into religiosiy of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-possibilities’ (in desublimating ‘epistemic–impassion measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out–or–formulaic-hollowing-out<as-to-prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema> implied discrete/fixated abstractly contemplatable individualised conceptualisation of ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. underiving–and–unaccruing to the social-construct—postconverging-nonextricatory-existential-preempting-of-existential-unthought~sublimation’). This so-underlies the ‘ontologically-deficient human retention of history/the-past as failing to reflect upon the veridical human dual psychological dispositions surrounding prospective postconverging–aporeticism–overcoming/unovercoming which is
exactly what is of critical relevance to prospective ontologising-and-re-ontologising (as of ‘recurring preconverging/postconverging epistemic—projective-equalisation dynamics of failing or succeeding with respect to the postconverging—aporeticism—overcoming/unovercoming of prospective—existentialising/contextualising/textualising’)’ since such an ontologically-flawed retention of history/the-past is poorly appreciative of ‘both prior—and—prospective prospective postconverging—aporeticism—overcoming/unovercoming as the creative driver of prospective human civilisation’; as such an ontologically-flawed retention of history/the-past is merely implicitly appreciative of the manifestly postconvergingly accruing sublimating outcome of ‘epistemic–dispassion munificence/notional—protensivity/re-ontologising—dragging-out—<as-to-prospective-profound-supererogation—of-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema> implied continuous/re-originating/dragged-out social-construct—postconverging—nonextricatory-existing—
preempting—of—existential-unthought—sublimation—accruable—and—derivable—percolation—
channelling—<in—deferential—formalisation—transference> of secondnatured institutionalisation as
so—transfusively determinant to overall social sublimating human ontological-performance
<including—virtue—as—ontology>’ (as effectively reflecting human prospective aestheticisation—
and—aestheticisation—towards—ontology—<elicited—idiomatisation>). But then subtly ignores that
it is so-manifestly the outcome of prior prospective postconverging—aporeticism—
overcoming/unovercoming (as of ‘recurring preconverging/postconverging epistemic—
projective-equalisation dynamics of failing or succeeding with respect to the
postconverging—aporeticism—overcoming/unovercoming of prospective—
existentialising/contextualising/textualising’), as it rather relates to its own prospective
prospective postconverging—aporeticism—overcoming/unovercoming as of human
desublimating
‘epistemic–impassion measliness/notional—nonprotensivity/disontologising—formulaic—dragging—out—or—formulaic—
is naively and paradoxically represented wrongly as from self‐presence/self‐constitutedness\(^{1}\):
\(<\text{in‐perspective—epistemic‐abnormalcy/preconvergence}>\) epistemic‐projection perspective in
‘self‐referencing‐syncrétising’ forward‐facing—supposedly—postconverging‐or‐dialectical‐
thinking\(^2\) – apriorising‐psychologism epistemic‐projection as of prior mere‐
formulaicity/ritualisation<as‐to‐mere‐formulaic—
methodologising/ mutualising/organising/institutionalising—prospectively‐losing‐track‐of‐
<epistemic‐totalising ‑ re‐apriorising/re‐axiomatising/re‐referencing—residuality—in‐re‐
originariness/re‐origination’); as so‐reflected in the desublimating unconstrained
manifestation of \(<\text{amplituding/formative}>\) 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 \}, and as further elicitable with 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 in its undermining of prospective epistemic–dispassion. In‐
many‐ways the ‘postconverging‐nonextricatory‐existential‐preempting‐of‐existential‐unthought
prospective notional‐contiguity/epistemic‐contiguity\(<\text{profound‐supererogation—of—}
mentally‐aestheticised‐postconverging/dialectical‐thinking—qualia‐schema> profound
aptitudinal re‐ontologising‐competence gesturing/accounting—of‐epistemic‐phenomenalism’
of ‘epistemic–dispassion munificence/notional‐protensivity/re‐ontologising~dragging‐out<as‐
to‐prospective‐profound‐supererogation—of‐mentally‐
aestheticised‐postconverging/dialectical‐thinking—qualia‐schema> implied continuous/re‐
originating/dragged‐out social‐construct—postconverging‐nonextricatory‐existential‐
preempting‐of‐existential‐unthought—sublimation accruable—and—derivable percolation‐
channelling<in‐deferential‐formalisation‐transference> of secondnatured institutionalisation
(as ‘so-transfusively determinant to overall social sublimating human ontological-
performance -<including-virtue-as-ontology->’) which so-reflects the ‘veridical social
preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-
out nature or psychologismic–epistemic-acutisation<-as-to-postconverging–de-
mentating/structuring/paradigmig,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—
delinearity-for-
egenery’ imbued ‘supererogatory–wholesomeness/profound-supererogation as of prospective
nascence<-as-to-the-grandest-axiomatic-construct—epistemic-totalising—re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination
of limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence’; is mostly/relatively as intelligible (to a human ‘epistemic–
impassion measliness/notional–nonprotensivity/disontologising–formulaic-dragging-out–or–
formulaic-hollowing-out<-as-to-prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing —qualia-schema> implied discrete/fixated abstractly
contemplatable individualised conceptualisation of ontological-performance -<including-
virtue-as-ontology>/morality/ethics/justice/etc. underiving—and—unaccruing to the social-
construct—postconverging-nonextricatory-existential-preempting-of-existential-
unthought–sublimation’ in the shallow-supererogation of the ‘mere-formulaicity/ritualisation-
<-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,
prospectively-losing-track-of—epistemic-totalising—re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’> imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospectively implicated attendant ontological-contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>” of the prior reference-of-thought—point-of—
devolving/departure/anchoring/backdrop) as of the direct or ‘promised’ positive-opportunism—
of-social-functioning-and-accordance”. Speaking to a human susceptibility to desublimating
preconverging—existential-extrication—as-of-existential-unthought (as to ‘lifespan
extricatory/preconverging psychical-nascency moronisation—<sublimating—nascence,—
extricatory—desublimating—downstreaming/‘avalage’”) in dimensionality—of—desublimating—
lack-of—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) (bound to undermine the requisite dimensionality—of—sublimating—
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit—
drivenness—equalisation) for prospective deprocrypticism—or—preempting—disjointedness-as—of—
reference-of-thought sublimating epistemic—dispassion conception of ‘appropriate human
contemplative projective-insights of sublimating—nascence aetiologisation/ontological—
escalation—<ontological-veridicality_commitment/otherliness_transcending/compulsions—
encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism—
determinism—<reifying {as—to—knowledge—developing}—and—empowering>’). The overall insight
here is that (along the same lines that ontology/science is actually a postconverging—
birthing/nascency within prospective re-apriorising/re-axiomatising/re—
referencing—residuality—in—re—originariness/re—origination—(as to human profound—
supererogation) for prospective apriorising/axiomatising/referencing—{of—‘prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
postconverging entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-prospectively-losing-track-of-prospectively-implicited_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-constitutedness-in-preconverging-entailment); human and social ontological-performance-including-virtue-as-ontology/morality/ethics/justice/etc. is fundamentally ‘prospectively in epistemic—projective-equalisation lockstep’ with the sublimating–postconverged ‘substantive abstract-tissue-of—social-emanance

sublimating human ontological-performance <including-virtue-as-ontology>). In-many-ways this is again veridically uncontested as to the manifest sublimating–nascent incipience/instantaneity/directness of nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> wherein for instance the ‘enhancement of the prospective ontologising-capacity of the human sovereign–function/posture<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> within the existentialising–frame-of-entailment of motif-and-apriorising/axiomatising/referencing of its direct and/or deferential acquiescence for its prospective sublimation/emancipation/enfranchisement’ involved in the profound-supererogation”/messianic/parrhesiastic curative science of say a Pasteur or mechanical science of a Newton/Galileo speaks of a genuine social intellectual–function/posture which is literally otherworldly as to its angling-of-imaginary projection relative to their given social-setup ‘poor—supererogating/messianic/parrhesiastic mere-conception of human sovereign–function/posture<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency’ (and let alone relative to all other human societies of the time ‘human lifespan extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency’) to which such profound-supererogation”/messianic/parrhesiastic curative and mechanical sublimation/emancipation/enfranchisement will ultimately accrue. Likewise, such profound-supererogation”/messianic/parrhesiastic enterprises as undertaken by the enlightenment revolutionaries and Encyclopédistes mostly directly and others as to disseminative/knock-on enculturation speaks of the genuine social intellectual–function/posture (as to its projection of the ‘dragged-out nature or psychologismic–epistemic-acutisation--as-to-
postconverging–de-mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism–overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation–residualising–~{decompulsing}~
{delinearity~for-
cogency}’ imbeded ‘supererogatory–wholesomeness/profound-supererogation’ as of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating-
nascence<as-to-the-grandest-axiomatic-construct–epistemic-totalising+re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination of
limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence’) and can hardly be construed as inherently driven by the prospective
ontologising-and-re-ontologising predisposition of ‘poor—
supererogating/messianic/parrhesiastic mere-conception of human sovereign–function/posture-
<as-to-existentially-manifest–embodied-subject–consciousness-and-direct/deferential-
conscientiousness’,–as-of-its–epistemic-reflexivity/unreflexivity-in-existence’/teleology>” to
which such social sublimation/emancipation/enfranchisement will ultimately accrue. This
supererogatory–progressivity insight very much contrasts with the ‘poor—
supererogating/messianic/parrhesiastic usurpatory conception as of presencing—absolutising-
identitive-constitutedness<discretely-implied-functionalism>’
with which 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 ) historically relates to the human sovereign–function/posture<as-to-
existentially-manifest–embodied-subject–consciousness-and-direct/deferential-
conscientiousness’,–as-of-its–epistemic-reflexivity/unreflexivity-in-existence’/teleology> (as of
the desublimating percolation-channelling<in-deferential-formalisation-transference> of the
given registry-worldview/dimension underpinning–suprasocial-construct

<preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>–
existentialising—enframing/imprintedness–(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) as the ‘already pragmatically deferring into religiosis of the underpinning–suprasocial-construct catchmenting-by-rejection of value and value-
possibilities’). But then the latter posture is ontologically flawed by the simple token that the
momentous historical veracity speaks to the fact that thus the human sovereign–function/posture–
<as-to-existentially-manifest–embodied-subject–consciousness-and-direct/deferential–
conscientiousness’,-as-of-its–‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> as
well (along the same lines with regards to human and social ontological-performance –
<including-virtue-as-ontology>/morality/ethics/justice/etc. as underlied by the implication that
ontology/science is actually a postconverging–birthing/nascency within prospective 
epistemic–
re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-
origination–(as to human profound-supererogation for prospective
apriorising/axiomatising/referencing–{of–‘prospectively–implicated-attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’}~confatedness ~in {preconverging–entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation–
as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising–,
prospectively-losing-track-of–‘epistemic-totalising ’~re-apriorising/re-axiomatising/re–
referencing–residuality—in–re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing–{of–‘prospectively–implicated-attendant–ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity—are related to
in transversality—<for-sublimating–existential-eventuating/denouement,—from—‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–‘motif-and-
apriorising/axiomatising/referencing’—as to the sublimating manifestation of the prospective
genuine social intellectual–function/posture of respectively universalising–idealisation,
budding-positivism and budding postmodern-thought); and so notwithstanding a
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 to undermine the prospective genuine social intellectual–function/posture
paradoxically by overtly or covertly cultivating the given registry-worldview/dimension
<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—)(implicit along the lines ‘afterall all the human world and mentality that exists’
is-as-of-their-given-registry-worldview/dimension however its preconverging–de-
mentating/structuring/paradigming notional–ontological-performance—<including-virtue-as-
onontology>/vices-and-impediments—respectively in recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and
positivism—procrypticism and so as supposedly not veridically about prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and so-reflected
respectively as not of prospective ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism entailment of knowledge’ but rather as of
prior ‘non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge
determinism—<reifying {as-to-knowledge-developing}-and-empowering>—as to
‘supererogatory—wholesomeness/profound-supererogation’ as of prospective
prospective re-encountering/re-confrontation with unlimitedness/existence’; with the human
never outside the direct-accountability/indirect-accountability loop of ontology/science (as can
be disenfranishingly be projected by a certain flawed conception of future science and
technology by the mere token that such a pretense is fallacious since the instigator of say such
an organisational/technological development as a given human/human-institution can at best not
keep themselves out of such a loop of direct-accountability/deferential-accountability but rather
keep all-other/selected-other humans out of the loop thus manifestly enfranchising themselves
while disenfranchising all-other/selected-other humans). In epistemic lockstep with
notional—philosophy—<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
prospective-organic-knowledge-generation-in-relative-ontological-completeness—beyond-a-
convenient-division-of-labour-conception-of-knowledge> and its associated intolerance—of-
disparateness/<exactifying_precisioning—of-sublimation><as-to-postconverging—narrowing-
down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-
implications> construed as science, is the fundamental issue of human limited-mentation-
capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to
limitedness/human-subpotency and limited-mentation-capacity-deepening—as-subjecting
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ as
to human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence’;
speaking of the ontological inextricability of the human as sovereign-subject and
ontology/science imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism—
determinism-<reifying{as-to-knowledge-developing}-and-empowering> upon the human (as of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposing self-becoming/self-conflatedness']/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—
lining-as- historicity-{science/authenticity/nonextrication}-beyond-mere-
formaicity/ritualisation-as- historicity-tracing- {science-ideology/fashionability/distraction} )
as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness”-by-reification/contemplative-distension ’). The implication here is that there is no ontology/science without the human since fundamentally existence is inherently given with the issue of human knowledge adding nothing to inherent existence but rather about the existentialising/contextualising/textualising optimising of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology for its derived sublimating ‘meaningfulness-and-teleology’. The implication here is that the human sovereign-subject can only exist as of its limitedness (imbued thresholding of ontological-performance -<including-virtue-as-ontology>) in the extensive unlimitedness that is existence; but with the human sovereign-subject a reflexive part of the unlimitedness that is existence, thus imbuing the human with omnipotentiality (as to epistemic–dispassion) enabling prospective limited-mentation-capacity-deepening— as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating–nascence’ however human punctually manifest limited-mentation-capacity— as subjecting ‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency (as to epistemic–impassion); with human omnipotentiality particularly potent as to the specific human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-
existence/absolutising—from-limited-mentation/psychologismic–epistemic-acutisation—
nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation

‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’
moronisation—<sublimating–nascence, extricatory–desublimating–downstreaming/‘avalage’>’
undifferentiation of both the prior relative-ontological-incompleteness and the prospective
relative-ontological-completeness, as so-effectively disambiguating/differentiating human
sovereign-subjects epistemic-reflexivities respective thresholds of ontological-performance—
<including-virtue-as-ontology>/morality/ethics/justice/etc. as to relative exuded
sublimating/desublimating as validation/invalidation. This so-fundamentally undermines the
‘naivety of the human subjectivity argument as of a disparateness-of-conceptualisation—
<unforegrounding-ment, failing-prospectively-to-reflect—immanent—relative
unreflexivity/relative-reflexivity—ontological-contiguity’> induced implication of a general
equating/leveling-down conception of human ontological-performance—<including-virtue-as-ontology>’ that fails to factor in that ‘epistemic–dispasion supposed subjectivity associated with
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—
‘educed-unlimitedness/existence-sublimating–nascence’’ ontologically overrides ‘epistemic–
impassion supposed subjectivity associated with limited-mentation-capacity—as-subjecting—
‘educed-unlimitedness/existence-sublimating–nascence’–to-limitedness/human-subpotency’
and so as to the varying psychologismic–epistemic-acutisation—difficulty—for—residualising—
delinearity—for-cogency—magnitudes {of-experientiality/experiment} of aestheticisation—and—
aestheticisation-towards-ontology—<elicited–idiomatisation> (for instance as to their relevant
domains-of-interest the ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. arising from the supposed subjectivity of the astronomer, engineer, doctor, etc. as of our present-day professional psychologismic–epistemic-acutisation—
difficulty <for, residualising-{decompulsing}-delinearity-for-cogency>magnitude<of-
 experientiality/experiment> of ‘epistemic–dispassion supposed subjectivity imbued limited-mentation-
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-
sublimating–nascence’ ontologically overrides the supposed subjectivity of the layman as to the latter’s ‘epistemic–impassion supposed subjectivity imbued relative limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-
sublimating–nascence’ to limitedness/human-subpotency’). Speaking to the naive paradox that
the very notion of subjectivity seems to imply that ‘supposed-subjects’/subpotencies as
phenomenal/manifest-subpotencies<in-transitive-conflatedness-reflexivity,in-the-full-
potency-of-existence’s–sublimating–nascence> are in absolute dissociation from overall
existence’s exuding sublimating/desublimating manifestation (instead of the reality rather of
‘supposed-subjects’/subpotencies in notional–reflexivity<{veridical/sound}-relative-
reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–
<residualising-{decompulsing}-delinearity-for-cogency>–by–{flawed/unsound}-relative-
unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic–
aeutisation—nonresidualising-imbued-{compulsing}linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation> imbued sublimating/desublimating in existence), such that the
‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence–as-ontological-
normalcy/postconvergence<in-validation-of–metaphysics-of-absence-epistemic-projection’>
is enabling of all apparent ‘supposed-subjects’/subpotencies in their notional–reflexivity<
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
its-deepening/psychologismic–<residualising-{decompulsing}-delinearity-for-cogency>–by–
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic–aeutisation—nonresidualising-imbued-
linearity in eclecticism of prior mere formulaicity/ritualisation means that ‘supposed-subjects’/subpotencies cannot exist out of existence but are merely notional-reflexive manifestations in existence with varying sublimating-over-desublimating ontological-performance—including-virtue-as-ontology. This further explains ‘human originary—and–re-orginary impliciting of the necessity of a projective construal of relative unreflexivity/relative reflexivity—ontological-contiguity/immanent-relative unreflexivity/relative reflexivity—ontological-contiguity’ in reflection of the ‘very contiguity of existence’ as to the underlying ‘existentially-disontologising/re-ontologising—aporeticism’ assessable—and–reassessable overall expectation of consistency/coherence of existence that enables the intelligibilities of phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence to arise’ in the-very-first-place (so assessable—and–reassessable in the sense for instance that we expect one and one book to ever always add up to two books going by the overall expectation of consistency/coherence of existence and if on turning around we found four books our overall expectation of consistency/coherence of existence will require that we provide an explanation for the four books along the lines two more books were added or three more books were added and one book taken away or there are still two books but for a mirage effect in the room making it seem there are four books, etc., and so as to the overall expectation of consistency/coherence of existence that enables intelligibility to arise in the-very-first-place). It is this ‘human originary—and–re-orginary epistemic impliciting
\begin{equation}
\text{(existentially—imbued—educing)}
\end{equation}
ontology>/morality/ethics/justice/etc. in its construal of unlimitedness/existence–or–any-purview-of-unlimitedness/existence–<full potency of sublimating nascence>”.

potential of the sublimating/desublimating validative/invalidative thresholds of limitedness_cumulating/recomposuring–epistemic-reflexivities’). This so-undermines a ‘paradoxically desublimating {flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic-acutisation–nonresidualising-imbued {compulsing}–linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation impliciting of limitedness/human-subpotency (as if it is rather of unlimitedness/existence<full_potency_of_sublimating_nascence> or outside unlimitedness/existence<full_potency_of_sublimating_nascence> or greater than unlimitedness/existence<full_potency_of_sublimating_nascence>), when limitedness/human-subpotency ontological-performance←<including-virtue-as-ontology>/morality/ethics/justice/etc. is implied ‘as being of prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
{'epistemic-totalising'} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicit–attendant–ontological-contiguity'—educed–
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued

sublimating/desublimating in existence’ and thus as requiring appropriate conceptualisation of nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence

(implicit-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence)—or—transcendental-reasoning-of-event—as-prospective-ontology-origination to disambiguatingly/differentiatiatingly account for ‘their notional—reflexivity—

&lt;veridical/sound—relative-reflexivity—existence/relativising—from-limited-mentation-as-its-deepening/psychologismic&lt;residualising—delinearity—for-cogency—by—

{flawed/unsound—relative-unreflexivity—existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued

sublimating/desublimating in existence’). This human notional—reflexivity—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic&lt;residualising—delinearity—for-cogency—by—

{flawed/unsound—relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued

conception of the sublimating/desublimating exuding emanance of inherent existence effectively translates, with regards to the ‘potential for absolute knowledge (absolute knowledge as so-relevant as to ‘effective ontologising-and-re-ontologising epistemic-projective reference-of-conceptualisation’) as to human intellectual-and-moral responsibility/relative-reflexivity-implications’ wherein all humans are ‘technically-speaking’ in ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming to the ‘absolute knowledge so-implied as from nonpresencing—perspective—ontological—

‘prospectively—implicated_attendant—ontological-contiguity’—‘educed—existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity—contiguity<_imbued—notional—cogency>’), rather than an indirect limited-mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency ontological undermining of prior-perspective—falsity/falseness/fallaciousness, that wrongly seem to normalise the present’s prospectively disontologising epistemic-abnormalcy/preconvergence” epistemic-projection perspective. But rather what is veridically warranted is a wholly prospective human mental liberation/empowerment exercise’ as self-liberated/empowered from the cloudiness of prior-perspective—falsity/falseness/fallaciousness;
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,
{decompulsing} delinearity~for~cogency’ of knowledge over the respective ‘presencing—
absolutising-identitive-constitutedness i social-vestedness/normativity—discretely-implied-
functionalism> of non-universalising, non-positivising and our totalisingly-ing—
discretion/whim-of-thought presumed ‘presencing—absolutising-identitive-constitutedness’
normalising functionalism conception as to {flawed/unsound}-relative-unreflexivity—in-
existence/absolutising—of-limited-mentation/psychologismic–epistemic-acutisation—
nonresidualising-imbued {compulsing} linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation’. In other words (in relation to grasping the unlimitedness/existence-
<full-potency-of_sublimating–nascence> epistemic-projection perspective) the very abstractly
inherent paradox of a limited epistemic-projection perspective (as to its ‘requisite epistemic-
growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—of-limited-
mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising—
{decompulsing} delinearity~for~cogency as of prospective psychologismic–epistemic-acutisation-
<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-
sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-
growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—of-limited-
mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising—
{decompulsing} delinearity~for~cogency’ for ultimately grasping ontological-veracity—<as-to-
prospective-ontologising-and-re-ontologising> reflexively by a direct gesturing/accounting—
of-epistemic–phenomenalism of existential-instantiation
aposteriorising/logicising/deriving/intelligising/measuring predicative-insights), calls for
prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—of-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising—
{decompulsing} delinearity~for~cogency’
cogency', so-underlied by projective-insights of ‘requisite human epistemic-totalising33 hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely-
delinearity—for-cogency—cumulated/recomposured—and/or—designed/redesigned experientiality/experiment—<as-to-existentially-formative—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination’,—so-notionally/epistemically/bindingnessly implicated—and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes—of—{hermeneutic/reprojection—protration-of} reframing-
<imbued—notional—cogency’—conflatedness—in—preconverging-ment—by—postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—
prospectively-losing-track—of—re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination—<as to human profound-supererogation—of—prospectively—implicited_attendant—ontological—
contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’—constitutedness—in—preconverging-entailment⟩ (so-
construed as—nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological—
reflecting in the bigger psychologismic–epistemic acutisation—difficulty <for, residualising–
delinearity <for cogency>—magnitude (of-experientiality/experiment) of human Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology the fact that it is an impossibility to assume
the underlying <amplituding/formative> disposedness/psychologismic-construct-(as-to-
orientation/value-construct/valuation—derived-parameterising) and
<amplituding/formative> entailment—(as-to-totalising-contiguous/coherent–factuality-of-
variability) respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation—non-positivism/medievalism and positivism—
procrypticism in blurriness—<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>
and by some miracle prospectively generate the imbed unblurriness—<re-ontologising_by-
postconverging—as-to-dragged-out-supererogatory—wholesomeness/profound-supererogation ,
while-anecdotalising-prior-disontologising-thresholding> of manifest sublimating existential—
<disontologising/re-ontologising—aporeticism> human ontological-performance —<including-
virtue-as-ontology>/morality/ethics/justice/etc. as of respectively base-institutionalisation–
ununiversalisation, universalisation—non-positivism/medievalism, positivism—
procrypticism and deprocrypticism—or—preempting—disjointedness—as-of—reference-of-
thought. The overall insight here is that a (notional—philosophy—<as-to-the-veridical-conception-
of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness ,—beyond-a-convenient-division-of-labour-conception-of-
knowledge> and its associated intolerance—of-disparateness>/exactifying_precisioning—of-
sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—
entailing-theoretical,—conceptual-and-operant-implications> construed as science) conception of
human ‘prospective postconverging—aporeticism overcoming/unovercoming’ of prior-
perspective—falsity/falseness/fallaciousness’ is necessarily one that is bound to undermine a
counterintuitive and wrong reflex mentality of ‘presumed incontrovertibility of the ontological-
veracity—<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’; with veridical prospective ‘deconstruction conception as to epistemic-growth, as—{veridical/sound}-relative-reflexivity—
in-existence/relativising—from-limited-mentation as its deepening/psychologismic—epistemmic—
acutisation—residualising—{decompulsing}—delinearity—for-cogency’ of knowledge-
prospective_psycho_logismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant_ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—confatedness—in—{preconverging-ment—by}—
postconverging-entainment> rather operating on the ‘assumed controvertibility of the
ontological-veracity—<as-to-prospective-ontologising-and-re-ontologising> of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as reflected as of
manifest preconverging/postconverging—de-mentating/structuring/paradigming of ‘social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’ imbibing
existentialising—frame—of—entailment—of—motif—and—apriorising/axiomatising/referencing
of disontologising/ontologising-and-re-ontologising}). Such a ‘presumed incontrovertibility of the
ontological-veracity—<as-to-prospective-ontologising-and-re-ontologising> of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as to
‘presenting—absolutising-identitive-constitutedness normalising functionalism conception
as to {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-
mentation/psychologismic—epistemmic—acutisation—nonresidualising—imbued—
{compulsing}—linearity—in-eclecticism-of-prior—mere-formulaicity/ritualisation’) is underlied by a
preempting-of-existential-unthought prospective notional-contiguity/epistemic-contiguity
<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking—
qualia-schema> profound aptitudinal re-ontologising—competence gesturing/accounting—of-
epistemic—phenomenalism’ of ‘epistemic—dispassion munificence/notional—protensivity/re-
ontologising—dragging-out<as-to-prospective-profound-supererogation—of-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema> implied continuous/re-
originating/dragged-out social-construct—postconverging-nonextricatory-existential-
preempting-of-existential-unthought—sublimation accruable—and—derivable percolation-
channelling<in-deferential-formalisation-transference> of secondnatured institutionalisation
(as ‘so-transfusively determinant to overall social sublimating human ontological-
performance —<including-virtue-as-ontology>’) which so-reflects the ‘veridical social
preeminent directedness of knowledge-value and knowledge-discursivity orientation (‘dragged-
out nature or psychologismic—epistemic-acutisation<as-to-postconverging—de-
mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation—as-its—
deepening/psychologismic—epistemic-acutisation—residualising,—decompulsing—
delinearity—for-
egency’ imbued ‘supererogatory—wholesomeness/profound-supererogation as of prospective
nascence—<as-to-the-grandest-axiomatic-construct—epistemic-totalising —re-apriorising—re-
axiomatising/re-referencing—residuality—re-originariness/re-origination of
limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence>’); is mostly/relatively as intelligible (to a human ‘epistemic—
impassion measliness/notional—nonprotensivity/disontologising~formulaic-dragging-out—or—
formulaic-hollowing-out<as-to-prior-shallow-supererogation—of-mentally—
‘prospectively desublimating–existentialising–decisionality–as-to-disontologising/re-
ontologising–aporeticism> of social-and-institutional-frameworks-of–
referencing/registering/decisioning existentialising–decisionality–as-to-disontologising/re-
ontologising–aporeticism> as so-reflecting the ‘mere-formulaicity/ritualisation<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,–prospectively-losing-
track-of–re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’> imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively implicated attendant ontological-contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>” of the ‘shallow-supererogation’ as of prior “reference-of-
thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence<as-to-
the-grandest-axiomatic-construct–epistemic-totalising ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ as to induced
desublimating construal); critically speaks to a counterintuitive and ontologically-flawed reflex
mentality of ‘presumed incontrovertibility of the ontological-veracity<as-to-prospective-
ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’. This underlines a manifest human prospective threshold of ‘non-
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge frameworks’ (however the sterile/anecdotal institutional-and-social
imprimaturation) as to the need for ‘prospective postconverging–aporeticism—
overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’ for veridical
prospective ontologising-and-re-ontologising (as so-reflected in a substitutive positive-
opportunism—of-social-functioning-and-accordance” ontologically-flawed conception of
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’) of prior
apriorising/axiomatising/referencing—{of—prospectively-implicated attendant ontological-
contiguity ’~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency’}—constitutedness—in—preconverging-entailment⟩ in
reflection of human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-
subpotency to ’~educated—unlimitedness/existence—sublimating—nascence’). The fundamental
drive here is to point out that the very possibility for prospective ontologising-and-re-
onontologising (as to the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
<reifying {as-to-knowledge-developing—and-empowering> enabling prospective human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) is fundamentally
caught-up/disrupted in-a-big-way by the given registry-worldview/dimension threshold of
’social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing
existentialising—frame-of—entailment—of—motif and apriorising/axiomatising/referencing of
disontologising/ontologising-and-re-ontologising’ (rendering a naïve pursuit of ontologising
profundity beyond that threshold of disontologising/ontologising-and-re-ontologising while
expecting the requisite ontological-good-faith/authenticity’~postconverging—de-
mentating/structuring/paradigming in-many-ways rather self-deceptive as can so be
appreciated in-the-bigger-picture of the overall relative-unreflexivity/relative-reflexivity—
onontological-contiguity’~of-the-human-institutionalisation-process, underlied by the
‘epistemic-break or notional-discontiguity/epistemic-discontiguity’<between—prior-shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> as to difference-in-
nature/difference-in-apriorising-or-axiomatising-or-referencing’<between universalising-
idealisation and non-universalising ancient-sophists, budding-positivism and non-positivising
medieval-scholasticism as well as budding postmodern-thought and our totalisingly-ing—
discretion/whim-of-thought as to our modern-day manifestation of disparate-unconventionality-
conceptualisation<unforegrounding-ment,-failing-prospectively-to-reflect-
‘immanent –relative-unreflexivity/relative-reflexivity—ontological-contiguity ’>). Such that
in-many-ways the pretense to a prospective profundity of ontological-veracity-<as-to-
prospective-ontologising-and-re-ontologising> can only arise from putting-into-question such a
‘disontologising/ontologising-and-re-ontologising threshold’ herein construed as the ‘overall
underpinning–suprasocial-construct subontologisation/ideology-over-ontology
diversely/variously manifested implicited projects/projections of temporal social-functioning-
and-accordance—as-of–social-stake-contention-or-confliction disontologising as to their
implications upon the-human/humanity omnipotential prospects’ (manifested as of various
psychologismic–epistemic-acutisation—difficulty <for,-residualising–
{decompulsing} linearity–for-cogency> magnitudes {of-experientiality/experiment} of human self-
presence/self-constitutedness '<in-perspective–epistemic-abnormalcy/preconvergence>
ontological-bad-faith/inauthenticity<~preconverging–de-mentating/structuring/paradigming
whether consciously or unconsciously pursued subontologising purposefulness going beyond
just formal frameworks but equally-and-dynamically with surreptitious frameworks of extended-
informality–(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to–
meaningfulness-and-teleology ) subontologising purposefulness). This can take the form of a
flawed ‘presumed incontrovertibility of the ontological-veracity-as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ that seem to wrongly imply that by the mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ there is hardly any prospective need for a ‘requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ (as reflecting its ‘prospective postconverging-aporeticism—overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); with this misrecognition critically central to the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction jeopardising/perilous nature of the political process’ in many a developing country especially during moments of political transition as to an ontologically-flawed notion that veridical sovereignty can afford to ignore a requisite basic ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-enabling a prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (a reality which even many a developed country seem to be oblivious-to as to a naïve emphasis of an international relations largely skewed on the basis of mere governmental projection that a given developing country is of ‘supposedly relatively detached social enculturation of intellectualising/thinking-out/ontologising conception of overall sovereign polity design-and-implementation substantivity’ and in-many-ways such an orientation is relatively of poor assistance with regards to such a ‘requisite formation of an overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ and rather sometimes ending up inducing a generalised political paranoia magnifying the poor dynamics of ‘overall communioning socially-enculturated direct/indirect ontologising-capacity of good governance polity’ as so-undermining
the possibility of a prospectively prospering/self-sustaining/emancipating social-functioning-and-accordance—as-of—social-stake-contention-or-confliction). This again fundamentally underlines the patchwork nature of international relations that fails to delve into a sound appraisal of a coherent and creative global and multilateral institutions and systems ontologising-capacity expansion as to a sublimating re-thinking/re-rationalisation of what is the-human/humanity; as international politics and its attendant crises rather arises/manifests as of a crises-driven ‘secondary and mitigating contemplative concern’. Unsurprisingly, this is in-many-ways the reflection of the political and institutional processes of many a developing country ontologically-flawed ‘presumed incontrovertibility of the ontological-veracity—<as-to-prospective-ontologising-and-re-ontologising> of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ in the face of their manifest palliative and collateralising ‘vague normalised/stereotyped/selfhelping/feel-good narratives’ of institutional and media contrivance as of ‘process/processive mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to ‘meaningfulness-and-teleology’ devoid of supererogatory—wholesomeness/profound-supererogation as of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence<as-to-the-grandest-axiomatic-construct—{epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence’ (as so-reflecting their ‘prospective postconverging~aporeticism—overcoming/unovercoming of prior-perspective—falsity/falseness/fallaciousness’); increasingly bent upon overlooking ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional postconverging~aporeticism—overcoming/unovercoming’ , and so-inducing ‘individuals reflective estrangement and disinterest with regards to optimal public outcomes of
social-stake-contention-or-confliction’. In-the-bigger-scheme-of-things of this overall analysis, prospective re-ontologising ‘deconstruction conception as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-
(decompulsing)-delinearity-for
decogency’ underlines/emphasises the requisite prospective epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,-
delinearity-for

decogency as to psychologismic–epistemic-acutisation-as-to-postconverging–de-
mentating/structuring/paradigmising,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>
for
supererogatory-wholesomeness/profound-supererogation of notional–citationality (as to a
‘connoting supererogation-drivenness construal of the epistemic-totality’ of human–textuality-
<as-to-existentialising/contextualising/textualising> in epistemic-
totalising ~>resubjecting_or_totalising-entailing–reconstrual–of–the-whole/purview-of-the-
whole/oneness-of-ontology’); as so-reflecting the ‘centrality of postconverging–aporeticism–
overcoming/unovercoming in prospective ‘foregrounding_entailment–in-succession-of–
profound-supererogation’ ~(postconverging–narrowing-down–sublimation-as-to–existence–
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ‘-in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity–
ontological-contiguity ‘;–as-operative-notional~ deprocrypticism)’, and as so-underlying the
transitioning from notional–philosophy<as-to-the-veridical-conception-of-philosophy-as-
englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-
completeness ,-beyond-a-convenient-division-of-labour-conception-of-knowledge> into its
associated intolerance–of-disparateness>/exactifying_precisioning–of-sublimation<as-to-
postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-
as ontology-as-to-generalised-knowledge-intolerance-of-disparateness-exactifying_precisioning-of-sublimation;-in-

of existence-potency over the mortal human-subpotency’, and so-reflected as to the fact that
prior non-universalising, non-positivising and totalisingly-ing—discretion/whim-of-thought
respectively of ancient-sophists, medieval-scholasticism and our modern-day manifestation of
disparateness-of-conceptualisation—‘immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity ’ are related to
in transversality—‘first/pure-predisposition-preemptive of prospective-disontologising/subontologising’—as-of
prospectively-disambiguated—affirmed-and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’ as to the sublimating manifestation of the prospective
genuine social intellectual—function/posture of respectively universalising-idealisation,
budding-positivism and budding postmodern-thought. In this regards, what is veridically
enabling for the prospectively desublimating ‘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 reflexively construable from
veridical prospective ‘implicated-attendant-ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
imbued—notional—cogency’) is rather lack of veridical prospective re-ontologising
‘deconstruction conception as to epistemic-growth, as—{veridical/sound—relative-reflexivity—
in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic—
acutisation—residualising—{decompulsing} delinearity—for-cogency’ induced ‘intolerance—of-
disparateness’/exactifying_precisioning—of-sublimation—{as-to-postconverging—narrowing—
down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant—
implications—} exercise’. In-many-ways this explains across human history the ‘seeding/incipient
antagonistic insight from the manifest pedantising/muddling/formulaic-hollowing-out—
totalising–thrownness-in-existence\textsuperscript{15} imbued prior <preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>-existentialising—enframing/imprintedness\textsuperscript{(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)} to then project of the epistemic-growth, as—\{veridical/sound\}~relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic~epistememic-acutisation—residualising—delinearity~for~cogency prospective <postconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>-existentialising—framing/imprinting\textsuperscript{(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing<<perspective~ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’\textsuperscript{>}}}\. Insightfully, it can thus be grasped herein that the very central element of intelligibility (arising as to the ‘reflexive epistemic relation of limitedness/human-sub potency to unlimitedness/existence—\{full-potency of sublimating–nascence\}’ is notional~reflexivity—\{veridical/sound\}~relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic~<residualising~\textsuperscript{(decompulsing)}~delinearity~for~cogency>—by—\{flawed/unsound\}~relative-unreflexivity—in-existence/absolutising from limited-mentation/psychologismic~epistememic-acutisation—nonresidualising—imbued—\textsuperscript{(compulsing)}linearity—in-eclecticism-of-prior—mere-formulaicity/ritualisation\textsuperscript{>} imbued sublimating/desublimating in existence, as so-warranting appropriate nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—\{implicated-epistemic-veracity-of—nonpresencing\<<perspective~ontological-normalcy/postconvergence\>—or—transcendental-reasoning-of-event—as-prospective-ontology-origination for ‘deconstruction conception as to epistemic-growth, as—\{veridical/sound\}~relative-reflexivity—in-existence/relativising from limited-mentation as its—deepening/psychologismic~epistememic-acutisation—residualising—delinearity—‘cogency’ imbued ‘intolerance—of-disparateness’/exactifying_precisioning—of-sublimation—.
worldview/dimension <preconverging–‘motif-and-apriorising/axiomatising/referencing’–
etailing>–existentialising—enframing/imprintedness{(as-to–historicity-tracing—in–
presencing–hyperrealisation/hyperreal-transposition’}). This distinction is made in order to
avoid pursuing a wrong purpose ‘supposedly as of ontology/science’ as to when overt or covert
ontological-bad-faith/inauthenticity arises that undermines the
‘foundationally/incipiently/seedingly derivational ontological-good-faith/authenticity
projected notional-contiguity/epistemic-contiguity —<profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema> basis’ of ontology/science;
and so-explaining why intellectual-and-moral dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implied_attendant–ontological-contiguity ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflicatedness—in–{preconverging–ment–by}–
postconverging–entailment—in-self-becoming/self-conflicatedness /formative–supererogating>
doesn’t necessarily arise by default where there is manifest overt or covert ontological-bad-
faith/inaauthenticity, notional-discontiguity/epistemic-discontiguity —<between—prior-
shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-
schema_and_prospective-profound-supererogation–of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema> as so-speaking of manifest
prospective ‘epistemic-decadence’ or teleological-decadence<–in-dimensionality-of-
desublimating-lack-of’ —{<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation}. This insight speaks to the fact that ontology/science
as to its proper prospective ‘disontologising/ontologising-and-re-ontologising threshold’ cannot
arise without its requisite basic/foundational ontological-good-faith/authenticity as to
ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming. It is critical to appreciate in this regards that the cumulative/recomposuring–attendant–ontological-contiguity-successive registry-worldviews/dimensions (unlike can be wrongly construed intuitively as to a naïve mere-formulaicity/ritualisation—as to mere-formulaicity—methodologising/mutualising/organising/institutionalising, prospectively-losing-track-of-re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively re-ontologising re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’; and so as to dimensionality–of–sublimating
\[\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\text{induced limitedness/human-subpotency cumulating/recomposuring}
contentivity/argumentativity/dialecticism/discursivity'); and so speaking of the relative-
unreflexivity/relative-reflexivity—ontological-contiguity~/~/of-the-human-institutionalisation-
process as a postconverging—birth/nascency within prospective }
re-
apriorising/re-axiomatising/re-referring—residuality—in—re-originariness/re-origination{(as
to human profound-supererogation~ for prospective apriorising/axiomatising/referencing—of-
‘prospectively—implicated—attendant—ontological—contiguity’~/~/of—
existentising/contextualising/textualising—‘intelligence/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}—confatedness~/~/in—{preconverging—ment—by—}
postconverging—entailment that cannot be unshrouded by prior mere-formulaic/ritualisation—
in—{as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising—
prospectively—losing—track—of—}
re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing—of—‘prospectively—implicated—attendant—ontological—
contiguity’~/~/of—
existentising/contextualising/textualising—‘intelligence/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}—constitutedness —in—preconverging—entailment). This
insight effectively highlights the ‘constraining/defining intersolipsistic reflexive—
sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—
as—ontological-normalcy/postconvergence—<in—validation—of—‘metaphysics—of—
absence epistemic—projection’}’ on which limitedness/human-subpotency self-
reflexive—instigative—eventuating projects re-rationalisations as of more and more  intolerance—
<of—disparateness>/exactifying—precisioning—of—sublimation—<as—to—postconverging—
narrowing—down—apriorising/axiomatising/referencing—entailing—theoretical,—conceptual—
and—operant—implications> (as to Being-development/ontological—framework—expansion—as—to—
the—depth—of—ontologising—development—as—infrastructure—of—meaningfulness—and—teleology ,
‘prospectively re-ontologising re-rationalisation—contentivity/argumentativity/dialecticism/discursivity’ along the ‘re-defining apriorising/axiomatising/referencing’ of spacetime, quantum, etc. implications); and this is perfectly in contrast to a wrong intuition of the implications of intolerance—exactifying/precisioning—of sublimation—as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications strongly associated with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—as to disontologising/re-ontologising—aporeticism rather falling back upon the mere-formulaicity/ritualisation—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively—losing-track-of—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination imbued elaboration-as-to-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } (thus failing to reflect prospectively the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence><in-validation-of–metaphysics-of-
absence_epistemic-projection’>’ which is what is sublimatingly enabling for ontology/science as so-warranted for an appropriate {nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence} {implicit–epistemic-veracity-of–nonpresencing-
<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-
-event–as-prospective-ontology-origination implied ‘deconstruction conception as to epistemic-growth,–as–{veridical/sound} relative-reflexivity–in-existence/relativising–from-limited-
mentation as its deepening/psychologismic epistemic acutisation—residualising–
{decompulsing} delinearity—for-economy’). Such a failure of limitedness/human-subpotency cumulating/recomposuring intolerance–of-disparateness/exactifying_precisioning–of-
sublimation–<as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–
the-grandest-axiomatic-construct_{epistemic-totalising} ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-originaion of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence’}; and as so-
reflected as to ‘prospective sublimating–nascence incipience/instantaneity/directness-
{ontologically-flawed prior mere social functioning and accordance—as of social stake-
contention or confliction}—associative-distortion of referencing/registering/decisioning’

arising with say a merely positive-opportunism—of-social-functioning-and-accordance
ontologically-flawed conception substituting for ontological-veracity<as-to-prospective-
ontologising-and-re-ontologising> that doesn’t speak to ‘prospective
postconverging~aporeticism overcoming/unovercoming of prior-perspective—
falsity/falseness/fallaciousness’. Contrastively, while even nascent-particular/incipient-and-
matter/technical-sublimations<blinded-to-their-relative-ontological-completeness —
reference-of-thought- devolving> equally do face such ontologising misconstrual about
requisite limitedness/human-subpotency cumulating/recomposing intolerance<of-
disparateness>/exactifying_precisioning–of-sublimation<as-to-postconverging–narrowing-
down-apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
implications> as more pointedly associated for instance with issues of science-ideology, in-
many-ways as to the natural sciences sublimating–nascence incipience/instantaneity/directness
the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence–as-ontological-
normalcy/postconvergence<in-validation-of-‘metaphysics-of-absence_epistemic-projection’>’
is more decisively potent in undermining such induced desublimating; such that such
ontologising misconstrual in the natural sciences is rather of a ‘tepid problem-of-direction of
sublimation’ that hover in many scientific fields given inherent human limited-mentation-
capacity—as-subjecting–‘educed unlimitedness/existence sublimating–nascence’
limitedness/human-subpotency. On-the-other-hand, such an ontologising misconstrual about
requisite limitedness/human-subpotency cumulating/recomposing intolerance<of-
disparateness>/exactifying_precisioning–of-sublimation<as-to-postconverging–narrowing-
which is already given at all times as to its inherent full-potency–independence in its
superseding–oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-
reflexivity–ontological-contiguity so full-potency–independent of abstractly/potentially
manifestable human-epistemicity/human-epistemicity–developing’. The simple implication here
is that the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–
desublimating measure/objectification that is unlimitedness/existence-as-ontological-
normalcy/postconvergence<in-validation-of–‘metaphysics-of-absence_epistemic-projection’>’
is ever always absolutely given and limitedness/human-subpotency is ever always just in a
relativistic epistemic relation to unlimitedness/existence; as ‘so-interjected by the
<cumulating/recomposuring–attendant–ontological-contiguity>–successive registry-
worldviews/dimensions defining ‘implicitied_attendant–ontological-contiguity~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ epistemic totalising frame-of-entailment of motif-and-
apriorising/axiomatising/referencing imbued ontological-performance’<including-virtue-as-
onontology>/morality/ethics/justice/etc. (as to limitedness/human-subpotency epistemic relative-
ontological-completeness construal of ‘the-very-same unlimitedness/existence<full-potency–
of_sublimating–nascence>’). Just as the ‘the-very-same physics <amplituding/formative-
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’ is absolutely given inherently whether-and-
whatever the Newtons and Einsteins or any human-beings reflexively theorise about it (as to the
fact that valid physical manifestations as explained by the Newtons and the Einsteins did not
wait for their axiomatic explanations to start manifesting and had been manifesting long before
and so including physical manifestations that are not yet known and explained) and their
respective theoretical axiomatic-constructs carry their given epistemic totalising frame-of-
entailment of motif-and-apriorising/axiomatising/referencing imbued ontological-
down-apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-

implications> exercise of intelligibility’ (imbued ‘developing epistemic sense of

nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-

scope as projective-insights’) underlies the veracity of limitedness/human-subpotency epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-

limited-mentation as its deepening/psychologismic–epistemic-acutisation—residualising–

decompressing>delinearity for cogency as to psychologismic–epistemic-acutisation<as-to-

postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-

nascence-in-prospective-aporeticism-overcoming/unovercoming>, as so-undergirded herein by

de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—

stranding-or-attributive-dialectics).}

decompressing>delinearity for cogency’ (as to manifest ‘developing epistemic sense of nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) as critiqued by many a postmodern thinker distractors is rather a reflection of these distractors

presencing—absolutising-identitive-constitutedness normalising functionalism conception as to

{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-

mentation/psychologismic–epistemic-acutisation—nonresidualising–imbued-

compulsing>linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation’ manifesting an underdeveloped conception of nonpresencing–or–withdrawal/unenframing/re-ontologising–
or–metaphysics-of-absence{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event–as-

prospective-ontology-origination. This is further reflected in a confused misconstruing of

dementating/structuring/paradigmising–eliciting-of-existence’s-sublimating-nascence-in-


prospective-aporeticism-overcoming/unovercoming>) underlying a (notional–reflexivity–

-{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-

its-deepening/psychologismic–<residualising–{decompulsing}‘delinearity for cogency’–by—

{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-

mentation/psychologismic–epistemic-acutisation—nonresidualising–imbued-

{compulsing}‘linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> ‘ nonpresencing-

<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-


growth,-as—{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-

mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising.—

{decompulsing}‘delinearity for cogency’ conception of ‘limitedness/human-subpotency potential’

with respect to ‘both the prior relative-ontological-incompleteness as classical-mechanics–

axiomatic-constructs and the prospective relative-ontological-completeness as theory-of-

relativity-together-with-quantum-mechanics—axiomatic-constructs’ construing of ‘the-very-

same unlimitedness/existence—<full-potency-of_sublimating–nascence>’ (as the

‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating

measure/objectification that is unlimitedness/existence–as-ontological-
normalcy/postconvergence—in-validation-of—metaphysics-of-absence_epistemic-projection’\textsuperscript{18}); as it is such a relativism/relative-scope that veridically embraces (phenomenal/manifest—subpotencies—\{in-transitive-conflatedness—reflexivity.—in-the-full—potency-of-existence’s—sublimating—nascence\} including human-subpotency)/limitedness implied notional—reflexivity—\{veridical/sound—relative-reflexivity—in-existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—\{residualising—
delinearity—for-cogency\}—by—\{flawed/unsound—relative-unreflexivity—in—existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—
nonresidualising imbedd. \{compulsing\} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation\textsuperscript{33} as to unlimitedness/existence—\{full-potency-of_sublimating—nascence\}. Fundamentally, it is herein contended such a confusion speaks of presumptively striving to grasp of prospective relative-ontological-completeness—of—apriorising/axiomatising/referencing as from prior relative-ontological-incompleteness\textsuperscript{8} apriorising/axiomatising/referencing (more like striving to understand theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as from the ‘classical-mechanics—axiomatic-constructs epistemic-totalising\textsuperscript{11} frame-of-entailment-of-motif-and—apriorising/axiomatising/referencing ontological-performance—\{including-virtue-as-ontology\}’ with notions like space and time, atomicity, etc. held in absolution rather than the ‘former as appropriate epistemic-totalising\textsuperscript{11} frame-of-entailment-of-motif—and—apriorising/axiomatising/referencing ontological-performance—\{including-virtue-as-ontology\}’ projection as to spacetime, quantum, etc.). The notion of ‘nonpresencing—\{perspective—ontological-normalcy/postconvergence\} relativism/relative-scope for epistemic-growth,—as—\{veridical/sound—relative-reflexivity—in-existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising—
delinearity-for-cogency’ (underlied by ‘limitedness/human-subpotency relative-
ontological-incompleteness\textsuperscript{18} by relative-ontological-completeness\textsuperscript{17}’ varying projectively implied ‘epistemic-totalising\textsuperscript{13} frames of entailment of motif and apriorising/axiomatising/referencing’ ontological-performance \textsuperscript{<including-virtue-as-ontology>} with respect to the ‘very contiguity of unlimitedness/existence\textsuperscript{<full-potency}\textsuperscript{of_sublimating–nascence>}’ (as the-very-same unlimitedness/existence\textsuperscript{<full-potency}\textsuperscript{of_sublimating–nascence>} is effectively what provides the insightful backdrop for projectively construing of the relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{7}~of-the-human-institutionalisation-process\textsuperscript{6}; reflected as the sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance \textsuperscript{epistemic–} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, \textsuperscript{decompulsing} delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring of ‘prospectively–implicited_attendant–ontological-contiguity\textsuperscript{7}’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity\textsuperscript{<imbued–notional–cogency>}’, as so-enabled by limitedness/human-subpotency cumulating/recomposuring ‘intolerance\textsuperscript{<of_disparateness>/exactifying_precisioning–of-sublimation–as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of \textsuperscript{61}nonpresencing\textsuperscript{-<perspective–ontological-normalcy/postconvergence}> relativism/relative-scope as projective-insights’); and that is exactly what allows for the ontological-veracity of a sublimating ‘historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> ‘conception of the-very-same unlimitedness/existence\textsuperscript{<full-potency}\textsuperscript{of_sublimating–nascence>}’ over an ontologically-flawed desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition ‘conception of the-very-same unlimitedness/existence–
instance with respect to ‘the-very-same physics purview-of-unlimitedness/existence—full-potency-of_sublimating–nascence>;—‘implicit_attendant–ontological-contiguity ’~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’(3); and so as to the fact that for instance ‘classical-mechanics—
axiomatic-constructs epistemic-totalising frame-of-entailment-of-motif-and-apriorising/axiomatising/referencing ontological-performance —<including-virtue-as-ontology>’ apriorising/axiomatising/referencing conceptions of space and time, atomicity, etc. can be construed as a poorer notional/epistemic/bindingness —<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity> apriorising/axiomatising/referencing conceptions of spacetime, quantum,
will seem to imply a ‘relationalism misconstrual’ as so naively conceived philosophically with respect to general relativity (failing to philosophically reflect the delineating/differentiating of sublimation desublimation by ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-resentiment/opened-construct-of-‘meaningfulness-and-teleology’

demoronisation-<sublimating–nascence, nonextricatory–sublimating–upstreaming/’amontée’>’ as to the difference-conflatedness

relativism-determinism of ‘the-very-same physics purview-of-unlimitedness/existence–<full-potency of sublimating–nascence>;—’implicated attendant–ontological

contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–


sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–

as-ontological-normalcy/postconvergence<in-validation-of–metaphysics-of-

absence_epistemic-projection’>’ (and so contiguously reflected with limitedness/human–


existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–

<residualising–decompling–delinearity–for-cogency> by {flawed/unsound}–relative–

unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemico–


formulaicity/ritualisation> imbed sublimation/desublimation as to ‘limitedness/human–
subpotency relative-ontological-incompleteness\(^8\) by relative-ontological-completeness\(^7\), varying projectively implied ‘epistic-totalising’ frames of entailment of motif and apriorising/axiomatising/referencing’ ontological-performance <-<including-virtue-as-ontology>), and the idea that things are relational in existence is ‘of vague epistemic implications with regards to prospective sublimation (as failing to account for notional-reflexivity-

\[^\{\text{veridical/sound}\}\text{-relative-reflexivity–in-existence/relativising–from-limited-mentation-as–its-deepening/psychologismic–residualising–(decompulsing)–delinearity–for-cogency\}>\text{-by–}\n
[^\{\text{compulsing}\}\text{linearity–in-eclecticism–of-prior-mere-formulaicity/ritualisation}\>
acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> as to relative-ontological-completeness construed as conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying{as-to-knowledge-developing}-and-empowering> with regards to ‘the-very-same unlimitedness/existence<full-potency-of_sublimating–nascence>’ (with conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying{as-to-knowledge-developing}-and-empowering> only sublimatingly arising by appropriate ‘deconstruction conception as to epistemic-growth,—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing}—delinearity—for-cogency’ of ‘nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence—{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event—as—prospective-ontology-origination with regards to ‘the-very-same unlimitedness/existence<full-potency-of_sublimating–nascence>’). In this regards, such a ‘relationalism misconstrual’ (as to philosophical and epistemic implications) is rather a philosophical misconception of the epistemic implications of Einsteinian relativity notion (as to the reality that both Newtonian physics and Einsteinian physics are ‘epistemically relational’ but with the epistemic relevance arising as of their respective {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> in prior relative-ontological-incompleteness and {veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing}—delinearity—for-cogency in prospective relative-ontological-completeness as of varying ‘limitedness/human-subpotency epistemic sublimation implications’ and not arising as of the ‘vague epistemic
withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence–{implicit-epistememic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>}–or–
transcendental-reasoning-of-event–as-prospective-ontology-origination with regards to ‘the-
very-same physics purview-of-unlimitedness/existence–<full-potency-of_sublimating-
nascence>;–‘implicit-attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’; equally available to Newtonian physics (as so encapsulating the
overall ‘limitedness/human-subpotency notional–reflexivity–<{veridical/sound}–relative-
reflexivity–in-existence/relativising from limited mentation as its deepening/psychologismic–
<residualising–{decompulsing}–delinearity–for–cogency>–by–{flawed/unsound}–relative–
unreflexivity–in-existence/absolatising from limited-mentation/psychologismic_epistemie-
formulaicity/ritualisation> of the–very-same physics purview-of-unlimitedness/existence–<full-
potency-of_sublimating–nascence>;–‘implicit-attendant–ontological-
contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’). It is important to note in this regards that whatever the domain
of concern the diametricality of limitedness/human-subpotency and unlimitedness/existence–
<full-potency-of_sublimating–nascence> speaks respectively of the ‘possibility of
transcendence of limitedness/human-subpotency’ as rendered potential by the ‘already given
immanence of unlimitedness/existence–<full-potency-of_sublimating–nascence>’; as in fact
transcendence, as of notional–sublimation or sublimation/desublimation, is simply
‘(limitedness/human-subpotency) notional–reflexivity–<{veridical/sound}–relative-reflexivity–
in-existence/relativising from limited-mentation as its deepening/psychologismic–
<residualising–{decompulsing}–delinearity–for–cogency>–by–{flawed/unsound}–relative–
track-of-\textit{epistemic-totalising/re-apriorising/re-axiomatising/re-referencing-residuality-in-re-originariness/re-origination}> imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively-implicated-attendant-ontological-contiguity/’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ \textsuperscript{40} (as the latter is thus unreflexive as of {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising imbued—\textsuperscript{compulsing} linearity—in-eclecticism-of-prior-
mere-formulaicity/ritualisation with respect to the prospectively ‘implicated-attendant-ontological-contiguity’ ‘-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ \textsuperscript{40} from whence veridical conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> can arise). In other words, the natural sciences sublimating–nascence incipience/instantaneity/directness (in reflecting the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-<in-validation-of-
\textit{metaphysics-of-absence_epistemic-projection}>’ \textsuperscript{40}) speaks of the ‘constraining incipience/instantaneity/directness of their manifest sublimation/desublimation’ that inherently correct their conceptualising (as quite often in the natural sciences ‘initial manifest sublimation tends to precede initial overall insightful conceptualisation of the reason for the manifest sublimation’); however ultimately and as equally required with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality-<as-to-disontologising/re-ontologising—aporeticism>, such initial nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness -
limitedness/human-subpotency ‘deconstruction conception as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/rerelativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising,—
{decompulsing}—delinearity—forcogency’ of nonpresencing—or—withdrawal/unenframing/re-ontologising—or—metaphysics-of-absence
(implicit-epistemic-veracity-of—nonpresencing—<perspective—ontological-
normalcy/postconvergence>)—or—transcendental-reasoning-of-event—as-prospective-ontology-
origination (with regards to ‘their very same chemistry purview-of-unlimitedness/existence—
<full-potency-of_sublimating-nascence>;—‘implicated_attendant—ontological-
contiguity’)——educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ or biology purview-of-unlimitedness/existence—
<full-potency-of_sublimating-nascence>;—‘implicated_attendant—ontological-contiguity’)——educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’). In this regards, a similar notional/epistemic/bindingness—
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—
difference-conflicatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—
nonpresencing>—as-veridical-epistemicity-relativism-determinism of ‘the-very-same
chemistry purview-of-unlimitedness/existence—
<full-potency-of_sublimating-nascence>;—
‘implicated_attendant—ontological-contiguity’)——educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ can equally be appreciated with the ‘conceptualisation,
experimental-design and interpretative transformative sublimation
apriorising/axiomatising/referencing implications’ of Lavoisier’s introduction of systematic-
and-precise measurements in chemistry ultimately paving the way for the defining insight of
valence bonding in modern day chemistry (and so as to ‘chemistry epistemic-totalising’ frame—
normalcy/postconvergence>. In this regards, postmodern notion of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-
growth, as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-
mentation as its deepening/psychologismic–epistemic–acutisation–residualising–
{decompulsing}–delinearity~for cogency’ as to limitedness/human-subpotency
cumulating/recomposuring ‘intolerance~of disparateness/exactifying_precisioning–of-
sublimation~<as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing–
entailing-theoretical–conceptual-ands-operant-implications> exercise of intelligibility’ (imbued
‘developing epistemic sense of nonpresencing~<perspective–ontological-
normalcy/postconvergence> relativism/relative-scope as projective-insights’) effectively
underlies (as variously stated above) overall ontological-veracity as a postconverging–
birthing/nascency within prospective {epistemic-totalising}~re-apriorising/re-axiomatising/re-
referencing~residuality—in–re-originariness/re-origination~{as to human profound-
supererogation’ for prospective apriorising/axiomatising/referencing~{of~‘prospectively–
implicated_attendant–ontological-contiguity’}<~edued–
existentialising/contextualising/textualising ‘intelligibility/epistemicon/reflexivity–contiguity-
<imbued–notional~cogency>: {conflicatedness~in~{preconverging–ment by}~
postconverging–entailment} that cannot be unshrouded by prior mere-formulaicity/ritualisation–
<as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising,–
prospectively-losing-track-of: {epistemic-totalising}~re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination> of prior
apriorising/axiomatising/referencing~{of~‘prospectively~implicated_attendant–ontological-
contiguity’}<~edued–
existentialising/contextualising/textualising ‘intelligibility/epistemicon/reflexivity–contiguity-
<imbued–notional~cogency>: constitutedness~in~{preconverging–entailment}. This
insight (in a diametrical rejection of any ontologically-flawed exercise of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

‘prospectively-implicit-attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility,epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’) critically further elucidates the ‘tepid problem-of-direction of sublimation’ issue associated with ‘unblurriness’<re-ontologising_by-postconverging-as-to-
dragged-out-supererogatory–wholesomeness/profound-supererogation ,-while-anecdotalising-
prior-disontologising-thresholding> and the ‘more profound problem-of-driving for sublimation’ associated with ‘blurriness’<sterilising/anecdotalising/trivialising-of-prospective-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implied-attendant–ontological-contiguity’}-educed–
existentialising/contextualising/textualising ‘intelligibility,epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’}<conflatedness -in-{preconverging-ment–by}–
postconverging-entailment> implications here is that ‘there is no neutral ‘presencing—
absolutising-identitive-constitutedness ‘point-of-devolving/departure/anchoring/backdrop for conceptualising ontological-veracity/ontological-inveracity (as so-failing to reflect the ‘dynamics of apriorising/axiomatising/referencing as to preconverging/postconverging–de-
mentating/structuring/paradigming’ associated with human limited-mentation-capacity—as-
subjecting-‘educed-unlimitedness/existence-sUBLIMating–nascence’ to limitedness/human-
subpotency and limited-mentation-capacity-deepening—as subjecting limitedness/human-
subpotency to ‘educed-unlimitedness/existence-sUBLIMating–nascence’); as rather any sublimating ‘limitedness/human-subpotency conceptualisation/aestheticisation–and–
aestheticisation-towards-ontology–<elicited–idiomatisation> of unlimitedness/existence–or–
rather ‘provides an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’). In this regards the expliciting of say Einsteinian general relativity is ‘much more than just the brevity of his presentation of general relativity’ but further speaks rather explicitly of general relativity induced difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-
prospective\textsuperscript{-nonpresencing}}\textsuperscript{-as-veridical-epistemicity-relativism-determinism} of prior ‘classical-mechanics—axiomatic-constructs epistemic-totalising\textsuperscript{-as-to-the-nondisjointedness/entailment-of-motif and apriorising/axiomatising/referencing ontological-performance ’\textsuperscript{-as-ontology}>\textsuperscript{7}; as so-reflecting limitedness/human-subpotency cumulating/recomposuring ‘intolerance—of-disparateness\textsuperscript{13}/exactifying_precisioning—of-sublimation\textsuperscript{-as-to-postconverging–narrowing-down~apriorising/axiomatising/referencing—entailing-theoretical,-conceptual-and-operant-implications} exercise of intelligibility’ (as to imbued ‘developing epistemic sense of \textsuperscript{61}nonpresencing\textsuperscript{-perspective—ontological-normalcy/postconvergence} relativism/relative-scope as projective-insights’). While such an elaborateness of conception is often not necessary (with respect to the natural sciences sublimating–nascence incipience/instantaneity/directness in reflecting the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence\textsuperscript{-in-validation-of:-metaphysics-of-absence_epistemic-projection’\textsuperscript{7}) which by their sublimating–nascence incipience/instantaneity/directness (providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism) inherently preempts the possibility for natural sciences ontologically-flawed disparateness-of-conceptualisation\textsuperscript{-unforegrounding-ment,-failing-prospectively-to-reflect-
immanent~relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘}\textsuperscript{7}, the lack of such an exercise (of ‘relevant difference-conflatedness\textsuperscript{13}-as-to-totalitative-reification-in-
(amplituding/formative) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); so-reflecte with the fact that budding-positivists like the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, etc. introduced out of profound-supererogation this ‘positivism/rational-empiricism prospectively re-ontologising re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ which was not a given back then (since back then it wasn’t psychologically related to as ‘providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’) as we may seem to imply now as to our modern-day scientific rationalisation–of–contentivity/argumentativity/dialecticism/discursivity. In this respect ‘human rationalisation–of–contentivity/argumentativity/dialecticism/discursivity is not sublimatingly given’ (so-implied when of prior mere-formulaicity/ritualisation–as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
epistemic-totalising/epistem-\textit{ic-totalising}\textsuperscript{33} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination\textsuperscript{7} imbed elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
prospectively–implicated\textsuperscript{5} attendant–ontological-contiguity\textsuperscript{7}–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency\textsuperscript{40} of the ‘shallow-supererogation as of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence–as-to-the-grandest-axiomatic-construct–epistemic-totalising\textsuperscript{33} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence\textsuperscript{3}’); with the profound-supererogation\textsuperscript{6} that preceding ‘invents’/‘creates’–and–‘nurture’ prospective human re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity being more
fundamental/incipient/seeding as to its inducing of prospective secondnatured institutionalisation (in ‘providing an enculturated/practiced lower threshold of explanations that renders ridiculous ontologically-flawed distraction/scepticism’). This is so-validated by the inherent fact that a prior registry-worldview/dimension in relative-ontological-incompleteness ‘doesn’t has/carry within itself sufficient rationale as of its mere/inherent rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ to validate the prospective registry-worldview/dimension sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity but for instigated underlying human profound-supererogation as to dimensionality-of-sublimating

\langle \text{amplituding/formative}\rangle \text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness } /\text{transvaluative-rationalising/}\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{ in a prospective cumulating/recomposuring–eliciting of the}


overall relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process) speaks to the very fact that ‘prospective existentially-
<disontologising/re-ontologising—aporeticism> exuding sublimating–nascence’ is exactly what
(as undergirded by human profound-supererogation) preceding and recurrently
‘invents’/‘creates’—and—‘nurtures’ prospective human re-rationalisations—of—
contentivity/argumentativity/dialecticism/discursivity as of the
<cumulating/recomposuring—attendant—ontological-contiguity >-successive registry-
worldviews/dimensions; with the onus of veracity rather incumbent to the given ‘rationalisation—
of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-
frameworks-of—referencing/registering/decisioning’ with respect to ‘prospective existentially-
<disontologising/re-ontologising—aporeticism> exuding sublimating–nascence’. Critically in
this regards, sublimating ‘rationalisations—of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—
of—referencing/registering/decisioning’ are more readily acquiescent to demonstrate their
‘prospective existentially—<disontologising/re-ontologising—aporeticism> exuding
sublimating–nascence’ (as of demoronisation—<sublimating–nascence—nonextricatory—
sublimating–upstreaming/‘amontée’> however their ‘tepid problem—of—direction of
sublimation’) whereas desublimating ‘rationalisations—of—contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—
of—referencing/registering/decisioning’ are more readily prone to strategies undermining the
demonstration of ‘prospective existentially—<disontologising/re-ontologising—aporeticism>
exuding sublimating–nascence’ (as of moronisation—<sublimating–nascence—extricatory—
desublimating—downstreaming/‘avalage’> induced blurriness—
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging—in-
disontologising-formulaic—dragging-out/hollowing-out> speaking of a ‘more profound problem—
of-driving for sublimation’). This explains why the ‘genuine social intellectual–function/posture claim for prospective sublimating re-rationalisation–of-contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-of—referencing/registering/decisioning and the derived value-construction’ as of successive ‘demoronisation–<sublimating–nascence, nonextricatory sublimating–upstreaming/‘amontée’> breaks’ is necessarily cross-generational as to the existential–<disontologising/re-ontologising—aporeticism> impact of ‘prospective existentially–<disontologising/re-ontologising—aporeticism> exuding sublimating–nascence’ rather than a naïve exercise of ‘punctual posteriorising/logicising/deriving convincing wrongly implying the same pedestal of prospective re-ontologising contemplation with the prior desublimating rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’. This is rather bound to induce ontologically-flawed ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology moronisation–<sublimating–nascence, extricatory desublimating–downstreaming/‘avalage’>' undifferentiation of both the prior relative-ontological-incompleteness and the prospective relative-ontological-completeness, as thus failing to put-into-question that the very ‘prior desublimating relative-ontological-incompleteness apriorising/axiomatising/referencing imbued rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (of respectively non-universalising ancient-sophists, non-positivising medieval-scholasticism and our totalisingly-ing—discretion/whim-of-thought as to our modern-day manifestation of disparateness-of-conceptualisation<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’>) which are consequently existentially/ontologically problematic as to the ontological-veracity of prospective ‘sublimating relative-ontological-completeness apriorising/axiomatising/referencing imbued sublimating re-rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity’ (respectively of universalising-idealisation, budding-positivism and budding postmodern-thought); so-underlied as of the ontological-veracity of prospective re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination—{as to human profound-suprerogation} for prospective apriorising/axiomatising/referencing—{of—prospectively—implied_attendant—ontological-contiguity—‘~educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—confatedness—in—{preconverging—ment—by}—postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—prospectively—losing-track—of—/re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination’> of prior apriorising/axiomatising/referencing—{of—prospectively—implied_attendant—ontological-contiguity—‘~educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—constutedness—in—{preconverging—entailment). The bigger idea here is to point out for instance that our positivism—procrypticism ‘insinuation that its mere projecting of a rationalisation—of—contentivity/argumentativity/dialecticism/discursivity is supposedly prospectively sublimating or prospectively sublimation-inducing (as being in reflection of ‘prospective existentially—<disontologising/re-ontologising—aporetic—exuding sublimating—nascence’)’ is in-many-ways a manifestation of its nombrilistic naivety and is ontologically-flawed (as to when manifesting shallow-suprerogation when it comes to its prospectively uninstitutionalised-threshold limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—

referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’ of our positivism—
procrypticism. In other words, the ‘more profound problem-of-driving for sublimation’
associated with blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>,
speaks of aptly relevant prospective ‘fundamental/incipient/seeding profound-supererogation’
insight with regards to prospective sublimating re-rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’ and so as to ‘postmodern 45 human-
subject-emancipating-relativism-driven-recomposuring-constructivism-towards-
singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>
prospectively re-ontologising re-rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’ (postconvergently—habituated out of
profound-supererogation 60 from ‘disjointing positivism— procrypticism rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’); as herein elucidated as of
deprocrypticism—or—to pre-empting—disjointedness—as-of— reference-of-thought ‘relevant
difference-conflatedness as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity-
relativism-determinism’ as of the ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its—
deepening/psychologismic—epistemic-acutisation—residualising, {decompulsing}—delinearity—for
eogency of prospective ‘human aestheticisation—and—aestheticisation-towards-ontology—
<elicited—idiomatisation> unbeholdingen, transcendence, decomplexification for organic-
knowledge and ment of prior apriorising/axiomatising/referencing’ in epistemic-totalising
disambiguating/delineating with prior ‘human aestheticisation—and—aestheticisation-towards—
ontology-elicited-idiomatisation> beholdening, non-transcendence, complexification as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’ as profound-supererogation’ prolongation of ontological-veracity over ontological-inveracity’ (as so-underlying depprocrypticism—or—preempting—disjointedness-as-of reference-of-thought implied prospective epistemic-growth, as—{veridical/sound} relative-reflexivity—inexistence/relativising from limited mentation as its deepening/psychologismic epistemice- acutisation—residualising, {decompulsing} delinearity for cogency as re-originary as unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-{imbued—


ontological-normalcy/postconvergence-implied—’prospective-aporeticism-

overcoming/unovercoming’). As implicited throughout herein (as to the undergirding overall relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human- institutionalisation-process’ sublimating insight herein), as so-underlying limitedness/human- subpotency cumulating/recomposuring ‘intolerance—of- disparateness’/exactifying_precisioning—of-sublimation—<as-to-postconverging—narrowing— down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant- implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scene as projective-insights’”) with respect to prospective {epistemice-totalising<re-apriorising/re- axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the

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supererogation as of prior reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating-nascence<as-to-the-grandest-axiomatic-construct-{epistemic-totalising}{re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination_of_limitedness/human-subpotency_prospective re-encountering/re-confrontation_with_unlimitedness/existence} as to their mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively-implicit attendant ontological-contiguity’ educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ predisposition’ the ontological-veracity that part-and-parcel of
prospective knowledge involves the ‘prospective trampling-upon of prior mindset to beget
prospective mindset (as to the accompanying re-ontologising prospective sublimating
psychologismic-element <as-of-diametrical-confledatedness towards ‘already-given-
unlimitedness/existence—full-potency-of sublimating—nascence’ of ‘limitedness/human-
subpotency-as-to-its-imbued {veridical/sound} relative-reflexivity—existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation
residualising—(decompulsing) delinearity—for cogency> of the said prospective knowledge from
prospective re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-
confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—
desublimating measure/objectification that is unlimitedness/existence—as-ontological-
normalcy/postconvergence—<in-validation-of ‘metaphysics-of-absence epistemic-
projection’>); as more conspicuously construable with respect to prospective human Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of meaningfullness-and-teleology as herein implied-and-underlied by the full
comprehension of the term ‘de-mentation—(supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding-or-attributive-dialectics) (underlining/emphasising the
‘requisite prospective sublimating psychologismic-element <as-of-diametrical-confledatedness
—towards ‘already-given-unlimitedness/existence—full-potency-of sublimating—nascence’ of—
acutisation—residualising— {decompulsing—delinearity— for cogency} of prospective sublimating
{decompulsing—delinearity—for—cogency} in grasping epistemic-totalisingly /acutely the ‘diametrical epistemic projection of apriorising/axiomatising/referencing’ (whether so-reflecting limitedness/human-subpotency ontological-performance”<including-virtue-as-ontology>/morality/ethics/justice/etc. about unlimitedness/existence—any-purview-of-unlimitedness/existence—full-potency—of_sublimating—nascence— as of ‘relative-ontological-incompleteness’ diametrical epistemic projection of apriorising/axiomatising/referencing’ or as of ‘relative-ontological-completeness” diametrical epistemic projection of
limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation manifestation of
incrementalism-in-relative-ontological-incompleteness—enframed/disontologising-conceptualisation
induced blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising-by-preconverging,-in-
disontologising-formulaic—dragging-out/hollowing-out>). But then the
‘cumulating/recomposuring—attendant–ontological-contiguity ’ successive registry-
worldviews/dimensions are ever always successive challenges of profound-supererogation for
prospective re-ontologising’ (with regards to requisite sublimating—‘upstreaming’/‘amontée’ as
to ‘supererogatory— wholesomeness/profound-supererogation as of prospective reference-of-
thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence—
the-grandest-axiomatic-construct—epistemic-totalising re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination_of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence’, as rather the
‘veridical profound-supererogation which is uncircumventable/indispensable for prospective
sublimating intellection as of its imbued psychologismic–epistemic-acutisation—
postconverging—de-mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming—epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as—
deepening/psychologismic—epistemic-acutisation—residualising—delinearity—
{decompulsing} cogency’) and so in the process of limitedness/human-subpotency cumulating/recomposuring
‘intolerance—of-disparateness/exactifying_precisioning—of-sublimation—
postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—
conceptual-and-operant-implications’ exercise of intelligibility’ (as to imbued ‘developing
epistemic sense of nonpresencing—<perspective—ontological-normalcy/postconvergence>
further implication here is that the ‘epistemic-veracity of notional–citationality cannot be
detached from the requisite profound-supererogation’ for prospective re-ontologising’ and so
rather than a ‘nombrilistic and self-serving institutional-prescience/imprimaturing–dullness-of-
the-spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued-
linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> shallow-
supererogation ontologically-flawed conception of notional–citationality as to a cultivation of
blurriness–sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> while failing
prospective ontologising-and-re-ontologising’. In this regards, the ‘epistemic-veracity of
notional–citationality cannot be devoid of the prospective psychologismic-element–as-of-
diametrical-conflatedness–towards–already-given-unlimitedness/existence–full-potency-
of-sublimating–nascence–limitedness/human-subpotency-as-to-its-imbued-
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation–residualising–decompulsing–
{decomposing}–linearity–for-
edegency> of prospective sublimating ‘meaningfulness-and-teleology’. It can be appreciated
that the sublimating ‘meaningfulness-and-teleology’ respectively of base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism, positivism–
procrypticism and deprocrypticism–or–preempting—disjointedness-as-of reference-of-
thought cannot ‘technically be citationally–‘plundered’/’looted’ as to veridical
notional–citationality implications’ as from respectively recurrent-utter-uninstitutionalisation,
base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism
and positivism–
procrypticism since the latter fundamentally/incipiently/seedingly fail the
requisite profound-supererogation (as to such a self-presence/self-constitutedness–inc-
perspective–epistemic-abnormalcy/preconvergence> ontologically-flawed conception of
notional–citationality) for prospective re-ontologising enabling
sublimating~‘upstreaming’/‘amontée’ (‘supererogatory—wholesomeness/profound-
supererogation’ as of prospective reference-of-thought—point-of-
devolving/departure/anchoring/backdrop_of_sublimating–nascence—<as-to-the-grandest-
axiomatic-construct—epistemic-totalising | re-apriorising/re-axiomatising/re-
re-encoding/re-confrontation with unlimitedness/existence>). Such a supposed

citational~‘plundering’/‘looting’ is merely a circular manifestation of lack of the requisite
prospective sublimation psychologismic-element—<as-of-diametrical-conflatedness -towards-
‘already-given-unlimitedness/existence—full-potency-of_sublimating–nascence” of-
‘limitedness/human-subpotency—as-to-its-im!ued—{veridical/sound}—relative-reflexivity—in-
existence/relativising—from-limited-mentation—as-its-deepening/psychologismic—epistemic-
acutisation—residualising—{decompulsing}—delinearity—for-cogency” manifested for instance with
the contradiction of a non-positivising apriorising/axiomatising/referencing mindset supposedly
mastering positivistic knowledge in a ‘manifestly non-positivising’ presencing—absolutising-
identitive-constitutedness gesturing/accounting—of-epistemic—phenomenalism’ poorly
cognisant of the requisite prospective positivistic apriorising/axiomatising/referencing metaphoricity (as so-rather redundant upon the non-positivising social-setup prospectively
desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of
social-and-institutional-frameworks—of—referencing/registering/decisioning and the derived
value-construction); and this explains why (beyond human temporal mental-complexes and
emotional-involvement) prospective organic-knowledge is veridically rather a profound-
supererogation uncircumventable/indispensable exercise of psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing—in-perspective—ontological-
normalcy/postconvergence>. These ‘successive challenges of profound-supererogation’ for prospective re-ontologising’ are a reflection of the specific human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and-teleology construal/conceptualisation (as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue); as so-underlied by human


and-teleology, institutional-development—as-to-social-function-development and living-
development—as-to-personality-development psychologismic—epistemic-acutisation—
difficulty—for—residualising—{decompulsing} delinearity—for cogenycy—magnitudes—
experientiality/experiment as so-defining the social or human-social-potency) speaks to the ‘emanative human notional-reflexivity—{veridical/sound}—relative-reflexivity—in-existence/relativising—
from limited-mentation as its deepening/psychologismic—residualising—
{decompulsing} delinearity—for cogenycy—by—{flawed/unsound}—relative-unreflexivity—in-
existence/absolutising—from limited-mentation/psychologismic—epistemic-acutisation—
nonresidualising-imbued—{compulsing}’—linearity—in-eclecticism-of-prior-mere—
formulaicity/ritualisation’—educing of human conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism—{reifying as-to-knowledge-developing}—and-empowering—
as of ‘dynamic sublimation and desublimation implications of human limited-mentation-capacity—
as subjecting ‘educed-unlimitedness/existence-sublimating—nasence’—to limitedness/human-
subpotency’ in want for ‘human limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to ‘educed-unlimitedness/existence—sublimating—nasence’—
skewing (as to postconverging—de-mentating/structuring/paradigming) for the sublimating—‘upstreaming’/‘amontée’ of human ontological-performance—<including-virtue-as-ontology’. This limitedness/human-subpotency of consciousness implies human ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. is ever always constrained to its ‘<amplituding/formative—epistemicity> totalising—thrownness-in-existence of social-functioning-and-accordance—as—of—social-stake-contention-or-confliction imbuing existentialising—frame of entailment—of motif and apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’; speaking to the ‘<amplituding/formative—epistemicity> totalising/circumscribing/delineating perpetuative manifestation of human ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. along the
to ‘educated-unlimitedness/existence-sublimating-nascence’153 skewing for the
nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary’
The document contains complex and dense philosophical text discussing the nature of human imagination and thought. It explores concepts such as metaphysics, presence, existentialism, and the role of imagination and thought in understanding human consciousness. The text delves into the idea of 'seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential—disontologising/re-ontologising—aporeticism' and how it influences the complexifying dynamics of lifespan extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary. The text also addresses the idea of the 'supposed abstract-and-abrupt givenness/determinism' of such notions and why they do not 'absolutely pan out existentially—disontologising/re-ontologising—aporeticism' as to a fully deterministic abstraction without an accompanying ineffable-and-arbitrary idiosyncratic element. The text reflects on the more profound veracity of the 'seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential—disontologising/re-ontologising—aporeticism' and how it drives human consciousness complexifying-transcending—in-elaborateness as to human aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation. The underlying existentialisingly/contextualisingly/textualisingly such notions like human imagination and thought (which are in-many-ways rather caught up as of flawed/unsound—relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemec aetisation—nonresidualising imbued—linearity—in-eclecticism-of-prior
ontological-performance\textsuperscript{\langle}including-virtue-as-ontology/\textsuperscript{\rangle}morality/ethics/justice/etc. as intercalated by shallow-supererogation and profound-supererogation (so-reflecting the various metaphysics-of-presence\textsuperscript{\langle}implicated-nondescript/ignorable-void \textsuperscript{\rangle}as-to-presencing-absolutising-identitive-constitutedness\textsuperscript{\rangle}dynamic/developing conceptions of ‘what is human imagination and thought’ as so-varying as of preconverging/dementing–by–postconverging/dialectical-thinking with respect to the \textsuperscript{\langle}cumulating/recomposuring–attendant–ontological-contiguity \textsuperscript{\rangle}successive registry-worldviews/dimensions). This as well speaks to the fact that the very notions of human imagination and thought are rather a postconverging–birthing/nascency within prospective \textsuperscript{\langle}epistemic-totalising \textsuperscript{\rangle}re-apriorising/re-axiomatising/re-referencing–residuality–in–re-originariness/re-origination–as to human profound-supererogation for prospective apriorising/axiomatising/referencing–of–prospectively–implicited_attendant–ontological-contiguity–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\textsuperscript{\langle}imbued–notional–cogency\textsuperscript{\rangle}–confiliatedness–in–\textsuperscript{\langle}preconverging–ment–by\textsuperscript{\rangle}postconverging entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation–\textsuperscript{\langle}as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising,–prospectively–losing-track–of–\textsuperscript{\langle}epistemic-totalising \textsuperscript{\rangle}re-apriorising/re-axiomatising/re-referencing–residuality–in–re-originariness/re-origination\textsuperscript{\rangle}–constitutedness–in–preconverging entailment\textsuperscript{\rangle}of prior apriorising/axiomatising/referencing–of–prospectively–implicited_attendant–ontological-contiguity–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\textsuperscript{\langle}imbued–notional–cogency\textsuperscript{\rangle}–constitutedness–in–preconverging entailment\textsuperscript{\rangle}The ‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence—existential–\textsuperscript{\langle}disontologising/re-ontologising–aporeticism\textsuperscript{\rangle}becoming driving human consciousness
aestheticised-postconverging/dialectical-thinkingqualification with regards to nascent-particular/incipient-and-material/technical-sublimations blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—inipient sublimating-upstreaming/amontée as to 'supererogatory-wholesomeness/profound-supererogation' as of prospective

reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence<as-to-the-grandest-axiomatic-construct{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>'


imbued 'desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of

\langle <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle \quad \text{and} \quad \text{dimensionality-of-desublimating-lack-of—}

\langle <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle. \text{Critically the veracity of ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ (as to dimensionality-of-sublimating—}

\langle <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle) \text{over ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ (as to dimensionality-of-desublimating-lack-of—}

\langle <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle), \text{lies in the fact that the latter is ‘incoherent with itself at its given station/locus of }

\langle <amplituding/formative>epistemicity>–totalising–thrownness-in-existence’ by its mere
epistemic-projection of ‘lifespan extricatory/preconverging psychical-nascency moronisation-
<sublimating–nascence, extricatory–desublimating–downstreaming/“avalage”>’ (imbued prior
‘re-ontologising–by–disontologising_threshold’), since going by its rationale all the prior
ontologising-and-re-ontologising (manifested as ‘successive challenges of profound-
supererogation’ for prospective re-ontologising’ inducing prospective registry-worldviews/dimensions
sublimating re-rationalisations–of-contentivity/argumentativity/dialectism/discursivity) shouldn’t have taken place and
humanity/the-human should have remained at the initial stage of animality (as to the recurrent-
utter-uninstitutionalisation registry-worldview/dimension); with a coherent account of the
sublimating possibility of the relative-unreflexivity/relative-reflexivity—ontological-
contiguity~of-the-human-institutionalisation-process only arising as of humanity/the-human
‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ (as to
dimensionality-of-sublimating \(<\text{amplituding/formative}\text{supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}). This
‘inherently given manifestation of discordance associated with limitedness/human-subpotency’
as to prospective sublimating human ontological-performance \(<\text{including-virtue-as-as-
ontology>/morality/ethics/justice/etc. (so-construed aetiologically/in-ontological-escalation as
from a cross-generational angling-of-imaginary epistemic-projection perspective for prospective
ontologising-and-re-ontologising) is in-many-ways amenable/subject to sublimating
transversality—\(<\text{for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive–of-prospective-disontologising/subontologising’ as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-
apriorising/axiomatising/referencing}>01 as of the ‘constraining/defining intersolipsistic
reflexive–sublimating/unreflexive–desublimating measure/objectification that is

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unlimitedness/existence–as-ontological-normalcy/postconvergence<in-validation-of:
‘metaphysics-of-absence_epistemic-projection’>’ (as so-translated as ‘constraining existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profund-
supererogation’ imbuing human ontological-commitment<implied—self-assuredness-of:
ontological-good-faith/authenticity~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality’ and ‘universal-
transparency{(transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness } as available-to/elicitable-to<(as-
to-human-consciousness/collective-consciousness–distendedness/detruncating<without-
selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,—as-
to-psychologismic–epistemic-acutisation—residualising,<decomposing/delinearity~for-cogency>)
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’-entailing>existentialising—enframing/imprintedness,
(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); and in
this regards, in-many-ways the prospective deprocrypticism—or—preempting—disjointedness-
as-of-reference-of-thought registry-worldview/dimension as warranting ‘appropriate
profund-supererogation’ for prospective re-ontologising’ effectively needs to attend to the
fundamental psychological process undergirding<preconverging~’motif-and-
apriorising/axiomatising/referencing’-entailing>existentialising—enframing/imprintedness,
(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) human
consciousness in-its-embodiment (as to the prospective deprocrypticism—or—preempting—
disjointedness-as-of-reference-of-thought process of limitedness/human-subpotency
cumulating/recomposing ‘intolerance<of-disparateness>/exactifying_precisioning—of-
sublimation<as-to-postconverging–narrowing-down–apriorising/axiomatising/referencing—
entailing-theoretical,-conceptual-and-operant-implications> exercise of intelligibility’, as to imbued ‘developing epistemic sense of nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’, with respect to prospective re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-’metaphysics-of-absence_epistemic-projection’>’). In this regards, the very ‘prospective thresholding of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence—sublimating-nascence’ as to prospectively uninstitutionalised-threshold with respect to educing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering is merely the reflection of the formation of the human self (reflecting protracted-social—as-to-individual-by-institutional-by-social self) as to limitedness/human-subpotency and so in its prospective re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence-<in-validation-of-’metaphysics-of-absence_epistemic-projection’>’ (that speaks of the other as to the ‘appropriate human contemplative projective-insights of sublimating-nascence aetiologisation/ontological-escalation—<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering>); as so-reflecting appropriate notional—self-
<residualising–decompulsing–delinearity–for-cogency> by {flawed/unsound}–relative-
unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic–
acutisation–nonresidualising-imbued–linearity–in-eclecticism–of–prior-mere-
formulaicity/ritualisation> dualising’ ontological-performance “<including-virtue-as-
ontology>/morality/ethics/justice/etc. as intercalated by shallow-supererogation and profound-
supererogation” (so-reflected herein as human notional–firstnaturedness-formativeness as to-
eventualising–inking-drive or seeding-misperising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>); as so-
independent seedingly/incipiently of any attained/achieved secondearted institutionalisation
upon which prospectively uninstitutionalised-threshold this ‘notional–reflexivity-
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic–acutisation–nonresidualising-imbued–
linearity–in-eclecticism–of–prior-mere–formulaicity/ritualisation> dualising’ may
manifest existentially/contextually/textually (either as to dimensionality-of-sublimating–
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) or dimensionality-of-desublimating-lack-of–
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation). But then the ontological-veracity of this human ‘notional–reflexivity-
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
{flawed/unsound}–relative-unreflexivity–in-existence/absolutising–from-limited–
mentation/psychologistic–epistemic-acutisation—nonresidualising-imbued-

dualising’ is not/poorly/hardly reflected at prospectively uninstitutionalised-threshold
given registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold
’self-referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking—apriorising-psychologism
projection as of prior mere-formulaicity/ritualisation—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—
—a priorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’
so-reflecting their ‘disontologising preconverging/dementing—
ignoring/biased inclination’ for the sake of
‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold actually as nondescript/ignorable—void as to their
presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-
apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness,
(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and this effectively undermines the ontological-veracity for prospective re-ontologising (as to prospective—
—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of—‘metaphysics-of-absence_epistemic—projection’); thus requiring ‘successive challenges of profound-suprerogation for prospective re-ontologising’ as of ‘prospective postconverging—aporeticism—
{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’ so-reflecting their ‘disontologising preconverging/dementing’—<as-to-prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold actually as nondescript/ignorable—void as to their presencing—absolutising-identitive-constitutedness <preconverging—motif-and-apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. This inherent manifestation of registry-worldviews/dimensions prior-perspective—falsity/falseness/fallaciousness fundamentally/incipiently/seedingly undermines the process of limitedness/human-subpotency cumulating/recomposuring ‘intolerance—of—disparateness’/exactifying_precisioning—of—sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-implications> exercise of intelligibility’ (as to imbued ‘developing epistemic sense of nonpresencing—perspective—ontological-normalcy/postconvergence’ relativism-relative-scope as projective-insights’) with respect to prospective {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the
‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence−<in-validation-of−‘metaphysics-of-absence_epi-
projection’>’. This takes the form of prospectively uninstitutionalised-threshold\(^\text{2317}\) shallow-
supererogation\(^\text{2317}\) flawed/unsound-relative-unreflexivity−in-existence/absolutising−from-
limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
{compulsing} linearity−in-eclecticism-of-prior-mere-formulaicity/ritualisation induced
‘moronisation−<sublimating−nascence, extricatory−desublimating−downstreaming/‘avalage’> of \(^\text{56}\) meaningfulness-and-teleology\(^\text{99}\) construal/conceptualisation’ (as of knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional−referential-
notions/articulations/virtue) as to the conscious or unconscious deriving/eliciting of
<amplituding/formative> wooden-language\(\{\text{imbued—temporal—mere-}
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing−
narratives—of-the−reference-of-thought−\} \text{categorical-imperatives/axioms/registry-
teleology }\) and associated pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation\(\{\text{blurring/undermining-of-prospective-totalising-entailing,−}
as-to-entailing−<amplituding/formative–epistemicity>totalising−in-relative-ontological-
completeness }\) desublimation as undermining epistemic-growth,−as−\{veridical/sound−
relative-reflexivity−in-existence/relativising−from-limited-mentation as its-
deepening/psychologismic–epistemic-acutisation—residualising−{decompulsing−
delinearity−for-}
eogency as to psychologismic–epistemic-acutisation−<as-to-postconverging−de-
mentating/structuring/paradigming−eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming>. The result is the
‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of−
\(^\text{56}\) meaningfulness-and-teleology\(^\text{99}\) moronisation−<sublimating−nascence, extricatory−
psychologistic–epistemic-acutisation–as-to-postconverging–de-
mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth–as–
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation–as–its–
deepening/psychologistic–epistemic-acutisation–residualising–{decompulsing}–delinearity–for-
re- receptors of intol��rance–of-disparateness–exactifying precisioning–of-sublimation–as-to–
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively-implicated-attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ predisposition’ of the prior registry-worldview/dimension as it fails by its manifest desublimation to reflect prospective (epistemic-totalising re-apriorising/re-
axiomatising/re-referencing-residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive-sublimating/unreflexive-desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence<in-validation-of—metaphysics-of-absence_epistemic-
projection’–) involved for instance in the psychologismic fact of de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-
attributive-dialectics) that for instance (and as it applies to all registry-worldviews/dimensions in prior relative-ontological-incompleteness including our positivism—procrypticism with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-
thought) our positivism supposedly normal/expected ‘intolerance—of-
disparateness/⟨exactifying_precisioning—of-sublimation⟩—as-to-postconverging—narrowing-
down-apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-
implications⟩ entailment of meaningfulness-and-teleology enculturation/habituation’ is not necessarily construed as normal/expected by a non-positivising mindset (which is thus in a non-
positivising moronisation—<sublimating—nascence,—extricatory—desublimating—
downstreaming/‘avalage’> state to such positivising ‘intolerance—of-
disparateness/⟨exactifying_precisioning—of-sublimation⟩ —as-to-postconverging—narrowing-
down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-
implications⟩ entailment of meaningfulness-and-teleology enculturation/habituation’
implied prospective demoronisation-<sublimating–nascence,-nonextricatory-sublimating–
upstreaming/’amontée’>). This validates the fact that it is ontologically-flawed to reflect of the
prospectively uninstitutionalised-threshold  
(especially as to re-ontologising prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology) as of a ‘prospective mere-
formulaicity/ritualisation-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’> imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicited_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>”~exercise’ without factoring in the ontological-veracity that
prospectively uninstitutionalised-threshold  
manifests its given moronisation-<sublimating–
nascence,-extricatory-desublimating–downstreaming/’avalage’> as elucidated above (and so as
of manifest <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 } and associated 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); as not reflective of the requisite prospective ‘intolerance–of-
disparateness>/exactifying_precisioning–of-sublimation<as-to-postconverging–narrowing-
down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-operant-
implications>> entailment of 56 meaningfullness-and-teleology enculturation/habitation’
existence/relativising from limited-mentation as its deepening/psychologismic–epistememic-acutisation–residualising{(decompulsing) delinearity–for-cogency} as to

‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating–nascence, nonextricatory–sublimating–upstreaming/“amontée”>’ (imbued profound-supererogation\(^6\) for prospective re-ontologising), is critically about prospective ontologising-and-re-ontologising undermining/superseding of the prospective disontologising ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating–nascence, extricatory–desublimating–downstreaming/“avalage”>’ (imbued prior ‘re-ontologising–by–disontologising_threshold’) <amplituding/formative> wooden-language-

was unnecessary’, or ‘in-many-ways the outcome of the French Revolution was far worse than was worth the struggle’ and as so-equally echoed and adhered-to even by many from the specific subgroups/subcategories of humans/humanity to which such prospective ontologising-and-re-ontologising sublation/emancipation/enfranchisement would punctually/immediately accrue-to), speaks to the fact that the ‘seeding/incipient pre-eminence of human embodied-vitality/survival/subsistence—existential—sublimating—upstreaming/‘amontée’—by—desublimating—downstreaming/‘avalage’ possibilities’; speaking of a human ‘re-ontologising—by—disontologising—existential-calculus—between ‘prospective existentialising—postconverging framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ which is just as well likely to existentially-acquiesce to prospective disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement (as to the lack of an ‘existentially-disontologising/re-ontologising—aporeticism’ convincing/plausible’ prospective requisite epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising—
{decompulsing} delinearity for cogency elicited prospective re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying {as-to-knowledge-developing} and enabling for prospective ontologising-and-re-ontologising sublimation/emancipation/enfranchisement). In this regards, we may fail to appreciate the veracity of such a human ‘re-ontologising–by–disontologising_existential-calculus-{between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ when we fail to grasp that the ‘prospective ontologising-and-re-ontologising possibility/prospect for sublimation/emancipation/enfranchisement’ of past eras/epochs/ages social struggles came with the risk of the ‘prospective worsening of their given disontologising/subontologising—imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement associated for instance with lynchings/mass-murdering/genocides’ (and so with respect to the dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’ as of the overarching/defining/devolving ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’) and on-the-other-hand as equally reflecting the fact that the dominance/vested-interest structure of those ages/epochs/eras possibility/prospect for undermining the dominated/disenfranchised ‘prospective ontologising-and-re-ontologising possibility for sublimation/emancipation/enfranchisement’ came with the risk of revolts and riots of the dominated/disenfranchised together with the overall social contestation and opprobrium of the dominance/vested-interest structure. This so-underlied the given ‘dominance/vested-interest structure by dominated/disenfranchised re-ontologising–by–disontologising_threshold of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (and so-inducing the dominated/disenfranchised ‘habituated prior mere-or-basic-surviving/subsistence’
as of ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’). This so-reflected the given eras/epochs/ages existential—disontologising/re-ontologising—aporeticism—context of ‘lifespan extricatory/preconverging psychical-nascency moronisation—sublimating–nascence—extricatory—desublimating—downstreaming/’avalage’’ (imbued prior ‘re-ontologising—by—disontologising_threshold’) as to their ‘re-ontologising—by—disontologising_existential-calculus—between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’); as so-underlying the ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ in reflection of the ‘re-ontologising—by—disontologising_threshold of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ (as of both the ‘dominated/disenfranchised relatively passive/submissive relation to the possibility/prospect for their prospective re-ontologising sublimation/emancipation/enfranchisement’ and the ‘dominance/vested-interest structure preemptive anticipation in relation to the possibility/prospect for the prospective re-ontologising sublimation/emancipation/enfranchisement of the dominated/disenfranchised’). With this starker elucidation in mind, it is equally important to factor in that all eras/ages/epochs including our present thus manifest ‘lifespan extricatory/preconverging psychical-nascency moronisation—sublimating–nascence—extricatory—desublimating—downstreaming/’avalage’’ (imbued prior ‘re-ontologising—by—disontologising_threshold’) as to ‘re-ontologising—by—disontologising_existential-calculus—between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’’ notwithstanding the apparently stark or tepid or otherwise
existence/relativising–from-limited-mentation-as-its-deepening/psychologistic–epistemic- 
acutisation–residualising–(decompulsing)–‘delinearity–for-cogency’. In effect, the manifestation of 
overall 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⟩ in-many-ways is a ‘human <amplituding/formative–epistemicity>- 
totalising–thrownness-in-existence summary appraisal’ of ‘re-ontologising–by– 
disontologising existential-calculus⟨between ‘prospective existentialising– 
postconverging framing/imprinting re-ontologising’ and ‘prior existentialising– 
preconverging enframing/imprintedness social-functioning-and-accordance—as-of–social- 
 stake-contention-or-confliction’)’ as to ‘lifespan extricatory/preconverging psychical-nascency 
moronisation-⟨sublimating–nascence, extricatory–desublimating–downstreaming/’avalage’⟩’ 
(imbued prior ‘re-ontologising–by–disontologising_threshold’); and so-reflects the underlying 
social susceptibility to moronisation-⟨sublimating–nascence, extricatory–desublimating– 
downstreaming/’avalage’⟩ in undermining prospective ontologising-and-re-ontologising (and so 
given registry-worldviews/dimensions imbued prior-institutionalisation-threshold–by– 
prospective-uninstitutionalised-threshold ‘self-referencing-syncretising forward-facing– 
supposedly–postconverging-or-dialectical-thinking –apriorising-psychologism epistemic- 
projection as of prior mere-formulaicity/ritualisation-⟨as-to-mere-formulaic– 
methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of- 
epistemic-totalising⟩–re-apriorising/re-axiomatising/re-referencing–residuality—in–re- 
originariness/re-origination’⟩ so-reflecting their ‘disontologising preconverging/dementing – 
⟨as-to-prospective-uninstitutionalised-threshold ⟩ ignoring/biased inclination’ for the sake of 
‘their given present minimum-and-balancing expectations/anticipations of social-functioning- 
and-accordance—as-of–social-stake-contention-or-confliction’ while qualifying their
prospectively uninstitutionalised-threshold\(^{12}\) actually as nondescript/ignorable–void\(^{2}\) as to their\(^{7}\) presencing—absolutising-identitive-constitutedness\(^{14}\) \(<\text{preconverging~‘motif-and-apriorising/axiomatising/referencing’~entailing>~existentialising~enframing/imprintedness}\>_\text{(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)}\rangle\)).

imbued elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicated–attendant–ontological-contiguity’~-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ in order to enable ‘minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction’/least-common-denominator-of-social-functioning-and-accordance–
effecting (and so overlooking/ignoring the possibility/prospect of prospective
disontologising/subontologising moronisation-<sublimating–nascence,-extricatory-
desublimating–downstreaming/‘avalage’>). This is so-reflected variedly/diversely in
generalised public opinion making (as associated with the media),
specific/professional/trades/institutions specialised public opinion making as well as with
respect to the overall extended-informality-{susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to– meaningfulness-and-teleology} (in reflection of the given
registry-worldview/dimension prospectively uninstitutionalised-threshold overall
disontologising/subontologising moronisation-<sublimating–nascence,-extricatory-
desublimating–downstreaming/‘avalage’> as to its underlying desublimating rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-
of—referencing/registering/decisioning and the derived value-construction). This
preconverging/postconverging–de-mentating/structuring/paradigming dynamics of ‘individual-
by-institutional-by-social summary appraisal of what-is-ontologisingly/disontologisingly–
conceivable—by—what-is-ontologisingly/disontologisingly–expectable’ is inherent to ‘lifespan
extricatory/preconverging psychical-nascency moronisation-<sublimating–nascence,-
extricatory-desublimating–downstreaming/‘avalage’>’ (imbued prior ‘re-ontologising–by–
disontologising_threshold’) as to ‘re-ontologising–by–disontologising_existential-calculus–

breaks’ of ‘individual-by-institutional-by-social existentialising—enframing/imprintedness to their given prospective disontologising/subontologising’) with regards to prospective ‘intolerance—of-disparateness)/exactifying_precisioning–of-sublimation—as-to-
postconverging-narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-
conceptual-and-operant-implications~ entailment of ‘meaningfulness-and-teleology’
enculturation/habituation’ (and so in prospective re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination of
limitedness/human-subpotency prospective re-encountering/re-confrontation with the
‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence—as-ontological-
normalcy/postconvergence–in-validation-of—metaphysics-of-absence_epistemic-
projection’). The veracity of the manifestation of moronisation–sublimating–nascence,—
extricable—desublimating–downstreaming/‘avalage’ (as to the relative-unreflexivity/relative-
reflexivity—ontological-contiguity of-the-human-institutionalisation-process epistemic-
projection perspective) is what underlies the fact that there is no continuity of knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism–in-
prospective_psychologismic~apriorising/axiomatising/referencing–of–prospectively–
implied_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency–> ’ conflatedness in–{preconverging-ment–by}–
postconverging-entailment as of ‘mere-formulaicity/ritualisation–as-to-mere-formulaic–
methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’ imbed elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

Insightfully, it can be appreciated (contrary to the ontological-inveracity of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought inherent psychical-nascency intuition of
objectivity’ in its appraisal of human ‘social and institutional practices of knowledge as to the possibility for prospective sublimation/emancipation/enfranchisement’) that actually a registry-worldview/dimension ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising—frame—of—entailment—of—motif—apriorising/axiomatising/referencing of disontologising/ontologising—and-re-ontologising’ speaks to the reality of ‘both knowledge cultivating and knowledge subverting purposes’ to which ‘genuine intellection must be very much aware of and factor-in with regards to the direct/indirect and overt/covert relevance to the intellectual enterprise’ (as to the need for prospective ‘relevant difference-conflatedness’—as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity-relativism-determinism as of the ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—<veridical/sound> relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic—epistemic-acutisation—residualising, {decompulsing} delinearity for cogency of prospective ‘human aestheticisation—and—aestheticisation-towards-ontology—<elicited—idiomatisation> unbeholding, transcendence, decomplexification for organic-knowledge and ment of prior apriorising/axiomatising/referencing’ in epistemic-totalising disambiguating/delineating with prior ‘human aestheticisation—and—aestheticisation-towards-ontology—<elicited—idiomatisation> beholding, non-transcendence, complexification as to mechanical-knowledge and non-ment of prior apriorising/axiomatising/referencing’ as profound-supererogation ‘prolongation of ontological-veracity over ontological-inveracity’). In this regards, the human ‘social and institutional practices of knowledge as to the possibility for prospective sublimation/emancipation/enfranchisement’ are and have always effectively been subject to the manifestation of disontologising/subontologising moronisation—<sublimating—nascence,—extricatory—desublimating—downstreaming/‘avalage’> by ‘dominance/vested-interest
structure in relative-ontological-incompleteness\(^8\)–presublimation-construct–of–
meaningfulness-and-teleology\(^9\) prospective desublimating rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks–of–referring/registering/decisioning and the derived value-construction’; as to
‘dominance/vested-interest structure of socially-expansive implicitly-and-explicitly negotiated-arbitrariness’ with regards to prospective disontologising/subontologising
desublimation/subjugation/disfranchisement or prospective re-ontologising
sublimation/emancipation/enfranchisement possibilities’ underlied as of ‘social-functioning-
and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising–frame-
of-entailment–of–motif-and-apriorising/axiomatising/referencing of
disontologising/ontologising-and-re-ontologising' (as so-reflected across the ‘criss-crossing
spectrum of geostrategic, political, class, racial, gender, postcolonial, etc. negotiated-
arbitrariness’ and defining prospective disontologising/subontologising
desublimation/subjugation/disfranchisement or prospective re-ontologising
sublimation/emancipation/enfranchisement possibilities). In-the-bigger-scheme-of-things,
human secondnatured institutionalisation (in-many-ways hanging on its elicited positive-opportunism—of-social-functioning-and-accordance ) as to the possibility for prospective
knowledge cultivating and knowledge subverting (within the scope of social-and-institutional-
frameworks-of—referring/registering/decisioning existentialising–decisionality-<as-to-
disontologising/re-ontologising—aporeticism> ever always in want for prospective
‘supererogatory wholesomeness/profound-supererogation’ as of prospective \(^3\)reference-of-
thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence–<as-to-
the-grandest-axiomatic-construct-<epistemic-totalising> re-apriorising/re-axiomatising/re-
referencing-residuality—in-re-originariness/re-origination_of_limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’) cannot be
construed merely as a badge of ‘mere-formulaicity/ritualisation—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively—losing-track-of-
<epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’> imbued elaboration—as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively—implied—attendant—ontological-contiguity—it—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ but ‘warrants the prospective sublimating cultivation of the—
very-same profound-supererogation underlying the prior sublimating secondnatured—
institutionalisation’ rather than a mere shallow-supererogation desublimating mechanic-
knowledge usurpation (as to catchmenting-by-rejection/lip-servicing/monopolising/gaming-of—the-system/charade/distraction) relation to such prior sublimating secondnatured—
institutionalisation. In-many-ways postmodern thought is critically a reflection of the—
sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—
determinism’> of human meaningfulness-and-teleology as to—
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct—of—meaningfulness-and-teleology demoronisation—sublimating—nascence—
nonextricatory—upstreaming/<amontée’> along the natural lines of an—
ontology/science construal of the process of limitedness/human-subpotency cumulating/recomposing ‘intolerance—of-disparateness—exactifying_precisioning—of—
sublimation—<as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—
entailing-theoretical,—conceptual—and-operant-implications> exercise of intelligibility’ (as to—
imbued ‘developing epistemic sense of nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope as projective-insights’) with respect to
postmodern (notional-\textsuperscript{13} deprocrypticism) imbued ‘re-ontologising demoronisation-
\textsuperscript{<sublimating–nascence, nonextricatory–sublimating–upstreaming/“amontée”>}
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-$<\text{reifying\{as-to-
knowledge-developing\}-and-empowering}\>$ is a prospective ontologising-and-re-ontologising
reflection upon the ‘psychoanalytic implications of abnormality-$<\text{as-to-epistemic-
abnormalcy/preconvergence}>$ associated with human prospective
disontologising/subontologising moronisation-$<\text{sublimating–nascence, extricatory–
desublimating–downstreaming/“avalage”}>$; and rather underscores a \textsuperscript{1} nonpresencing-
$<\text{perspective–ontological-normalcy/postconvergence}>$ epistemic-projection perspective
aetiologisation/ontological-escalation-$<\text{ontological-
veridicality\_commitment/otherliness\_transcending/compulsions-encumbered\_transcending}>$ construal of ‘human psychoanalysis in reflection of the requisite prospective sublimating
psychologismic-element-$<\text{as-of-diametrical-conflatedness -towards-‘already-given-
unlimitedness/existence-$<\text{full\_potency\_of\_sublimating–nascence}>$’-of-‘limitedness/human-
subpotency-as-to-its-imbued-\{veridical\_sound\}-relative\_reflexivity\_in\_existence/relativising-
from\_limited\_mentation\_as\_its\_deepening/psychologismic\_epistemic\_acutisation—
residualising, \{decompulsing\} delinearity\_for\_cogency\}>$ as fundamentally speaking of ‘prospective
ontologising-and-re-ontologising as from prospective sublimating re-rationalisations–of-
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks-
of—referencing/registering/decisioning in inducing protracted-social—as-to-individual-by-
institutional-by-social existentialising—framing/imprinting of demoronisation-$<\text{sublimating–
nascence, nonextricatory–sublimating–upstreaming/“amontée”}>$’ (and so beyond-and-
superseding ‘any given \”presencing—absolutising-identitive-constitutedness\”’ conception of
human psychoanalysis’ that poorly/hardly reflect upon the bigger picture of prior human
disontologising/subontologising thresholds so-manifested as of ‘prior desublimating

\textsuperscript{1}
expectable’ as so-critically eliciting ‘varying protracted-social—as-to-individual-by-institutional-by-social re-ontologising—by-disontologising existential-calculus—(between ‘prospective existentialising—postconverging framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging enframing/imprintedness social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’)}’ for consciously or unconsciously resorting to ‘mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination⟩ imbued elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—


effecting (and so overlooking/ignoring the possibility/prospect of prospective
moronisation-<sublimating–nascence,-extricatory–desublimating–downstreaming/‘avalage’>’
speaks to the ‘overall human protracted-social—as-to-individual-by-institutional-by-social
notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’; as so-enabling the sublimating–postconverged ‘substantive abstract-tissue-of–
social-emanance

speaks to the ‘disontologising/re-
ontologising centrality’ of human protracted-social—as-to-individual-by-institutional-by-social
notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing> as notionally undergirding the recurrent manifestations of ‘human moronisation-
<sublimating–nascence,-extricatory–desublimating–downstreaming/‘avalage’> and human
demoronisation-<sublimating–nascence,-nonextricatory–sublimating–upstreaming/‘amontée’>’
(as to the ‘seeding/incipient pre-eminence of human embodied–vitality/survival/subsistence—
existential–disontologising/re-ontologising–aporeticism> becoming driving human
consciousness complexifying-<transcending–in-elaborateness as to human aestheticisation–
and–aestheticisation-towards-ontology-<elicited–idiomatisation> dynamics of lifespan
extricatory/preconverging psychical-nascency and nonextricatory/postconverging ontologising-
and-re-ontologising angling-of-imaginary>’); as so-fundamentally underlied respectively as of
dimensionality-of-desublimating-lack-of –{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and
dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-
(flawed/unsound) relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued—
de-linearity—for-cogency for educing ‘meaningfulness—and-teleology as to the prospect of ‘prospective
(epistemic-totalising) re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination relative—ontological-completeness implications’ (as so-implying an
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—meaningfulness-and-teleology demoronisation—sublimating—nascence,
nonextricatory—sublimating—upstreaming/‘amontée’ wherein limitedness/human-subpotency is prospectively subjected—<for—its—epistemic—growth, as—(veridical/sound) relative—reflexivity—in—existence/relativising—from-limited-mentation as its deepening/psychologismic—
implication here is that the ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as so-speaking to the ‘overall relative-unreflexivity/relative-reflexivity—ontological-contiguity of—the-human-institutionalisation-process induced re-ontologising demoronisation—<sublimating–nascence, nonextricatory—sublimating—upstreaming/’amontée’> while superseding/overcoming disontologising moronisation—<sublimating—nascence, extricatory—desublimating—downstreaming/’avalage’>’) implies the ‘manifest conscious and/or unconscious pervasiveness’ of both ‘demoronisation—<sublimating–nascence, nonextricatory—sublimating—upstreaming/’amontée’> and moronisation—<sublimating—nascence, extricatory—desublimating—downstreaming/’avalage’> inclinations (so-associated with the ‘inherently recurrent limitedness/human-subpotency cumulating/recomposuring—apriorising/axiomatising/referencing of the-very-same unlimitedness/existence—<full-potency-of—sublimating—nascence>’ by which limitedness/human-subpotency achieves epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited—mentation as its deepening/psychologistic—epistemic—acutisation—residualising, {decompulsing}—delinearity—of—cogency—of—prospective demoronisation—<sublimating—nascence, nonextricatory—sublimating—upstreaming/’amontée’>)’ which must be effectively understood as to re-ontologising conceptivity/epistemic-reflexivity/epistemically—relativism—determinism—<reifying—{as-to-knowledge—developing—and—empowering}> for prospective ontologising—and—re-ontologising sublimation/emancipation/enfranchisement. In this respect, the conception of ‘overall human protracted-social—as-to-individual-by-institutional-by-social notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (as it relates to demoronisation—<sublimating—nascence, nonextricatory—sublimating—upstreaming/’amontée’> while superseding/overcoming moronisation—<sublimating—nascence, extricatory—desublimating—downstreaming/’avalage’>) can effectively be construed as of

so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting—(educed—unlimitedness/existence—sublimating—nascence) to limitedness/human subpotency—by—limited-mentation-capacity-deepening—as-subjecting—limitedness/human subpotency—to—(educed—unlimitedness/existence—sublimating—nascence)’

variance in epistemic-projection’ respectively as of disontologising ‘prior mere-formulaicity/ritualisation—as-to—mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—losing-track-of—re—apriorising/re—axiomatising/re—referencing—residuality—in—re—originariness/re—origination’

educed elaboration as to mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside—‘prospectively—implicated—attendant—ontological—contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—(educed—notional—cogency)’ induced moronisation—sublimating—nascence—extricatory—desublimating—downstreaming/‘avalage’ and re—ontologising ‘prospective re—apriorising/re—axiomatising/re—referencing—residuality—in—re—originariness/re—origination—(as to human profound—supererogation) for prospective apriorising/axiomatising/referencing—of—

‘prospectively—implicated—attendant—ontological—contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—(educed—notional—cogency)’ conflatedness in {preconverging—ment—by}—postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—as-to—mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—losing-track-of—re—apriorising/re—axiomatising/re—
referencing—residuality—in—re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing—{of—prospectively—implicited—attendant—ontological—
contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}—constitutedness—in—preconverging—entailment⟩ induced
demoronisation—<sublimating—nascence,—nonextricatory—sublimating—
upstreaming/‘amontée’>). What thus underlies demoronisation—<sublimating—nascence,—
nonextricatory—sublimating—upstreaming/‘amontée’> as to the full human omnipotentiality in
relation to unlimitedness/existence—{full—potency—of—sublimating—nascence} is the ‘full
spectrum of contemplatable nonpresencing—<perspective—ontological-normalcy/postconvergence>
relativism/relative—scope for epistemic—growth,—as—
{veridical/sound}—relative—reflexivity—in—existence/relativising—from limited—mentation as its—
deepening/psychologismic—epistemic—aucisation—residualising—
‘delinearity—for—cogency’ as to ‘apriorising/axiomatising/referencing—
disambiguating/de—leveling/de—ressentiment/opened—construct—of—
meaningfulness—and—teleology> demoronisation—
<sublimating—nascence,—nonextricatory—sublimating—upstreaming/‘amontée’>’ and so over a
moronisation—<sublimating—nascence,—extricatory—desublimating—downstreaming/‘avalage’>
‘presencing—absolutising—identitive—constitutedness absolution/absolute—scope
{flawed/unsound}—relative—unreflexivity—in—existence/absolutising—from limited—
mentation/psychologismic—epistemic—aucisation—nonresidualising—imbued—
{compulsing}—linearity—in—eclecticism of prior—mere—formulaicity/ritualisation conception’ closeting
of the full human omnipotentiality in relation to unlimitedness/existence—{full—potency—
of—sublimating—nascence} as to its ‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology> moronisation—
<sublimating—nascence,—extricatory—desublimating—downstreaming/‘avalage’>.’

Critically, in this respect demoronisation-<sublimating–nascence, nonextricatory-sublimating—upstreaming/’amontée’> effectively enables prospective re-ontologising by way of its prospective superseding/overcoming of the ‘recurrently human aestheticisation—and–

‘prospectively-implicated attendant ontological-contiguity’\(^1\)~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>\(^1\) induced moronisation—<sublimating—nascence, extrictory—desublimating—downstreaming/‘avalage’>’ and re-ontologising ‘prospective \(^{epistemic-totalising}\) re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination—\(\{\text{as to human profound-supererogation}\}\) for prospective apriorising/axiomatising/referencing—\{of—‘prospectively-implicated attendant ontological-contiguity’\}~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’\(^1\)} conflatedness in \{preeonverging—ment by—\}

postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-\(^{epistemic-totalising}\) re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination’ of prior apriorising/axiomatising/referencing—\{of—‘prospectively-implicated attendant ontological-contiguity’\}~educed—
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>' — constitutedness — in preconverging entailment — induced
demoronisation—<sublimating–nascence,—nonextricatory—sublimating–
upstreaming/‘amontée’>). This re-ontologising superseding/overcoming of any — presencing—
absolutising-identitive—constitutedness — ‘human aestheticisation—and—aestheticisation-towards-
ontology—<elicited–idiomatisation> — interstitial—disontologising-by-re-ontologising of
ontological—performance — <including—virtue—as—ontology>’ (so-underlining — ‘human
interstitially recurrent limited—mentation—capacity—as—subjecting—‘educed—
unlimitedness/existence—sublimating—nascence’ to limitedness/human—subpotency—by—limited-
mentation—capacity—deepening—as—subjecting—limitedness/human—subpotency—to—‘educed—
unlimitedness/existence—sublimating—nascence’; variance in—epistemic—projection’) is so-
achieved as from the induced difference—conflatedness — as—to—totalitative—reification—in-
singularisation — <as—to—the—nondisjointedness/entailment—of—prospective—nonpresencing> — as—
veridical—epistemicity—relativism—determinism of prospective re-ontologising demoronisation—
<sublimating—nascence,—nonextricatory—sublimating—upstreaming/‘amontée’> (in ‘prospective
<epistemic—totalising — re—apriorising/re—axiomatising/re—referencing—residuality— in— re—
originariness/re—origination— (as to human profound—supererogation) for prospective
apriorising/axiomatising/referencing—{of— ‘prospectively—implicited—attendant—ontological—
contiguity’ —‘educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued—notional–cogency’ } — conflatedness — in — {preconverging—ment—by—
postconverging—entailment that cannot be unshrouded by prior mere—formulaicity/ritualisation—
< as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—
prospectively—losing—track—of—‘epistemic—totalising — re—apriorising/re—axiomatising/re—
referencing—residuality— in— re—originariness/re—origination’}> of prior
apriorising/axiomatising/referencing—of—prospectively—implicated—attendant—ontological—
contiguity

existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—}>—constitutedness—<in—proconverging—entailment—>); as so—
reflecting—limitedness/human-subpotency—cumulating/recomposuring—‘intolerance—of—
disparateness—>/exactifying_precisioning—of—sublimation<(as—to—postconverging—narrowing—
down—apriorising/axiomatising/referencing—entailing—theoretical,—conceptual—and—operant—
implications)>—exercise—of—intelligibility’ (as—to—imbued—‘developing—epistemic—sense—of—
nonpresencing—<perspective—ontological-normalcy/postconvergence—relativism/relative—
scope—as—projective—insights’), as what effectively enables the re-ontologising—
superseding/overcoming—of—‘human—aestheticisation—and—aestheticisation—towards—ontology—
<elicited—idiomatisation—>—interstitial—disontologising—by—re-ontologising—of—ontological—
performance—<including—virtue—as—ontology—>’ (so-underlining—‘human—interstitially—recurrent—
limited-mentation—capacity—<as—to—subjecting—‘educed—unlimitedness/existence—sublimating—
nascence—to—limitedness/human-subpotency—by—limited-mentation—capacity—deepening—as—
subjecting—limitedness/human-subpotency—to—‘educed—unlimitedness/existence—sublimating—
nascence’—variance—in—epistemic—projection’). The veracity of this elucidation (of re—
ontologising—superseding/overcoming—of—all—presencing—absolutising—identititive—
constitutedness—‘human—aestheticisation—and—aestheticisation—towards—ontology—<elicited—
idiomatisation—>—interstitial—disontologising—by—re-ontologising—of—ontological—
performance—<including—virtue—as—ontology—>’—so-underlining—‘human—interstitially—recurrent—limited—
mentation—capacity—<as—to—subjecting—‘educed—unlimitedness/existence—sublimating—nascence’—
to—limitedness/human-subpotency—by—limited-mentation—capacity—deepening—as—subjecting—
limitedness/human-subpotency—to—‘educed—unlimitedness/existence—sublimating—nascence’—
variance—in—epistemic—projection’) can be appreciated for instance (as so—construed

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meaningfulness-and-teleology” in enabling the prospective re-ontologising of ‘positivising demoronisation-sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’


(meaningfulness-and-teleology’ within the ‘prospective positivising demoronisation-sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’

(meaningfulness-and-teleology’ existentialising–framing/imprinting’ (and so as of positivising ‘prospective re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’ as to human profound-supererogation” for prospective apriorising/axiomatising/referencing– {of ‘prospectively–
implicated_attendant–ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confatedness ‘in–{preconverging-ment-by}–
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of– 
epistemic-totalising }—re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’> of prior
apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–ontological-
contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness ‘in–preconverging-entailment⟩). This
fundamental insight (with regards to any presencing—absolutising-identitive-constitutedness
‘human aestheticisation–and–aestheticisation-towards-ontology—elicited–idiomatisation>
interstitial—disontologising-by-re-ontologising of ontological-performance <including-virtue-as-ontology ’> so-underlining ‘human interstitially recurrent limited-mentation-
capacity—as-subjecting ’~duced-unlimitedness/existence-sublimating–nascence’ to
limitedness/human-subpotency–by–limited-mentation-capacity-deepening—as-subjecting–
limitedness/human-subpotency to ‘~duced-unlimitedness/existence-sublimating–nascence’
variance_in-epistemic-projection’) underlines the fact that the secondnatured institutionalisation
of registry-worldviews/dimensions as to their ‘human social-and-institutional-frameworks-of–
referencing/registering/decisioning existentialising–decisionality—<as to disontologising/re-
ontologising—aporeticism ’> necessarily (given limitedness/human-subpotency imbued limited-
mentation-capacity—as-subjecting ‘~duced-unlimitedness/existence-sublimating–nascence’
to limitedness/human-subpotency) ‘projects-of-apriorising/axiomatising/referencing in
reflection of their given ‘re-ontologising–by–disontologising_existential-calculus–{between
prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’)’ (as to ‘lifespan extricatory/preconverging psychical-nascency moronisation<-sublimating–nascence,-extricatory-desublimating–downstreaming/’avalage’>’) as of prior mere-formulaicity/ritualisation<-as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-

epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’; which supposed epistemic ‘”presencing—absolutising-
identitive-constitutedness absolute-scope {flawed/unsound}—relative-unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued {compulsing}—linearity—in-eclecticism-of-prior mere-

formulaicity/ritualisation conception’ underlies the given registry-worldview/dimension prospective desublimating ‘human aestheticisation–and–aestheticisation-towards-ontology-
subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ variance_in-epistemic-projection’). The bigger picture here is that prospective disontologising moronisation<-sublimating–nascence,-extricatory-desublimating–downstreaming/’avalage’> seedingly/incipiently arises out of <mere-formulaicity/ritualisation—of>—prior secondnatured institutionalisation imbued mere-formulaicity/ritualisation<-as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-

losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—
postconverging entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of–{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’ of prior apriorising/axiomatising/referencing-{of–prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—constutedness in {preconverging entailment’}. But then
any “presencing—absolutising-identitive-constitutedness” ‘human aestheticisation—
aestheticisation-towards-ontology—eliciting—idiomatisation’ interstitial—disontologising-by-
re-ontologising of ontological-performance ‘-incorporating—virtue-as-ontology’” (so-underlining
‘human interstitially recurrent limited-mentation-capacity—as-subjecting—educed—
unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency—by—limit-
mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency—to—educed—
unlimitedness/existence-sublimating—nascence’ variance in-epistemic-projection’) is
critically not beyond its prospective superseding/overcoming re-ontologising reconstrual as to
human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency—
to—educed—unlimitedness/existence-sublimating—nascence” prospective reappraisal of ‘re-
ontologising—by—disontologising—existential-calculus’ (between ‘prospective existentialising—
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-
stake-contention-or-confliction’)” (as starkly associated with the notional—asceticism for re-
ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development—as-infrastructure-of—meaningfulness-and-teleology as so-
underlying ‘successive challenges of profound-supererogation” for prospective re-ontologising’
as so ‘inventing’/‘creating’—and—‘nurturing’ prospective sublimating re-rationalisations—of—
contentivity/argumentativity/dialecticism/discursivity of social-and-institutional-frameworks—
of—referencing/registering/decisioning); and as so-manifested veridically for overall
prospective re-ontologising sublimation/emancipation/enfranchisement with overall
‘prospective apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination—(as to human profound-supererogation” for prospective
apriorising/axiomatising/referencing—{(of—’prospectively implicated—attendant—ontological-
contiguity ’—educed—}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confatedness— in {preconverging–ment by}–
postconverging–entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation–
<as-to-mere–formulaic—methodologising/mutualising/organising/institutionalising,–
referencing–residuality— in–re–originariness/re–origination’}> of prior
contiguity ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness— in preconverging–entailment’ (as to
development–as–infrastructure–of–meaningfulness–and–teleology , institutional–
development–as–to–social–function–development and living–development–as–to–personality–
development psychologismic–epistemic–acutisation–difficulty<for, residualising–
(delinearity~for–cogency)>—magnitudes (of–experientiality/experiment 1). Critically,
demoronisation <sublimating–nascent, nonextricatory–sublimating–upstreaming/~amontée’>
(in reflection of the requisite ‘successive challenges of profound–supererogation 6 for
prospective re–ontologising’ as so ‘inventing’/‘creating’–and–‘nurturing’ prospective
sublimating re–rationalisations–of–contentivity/argumentativity/dialecticism/discursivity of
development–as–infrastructure–of–meaningfulness–and–teleology ) is rather a reflection of the
fact that the <cumulating/recomposuring–attendant–ontological–contiguity ~successive
registry–worldviews/dimensions arise fundamentally/incipiently/seedingly out of ontological–
good–faith/authenticity ~postconverging–de–mentating/structuring/paradigmimg as so–
validated as to (their postconverging–birthing/nascency within) prospective

constitutedness\textsuperscript{4} psyche; and thus wrongly projecting a construal (as of our positivism–procrypticism/disjointedness-as-of-reference-of-thought moronisation-<sublimating-nascence, extriciatory-desublimating–downstreaming/‘avalage’>) of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising, prospectively-losing-track-of—\text{epistemic-totalising}\textsubscript{33} re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination> as wrongly supposedly-and-inherently providing in its presencing—absolutising-identitive-constitutedness\textsuperscript{4} the absolution/absolute-scope for educing human psychology sublimating ‘meaningfulness-and-teleology\textsuperscript{9} ignoring/overlooking the prospect of ‘prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as of notional~ deprocrypticism \text{epistemic-totalising}\textsubscript{33} re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination relative-ontological-completeness\textsuperscript{87} implications’ (as so-implying an ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{9} moronisation-<sublimating–nascence, extriciatory-desublimating–downstreaming/‘avalage’>’ undifferentiation of both the prior relative-ontological-incompleteness\textsuperscript{8} and the prospective relative-ontological-completeness\textsuperscript{7}, wherein limitedness/human-subpotency wrongly supposedly-and-inherently prospectively supersedes unlimitedness/existence-<full potency of sublimating nascence>). Such that such a modern-day conception of human psychology effectively fails to grasp what is effectively meant by human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—to ‘educed-unlimitedness/existence-sublimating-nascence\textsuperscript{53} as to when it paradoxically psychoanalyses as from the ‘abstract backdrop of a wrongly supposed ontological-normalcy/postconvergence presencing—absolutising-identitive-constitutedness\textsuperscript{4} psyche’ failing to reflect the ontological-veracity of ‘our positivism–procrypticism prospective

Critically, it is effectively such a prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of notional deprocrypticism construal (as to overall nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence–implicated-epistemic-veracity-of-normalcy/postconvergence–or–transcendental-reasoning-of-event—as-prospective-ontology-origination ‘more profound-and-veridical aetiologisiation/ontological-escalation conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–reifying {as-to-knowledge-developing}-and-empowering of human psychology’ as to its ‘profound-supererogation epistemic-growth, as {veridical/sound} relative-reflexivity–existence/relativising from limited mentation as its deepening/psychologismic–epistemic–

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‘implicit{ated attendant–ontological-contiguity‘—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional~cogency>10 implying limitedness/human-subpotency

cumulating/recomposuring); that effectively attends to the veridical conception of psychological

science/ontology as actually a postconverging—birthing/nascency within prospective epistemic—totalising

re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination
<as to human profound-supererogation for prospective

apriorising/axiomatising/referencing—of—prospectively—implicit{ated attendant—ontological—

contiguity‘—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>9}—confatedness}—in—{preconverging—ment—by}

postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—
<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising—

prospectively-losing-track-of—epistemic—totalising re-apriorising/re-axiomatising/re-

referencing—residuality—in—re-originariness/re-origination

of prior

apriorising/axiomatising/referencing—of—prospectively—implicit{ated attendant—ontological—

contiguity‘—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>9}—constitutedness—in—preconverging—entailment), and so
given ‘limitedness/human-subpotency incompleteness<as—to—prospectively—residuality—of—apriorising/axiomatising/referencing—of—ontological—performancer>/morality/ethics/justice/etc. in its construal of the human psychology purview—of—unlimitedness/existence<full—potency—of—sublimating—nascence>;—‘implicit{ated attendant—
experientiality/experiment-as-to-existentially-formative-en-epistemic-totalising-re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination,—so—

‘notionally/epistemically/bindingnessly—implicated-and-articulated’—as-from-nonextricatory—‘prospective-re-ontologising-Being—then-Institutional—then-Living—magnitudes-of—{hermeneutic/reprojection—protraction—of—re-framing—

and—reformulation}’—for eliciting the human psychology purview of unlimitedness/existence—<full-potency-of-sublimating—nascence>;—‘implicated_attendant—ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency>10. Wherein the requisite

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—
delinearity—for-cogency—cumulated/recomposured—and/or—designed/redesigned
notional—reflexivity—<veridical/sound—relative-reflexivity—in-existence/relativising—from
limited-mentation—as-its-deepening/psychologismic—residualising—
delinearity—for-cogency—by—{flawed/unsound—relative-unreflexivity—in-existence/absolutising—from
limited-mentation/psychologismic—epistemic—anctisiation—nonresidualising-imbued—
linearity—in-eclecticism-of-prior—mere-formulaicity/ritualisation> is overlooked
(not/poorly factoring any given station/locus of

totalising—thrownness-in-existence15 as so-bound to ‘apriorising/apriorising/referencing—
equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology19
moronisation—<sublimating—nascence—extricable—desublimating—downstreaming/avalage>’

undifferentiation of both the prior relative-ontological-incompleteness18 and the prospective
relative-ontological-completeness17, wherein limitedness/human-subpotency wrongly
supposedly—and-inherently prospectively supersedes unlimitedness/existence—<full-potency—of—sublimating—nascence>; and failing to appreciate in-the-bigger-picture that the notion of
experientiality/experiment-<as-to-existentially-formative-}{epistemic-totalising}{re-apriorising/re-axiomatising/re-referencing-residuality—in–re-originariness/re-origination’,—so-notionally/epistemically/bindingnessly-implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-of—{hermeneutic/reprojection—protraction-of, re-framing-and-reformulation}’ is undissociated from immanent-existence with ‘being-in-existence already the bigger ongoing/undergone experientiality/experiment-<as-to-existentially-formative-}{re-apriorising/re-axiomatising/re-referencing-residuality—in–re-originariness/re-origination’,—so-notionally/epistemically/bindingnessly-implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-of—{hermeneutic/reprojection—protraction-of, re-framing-and-reformulation}’ (beyond a naïve conception of the scientific experiment as all about a given natural or other science experimental/observational/survey designing/setup ‘wrongly seeming to exclude contiguity with insight from the fact of already being-in-existence’ as such experimental/observational/survey designing/setup are rather appreciable in extenso of already being-in-existence as to when such natural science manifestations like physical, chemical and biological processes are not contemplatable in our ordinary/common perceptual existential—{dissontologising/re-ontologising—aporeticism} framework requiring the extension of our already being-in-existence by such natural science experimental/observational/survey designing/setup as a supererogatory—wholesomeness/profound-supererogation continuity of <sublimation—educing—{epistemic-totalising}{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—{decompulsing}}—delinearity—interpretation and so ‘as to the given natural science human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to ‘educated unlimitedness/existence sublimating—nascence’ specifically and/or
generally cultivated arts/skills and time investment’), in want for ‘appropriate human contemplative projective-insights of sublimating–nascence aetiologisation/ontological-escalation–<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–<reifying{as-to-knowledge-developing}-and-empowering>’ (and so-reflected as to human aestheticisation–and–aestheticisation-towards-ontology–<elicited–idiomatisation> educing existence’s—effusing/ecstatic–inlining-as– historiality-{science/authenticity/nonextrication}-beyond-mere-formulaicity/ritualisation-as– historicity-tracing-{science-ideology/fashionability/distraction} ). Critically, the human sciences are misled when naively failing to realise that the natural sciences are founded and driven as from a most profound sense of ‘<sublimation-educing—{epistemic-

totalising}_{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—}
{decompulsing}–delinearity~for-cogency>-interpretation by the supererogatory–wholesomeness/profound-supererogation experientiality/experiment–<as-to-
existentially-formative–{epistemic-totalising}–re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’,—so–
‘notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>–
implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising-Being-then-
Institutional-then-Living–magnitudes-of–{hermeneutic/reprojection–protraction-of} reframing-
and-reformulation’> of already being-in-existence’ with their experimentation arising mostly because ‘physical, chemical and biological processes are not contemplatable in our ordinary/common perceptual existential–<disontologising/re-ontologising–aporeticism> framework requiring the extension of our already being-in-existence by such natural science experimental/observational/survey designing/setup as a supererogatory–wholesomeness/profound-supererogation continuity of <sublimation-
educing—epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing—delinearity—for-cogency—interpretation; and when such contemplation avails as to when such natural science experimental/observational/survey designing/setup are not specifically required and/or the prior insight is understood, the critical activity of science is continually one of sublimation-educing—epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing—delinearity—for-cogency—interpretation by the supererogatory—wholesomeness/profound-supererogation experientiality/experiment-as-to-existentially-formative—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination, so-notionally/epistemically/bindingnessly implicated-and-articulated—as-from-nonextricatory—prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of—hermeneutic/reprojection—protraction—reframing—and-reformulation of already being-in-existence as enabling both prospective sublimation and insight about prospective natural science experimental/observational/survey designing/setup. In this respect, it is the effectively cultivated theoretical, conceptual and operational sublimation-educing—epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing—delinearity—for-cogency—interpretation conceptualisation of natural sciences purviews-of-unlimitedness/existence—full-potency-of_sublimating—nascence that provides the coherencing/contiguous backdrop for eliciting prospective sublimation so-reflect ed as of implicated—attendant—ontological-contiguity—sublimation—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency imbued sublimation-educing—epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
This elucidation is made notwithstanding the very epistemic impliciting nature of the natural sciences to highlight explicitly the very nature of science in order not to naively adopt a science-ideology conception of experimentation 'that fails-to/poorly perceive and link-up (as to lack of epistemic-totalising\textsuperscript{13} contiguity projective-insights as to nonpresencing-perspective-ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,-as—
‘implicated_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’\textsuperscript{40} (as to a shallow-supererogation of mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\textsuperscript{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination–) conception of experimentation as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—
‘prospectively–implicated_attendant–ontological-contiguity–educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity–\textsuperscript{<imbued–notional~cogency>}’\textsuperscript{14} that fails to effectively conceptualise the driving role of
‘sublimation-educing—\textsuperscript{epistemic}_hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—delinearity~for-cogency~interpretation by the
supererogation 'in-reflecting-'immanent- relative-unreflexivity/relative-reflexivity-
ontological-contiguity ';-as-operative-notional~ deprocrypticism) (as to sublimating-
postconverged 'substantive abstract-tissue-of-social-emanance ~
-hermeneutically/textually/reprojecting/supererogatingly/zerolingly/re-acutingly,-
(decompulsing);'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—
delinearity~for-cogency—cumulated/recomposured as to cumulating/recomposuring of
‘prospectively-implicated-attendant-ontological-contiguity<~educed—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency>’, in reflection of the ‘constraining/defining intersolipsistic
reflexive—sublimating/unreflexive—desublimating measure/objectification that is
unlimitedness/existence—as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’‘. In this regards, the very notion of
experientiality/experiment<as-to-existentially-formative-~
(re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so-
‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—’prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction-of}reframing-
and-reformulation}’ requires its appropriate ‘<sublimation-educing—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—
(decompulsing);'-in-reflecting-'immanent~relative-unreflexivity/relative-reflexivity—
delinearity~for-cogency>—interpretation by the
supererogatory—wholesomeness/profound-supererogation” experientiality/experiment<as-to-
existentially-formative—~
(re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’,—so-
‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—’prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction-of}reframing-
of already being-in-existence’ to be scientifically/ontologically pertinent; as so-reflecting the ‘notional–protensivity backdrop for the exuding sublimation that is the-very-same purview-of-unlimitedness/existence-<full potency of sublimating nascence>;—‘implicated attendant ontological-contiguity”~educted–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency” that underlies theorising and experimentation in the natural sciences (which do not achieve historial epistemic-growth, as—{veridical/sound} relative-reflexivity–in-existence/relativising from limited-mentation as its deepening/psychologismic–epistemic-acutisation—residualising—decompulsing delinearity for cogency by a naïve conception of just carrying out experimentation as to a shallow-supererogation’ of mere-formulaicity/ritualisation<as–to–mere–formulaic—methodologising/mutualising/organising/institutionalising, prospectively-losing-track–of-
{epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination” conception of experimentation as of elaboration–as–to–mere–extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–outside—
‘prospectively–implicated attendant ontological-contiguity”~educted–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency” failing to grasp that ontology/science is actually a postconverging–birthing/nascency within prospective {epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination–(as to human profound-supererogation” for prospective apriorising/axiomatising/referencing–of-
postconverging entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation–
prospectively-losing-track-of—{epistemic-totalising
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—
{decompulsing}~delinearity—for-cogency>-interpretation by the supererogatory—wholesomeness/profound-supererogation
experientiality/experiment<as-to-
existentially-formative—{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination’—so—‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—’prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-of—{hermeneutic/reprojection–protraction-of}reframing-and-reformulation}' of already being-in-existence’. Critically, thus it should be explicit that experientiality/experiment<as-to-existentially-formative—{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination’—so—‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—’prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-of—{hermeneutic/reprojection–protraction-of}reframing-and-reformulation}', including scientific experimentation/observation/survey, as already being-in-existence’ rather speaks of its <sublimation-educing—{epistemic totalising
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
interpretation as to (underlying limitedness/human-subpotency
notional-reflexivity
existence/relativising–from-limited-mentation-as-its-deepening/psychologismic-
formulaicity/ritualisation) imbibed ‘epistemic-totalising’ apriorising/axiomatising/referencing
preconverging/postconverging–de-mentating/structuring/paradigmising’ (with respect 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 psychologismic–
epistem-acutisation–difficulty–for–residualising–delinearity–for-cogency
magnitudes {of-experientiality/experiment}, as so-underlying the ‘overall relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process imbued
foregrounding
narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-
ontologising, elicited-from-prospective–profound-supererogation ’ ‘in-reflecting–
‘immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity ’ ‘as-operative—notional–deprocrypticism’; and so-speaking of the
‘supererogatory–wholesomeness/profound-supererogation’ of experientiality/experiment–as-
to-existentially-formative–‘epistemic-totalising’ re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’, so-
notionally/epistemically/bindingnessly implicit–and-articulated’ as–from-nonextricatory–‘prospective-re-ontologising–Being-then-
Institutional-then-Living–magnitudes-of–{hermeneutic/reprojection–protraction–protraction–of}reframing-
and-reformulation’ as a postconverging–birthing/nascency within prospective
re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-
origination—{as to human profound-supererogation for prospective
apriorising/axiomatising/referencing—of—prospectively–implicated_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional~cogency’ }—conflatedness —in—{preconverging-ment—by)—
postconverging-entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—
prospectively-losing-track-of—{epistemic-totalising ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’—of prior
apriorising/axiomatising/referencing—of—prospectively–implicated_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional~cogency’ }—constitutedness —in—preconverging-entailment)) but require
appropriate
‘<sublimation-educing—{epistemic-
totalising ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
{decompulsing}delinearity~for-cogency>-interpretation by the
supererogatory—wholesomeness/profound-supererogation } experientiality/experiment<as-to-
existentially-formative—{epistemic-totalising ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’,—so—
‘notionally/epistemically/bindingnessly
‘as-to-determination/conceptivity–of relative-unreflexivity/relative-reflexivity—
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction–of–reframing-
and-reformulation}’> of already being-in-existence’ (with this insight about veridical
experientiality/experiment -<as-to-existentially-formative-<epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-

‘notionally/epistemically/bindingnessly

implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection~protraction-of—reframing-and-reformulation}’ critically damning of the ‘prevalence of subterfuges of scientific experimentation’ that fundamentally fail to even establish/elucidate the ‘being-in-existence implied existential —disontologising/re-ontologising—aporeticism— backdrop epistemic veracity’ for their experimentation/observation/survey undertaking and conclusions and rather merely relying on the ‘mysticism/religiosity of the pronouncement of scientific experimentation/observation/survey’ giving room for ineptitudes, platitudes, totalisingly-ing—

discretion/whim-of-thought and mere imprimaturing conception of supposedly scientific experimentation/observation/survey particularly in blurred domains-of-study poorly constrained to the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—<in-validation-of—‘metaphysics-of-absence_epistemic-projection’—>. It is this notion of appropriate ‘<sublimation-educing—epistemic-totalising

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—

[decompulsing)delinearity—for-cogency>-interpretation by the

supererogatory—wholesomeness/profound-supererogation— experientiality/experiment—<as-to-existentially-formative—<epistemic-totalising—re-apriorising/re-axiomatising/re-referencing~residuality—in-re-originariness/re-origination’,—so-

‘notionally/epistemically/bindingnessly

implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection~protraction-of—reframing-
limited-mentation-as-its-deepening/psychologismic–epistemic–acutisation—residualising—
delinearity~for-cogency (as to prospective re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of
limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of–‘metaphysics-of-absence epistemic-projection’).

This overall conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing}-and-empowering> of human ontological-performance—
delinearity~for-cogency for educing meaningfulness-and-teleology as to the prospect of ‘prospective re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination
<including-virtue-as-ontology>’ so-underlining ‘human interstitially recurrent limited-mentation-capacity—as-subjecting—educated—.
by–disontologising_existential-calculus—(between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’)’ of consciousness surrealising—as-to-supererogation


towards-ontology-<elicited–idiomatisation> moronisation-<sublimating–nascence, extricatory–
desublimating–downstreaming/‘avalage’>—by—demoronisation-<sublimating–nascence–
nonextricatory-sublimating–upstreaming/‘amontée’> existentialising/emanance/becoming—
constraint/pressure’) underlies ‘human aestheticisation—and–aestheticisation-towards-ontology-
<elicited–idiomatisation> interstitial—disontologising-by-re-ontologising of ontological-
performance”-<including-virtue-as-ontology>’, as so-underlining ‘human interstitially recurrent
limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-
sublimating–nascence’–to-limitedness/human-subpotency—by–limited-mentation-capacity-
deepening—as-subjecting–limitedness/human-subpotency–to–‘educed-unlimitedness/existence-
sublimating–nascence’. variance_in-epistemic-projection’ (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 psychologismic—
epistemic-acutisation—difficulty<for, residualising {decompulsing} linearity~for-cogency>
magnitudes (of-experientiality/experiment); as so-reflecting the ‘recurrently mediative—<in-
expectation/in-anticipation> unconsciousness/potentiation-of-conscionability—<anxiety-as-to-
reconstitution/reparation,—including-dreaming/psychical-reshuffling>’ (as the ‘psychoanalytic
boundlessness of human notional~reflexivity—<{veridical/sound}–relative-reflexivity—in-
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic–
<residualising—{decompulsing} linearity~for-cogency)—by—{flawed/unsound}—relative
unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic–epistemie-
aeutisation—nonresidualising—imbued—{compulsing} linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation> existential—disontologising/re-ontologising—aporeticism>
backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly—manifest human
ontological-good-faith/authenticity”~postconverging—de-

- firstly, ‘ontological-good-faith/authenticity>—postconverging—de-mentating/structuring/paradigming\[\[1\]\]—by—ontological-bad-faith/inauthenticity<—preconverging—de-mentating/structuring/paradigming\[\[2\]\]’ as to when manifest relative-ontological-completeness\[\[3\]\] is-educed—and—avails—and—re-avails for ‘prospective postconverging epistemic—projective-equalisation succeeding with respect to prospective postconverging—aporeticism—overcoming/unovercoming’ so-underlied as to
linearity—eclecticism of prior mere formulaicity/ritualisation’, as to the given station/locus of limitedness/human-subpotency—

amplituding/formative–epistemicity—totalising—thrownness-in-existence\(^{35}\) as so-bound to ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{29}\) moronisation—

sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’—undifferentiation of both the prior relative-ontological-incompleteness\(^{88}\) and the prospective relative-ontological-completeness\(^{87}\), with ‘ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming\(^{59}\)—by—ontological-bad-faith/inauthenticity\(^{64}\)—preconverging—de-mentating/structuring/paradigming\(^{65}\) so-overarched in priority/precedence/primacy (as the very fundamental/incipient/seeding notion of human onotological-performance\(^{72}\)—including-virtue-as-ontology)/morality/ethics/justice/etc.) because what is truly of ‘universal prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications for all humans across all the times’ (as to ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying {as-to-

knowledge-developing}-and-empowering\(^{23}\}) is dimensionality-of-sublimating\(^{27}\)—

amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation] which ‘invents’/‘creates’—and—‘nurture’ (out of ontological-good-faith/authenticity\(^{69}\)—postconverging—de-mentating/structuring/paradigming\(^{70}\) as to profound—supererogation\(^{96}\)) re-rationalisations—of—contentivity/argumentativity/dialecticism/discursivity (as to when manifest relative-ontological-completeness\(^{87}\) is-educed—and—avails—and—re-avails as of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—
educed-unlimitedness/existence-sublimating—nascence\(^{53}\) for ‘prospective postconverging epistemic—projective-equalisation succeeding with respect to prospective

supererogatory—wholesomeness/profound-supererogation\textsuperscript{76} as of prospective \textsuperscript{92} reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence\textsuperscript{33} as-to-the-grandest-axiomatic-construct\textsuperscript{1} re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence\textsuperscript{79}); - and thereafter, implied psychoanalytic-unshackling (as to ‘prospective re-ontologising demoronisation\textsuperscript{96} sublimating–nascence–nonextricatory-sublimating–upstreaming’\textsuperscript{\textquoteright amontée’})

psychologismic-element\textsuperscript{96} as-of-diametrical-conflatedness towards\textsuperscript{96} already-given-unlimitedness/existence\textsuperscript{96} full-potency-of_sublimating–nascence\textsuperscript{96} limitedness/human-subpotency-as-to-its-imbued\textsuperscript{96} veridical/sound\textsuperscript{96} relative-reflexivity—existence\textsuperscript{96} relativising—

from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,\textsuperscript{140} decompulsing,\textsuperscript{193} delinearity–for-cogency\textsuperscript{1} imbued prospective psychologismic–epistemic-acutisation\textsuperscript{\textquoteright as-to-postconverging–de-mentating/structuring/paradigming, eliciting–of-existence’s-sublimating–nascence-in-prospective-aporeticism-overcoming/unovercoming\textsuperscript{96} as to epistemic-growth, as—\textsuperscript{\textquoteright veridical/sound\textsuperscript{96} relative-reflexivity—existence\textsuperscript{96} relativising—

from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,\textsuperscript{140} decompulsing,\textsuperscript{193} delinearity–for-cogency\textsuperscript{1}) in reflection of the psychologismic fact of de-mentation\textsuperscript{\textquoteright (supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding–or-attributive–dialectics\textsuperscript{96}) that for instance (and as it applies to all registry-worldviews/dimensions in prior relative-ontological-incompleteness\textsuperscript{96} including our positivism–procrypticism with respect to prospective depprocrypticism–or–preempting—disjointedness–as-of–reference-of-thought) our positivism supposedly normal/expected ‘intolerance–of–disparateness\textsuperscript{96} exactifying_precisioning–of-sublimation\textsuperscript{96} entailment of meaningfulness-and-teleology\textsuperscript{96} enculturation/habituation’ is not
imbued elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—


(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness )
desublimation (requiring appropriate ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ -<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing ’),
as so-reflecting the manifest moronisation-<sublimating–nascence,-extricatory-desublimating–
downstreaming/’avalage’> respectively of universalising-idealisation ancient-sophists, non-
positivising medieval-scholasticism as well as our totalisingly-ing—discretion/whim-of-thought
as to our modern-day manifestation of disparateness-of-conceptualisation-<unforegrounding-
ment,-failing-prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-reflexivity—
onological-contiguity ’> (as to their ‘fundamental/incipient/seeding ontological-bad-
faith/inauthenticity/~preconverging–de-mentating/structuring/paradigming’ ) in want for
‘successive challenges of profound-supererogation for prospective re-ontologising’
respectively as of the ‘demoronisation-<sublimating–nascence,-nonextricatory-desublimating–
upstreaming/’amontée’> epistemic-break or notional-discontiguity/epistemic-discontiguity –
<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>’ of universalising-idealisation, budding-positivism as well as budding postmodern-
thought (as to their requisite ‘fundamental/incipient/seeding ontological-good-
faith/authenticity/~postconverging–de-mentating/structuring/paradigming’ as setting-up their
prospective psychologismic-element-<as-of-diametrical-conflatedness -towards-‘already-
given-unlimitedness/existence-<full-potency-of_sublimating_nasenous’>-of-
limitedness/human-subpotency-as-to-its-imbued-veridical/sound-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-decompulsing-delinearity-for-cogency upon which their re-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity for educating prospective meaningfulness-and-teleology can be sublimatingly anchored); as to underlying human de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) that has to reflect the appropriate sublimating ‘psychologismic-epistemic-acutisation-as-to-postconverging-de-mentating/structuring/paradigming-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming as to epistemic-growth—as-veridical/sound-relative-reflexivity-in-existence/relativising-from-limited-mentation-as-its-deepening/psychologismic-epistemic-acutisation-residualising-delinearity-for-cogency as a requisite for veridical organic-knowledge (as not implied gratuitously but rather necessarily as to the fact that the Socratic-philosophers and budding-positivists respective dismissal of the moronisation-sublimating-nascence,-extricatory-desublimating-downstreaming/’avalage’ of both non-universalising ancient-sophists and non-positivising medieval-scholasticism were of ‘core necessity’ as to the ‘impossibility for prospective sublimating rationalisation-of-contentivity/argumentativity/dialecticism/discursivity on a common basis of both non-universalising apriorising/axiomatising/referencing and universalising apriorising/axiomatising/referencing as well as positivising apriorising/axiomatising/referencing and non-positivising apriorising/axiomatising/referencing’ as universalising-idealisation apriorising/axiomatising/referencing and positivism/rational-empiricism apriorising/axiomatising/referencing respectively imbued demoronisation-sublimating-nascence,-nonextricatory-sublimating-upstreaming/’amontée’ had to supersede as prospectively re-ontologising, as so-implied as of prospective
acutisation—nonresidualising-imbued—decompulsing—linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation—existential—disontologising/re-ontologising—aporeticism—
backdrop’ elicitable/exuding as of subconsciousness knowingly/unknowingly—manifest human
ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—by—ontological-bad-
faith/inauthenticity—preconverging—de-mentating/structuring/paradigming

is effectively
what reflects the ‘veridical sublimating-reflexivity of the ‘nonpresencing—perspective—
ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—
{veridical/sound)—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising—delinearity—forc-
cogency’ of prospective re-rationalisations—of—
contentivity/argumentativity/dialecticism/discursivity’ with regards to the overall relative-
unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-
process’ as to ‘prospective postconverging—aporeticism—overcoming/unovercoming as the-
prospective.psychologismic—apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising—in intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—in—preconverging—ment—by—
postconverging—entailment>/understanding/<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’ (and so over the ontologically-flawed desublimating-reflexivity of any of the given
‘ presencing—absolutising-identitive-constitutedness—absolution/absolute-scope
{flawed/unsound)—relative-unreflexivity—in-existence/absolutising—from-limited—
mentation/psychologismic–epistemic–acutisation—nonresidualising–imbued
normalcy/postconvergence<in-validation-of-'metaphysics-of-absence_epistemic-projection'>
(and so underlied, as to the epistemic-growth,-as—{veridical/sound}-relative-reflexivity—in-
existence/relativising—from—limited—mentation—as—its—deepening/psychologismic—epistemic-
acutisation—residualising—delinearity—cogency implications of
‘overaching/defining/devolving—philosophy—as-englobing—all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness,-beyond-a-convenient-division-of-labour-concepcion-of-
knowledge> and its associated ontology/science implied intolerance<of-
disparateness>/exactifying_precisioning—sublimation<as-to-postconverging—narrowing-
down—apriorising/axiomatising/referencing—entailing—conceptual-and-operant—
implications’ in so-reflecting ‘notional—deprocrypticism implied
supererogatory—wholesomeness/profound—supererogation experientiality/experiment<as-to-
existentially-formative—epistemic—totalising—re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’, so—
‘notionally/epistemically/bindinessly—implicated—and-articulated’ as—from-nonextricatory—‘prospective-re-ontologising—Being-then—
Institutional-then-Living—magnitudes—hermeneutic—reprojection—protraction—reframing—
and—reformulation) of human epistemic ‘foregrounding—entailment—in-succession-of—
profound—supererogation—(postconverging—narrowing-down—sublimation—as—to—existence—
as—sublimating-withdrawal/unenframing/re-ontologising—elicited-from—prospective—
ontological—contiguity—as—operative—notional—deprocrypticism’). Critically, the
psychoanalytic-unshackling veridically warranted for all prospective human re-ontologising
demoronisation<sublimating—nascence,—nonextricatory—sublimating—upstreaming/*amontée‘)
(as putting-into-question any given registry-worldview/dimension ‘wrongly implied
ontological-normalcy/postconvergence’ as to its given ‘presencing—absolutising-identitive-constitutedness’ abolution/absolute-scope {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued {compulsing}—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ manifest psychoanalytic abnormality—\(<\text{as-to-epistemic-abnormalcy/preconvergence}>\) requires the full/complete human psychological uninhibitedness/decomplexification of requisite prospective psychologismic—epistemic-acutisation—\(<\text{as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of—existence’s—sublimating-nascence—in-prospective-aporeticism—overcoming/unovercoming}>\) as to epistemic-growth, as—\{veridical/sound\}-relative-reflexivity—in-existence/relativising—from-limited-mentation—as-its-deepening/psychologismic—epistemic-acutisation—residualising—\{decompulsing\}—delinearity—for-cogency. In this regards, ‘limitedness/human-subpotency prospectively sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\(<\text{reifying—\{as-to-knowledge-developing\}—and-empowering}>\)’ (as of human construction-of-the-Self reflected as protracted-social—as-to-individual-by-institutional-by-social notional—self-distantiation—\(<\text{imbued—re-motif—re-apriorising/re-axiomatising/re-referencing}>\) as so-concerning the ‘potentiating of limitedness/human-subpotency as of the-human/humanity omnipotentiality possibility of existentialising/emanance/becoming with respect to unlimitedness/existence—\(<\text{full-potency—of—sublimating—nascence}>\)’, is critically underlied as of: ‘recurrently mediative—\(<\text{in-expectation/in-anticipation}>\) unconsciousness/potentiation-of-conscionability—\(<\text{anxiety—as-to—reconstitution/reparation,—including—dreaming/psychical—reshuffling}>\)’ as the ‘psychoanalytic boundlessness of human notional—reflexivity—\(<\text{veridical/sound—relative-reflexivity—in-existence/relativising—from—limited-mentation—as—its—deepening/psychologismic—residualising—\{decompulsing\}—delinearity—for—cogency}>\) by—\{flawed/unsound—relative-unreflexivity—in-existence/absolutising—from—
limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
<decompulsing>linearly~in-eclecticism-of-prior-mere-formulaicity/ritualisation>
existential-<disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of
subconsciousness knowingly/unknowingly–manifest human ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —by—
onlogical-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming
and so-overarching/defining/devoluting upon human <amplituding-formative–epistemicity>-
totalising–thrownness-in-existence ~imbued-projective-arbitrariness/waywardness ~(as-to-the-
human–projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
referencing-process-of:-<amplituding/formative–epistemicity>totalising–conceptualisation’)
attendant/associated ‘social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction imbuing existentialising–frame-of-entailment–of–motif-and-
apriorising/axiomatising/referencing–of–disontologising/ontologising-and-re-ontologising’ (as to
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure–meaningfulness-and-teleology , institutional-
development–as-to-social-function-development and living-decision–as-to-personality-
development
psychologismic–epistemic-acutisation—difficulty~for, residualising–
delinearity~for–eogency~magnitudes~of-experientiality/experiment). Insightfully, it can be
garnered here that the above articulation reconstrued as ‘interstitially–disontologising-by-re-
ontologising anarchistic outgrowing formativeness~<as-to-intersolipsism–of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>–of–
meaningfulness-and-teleology of human sublimating ‘meaningfulness-and-teleology’ is
so-critically interlaced of varying stations/loci of limitedness/human-subpotency
<amplituding/formative–epistemicity>–totalising–thrownness-in-existence , –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〉 attendant/associated
ˈsocial-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing
of disontologising/ontologising–and–re-ontologising; as so-reflecting
the very
ˈfundamental/incipient/seeding de-mentation—(supererogatory–ontological–de-mentation–or–
dialectical–de-mentation—stranding–or–attributive–dialectics) as to
preconverging/postconverging–de-mentating/structuring/paradigming’ of human construction–
of–the-Self (wherein the human self is undergirded anarchistically
by the dualising dynamics of
social-functioning–and–accordance—as–of–social-stake–contention–or–confliction and
ˈdeveloping sense of notional–ontology/notional–ontological–veracity/notional–ontological–
commitment as to contiguity/coherence in social-stake-contention–or–confliction
expectation/anticipation’). Thus, human sublimating/desublimating
meaningfulness–and–teleology can only be ‘initially educed anarchistically in projective arbitrariness/waywardness’
as of human
〈amplituding/formative–epistemicity>totalising–thrownness-in-existence,
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 want for its
confirmation/enculturation as from prospective
re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination
of
limitedness/human-subpotency prospective re-encountering/re-confrontation with the
ˈconstraining/defining intersolsipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence–as–ontological–
to thereof confirm/enculturate its social-functioning–and–accordance—as–of–social-stake–
contention-or-confliction (and so-reflected as ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising-elicted-from-prospective–profound-supererogation’
germinal/inceptive/formative anarchistic manifestation (with regards to underlying human \(^1\) de-
mentionation or-attributive-dialectics) as to preconverging/postconverging–de-
mentating/structuring/paradigming implications) 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) 
(inherently preceding any given social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction conception of re-originariness/re-origination as institutional/bureaucratic setup as rather the outcome 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) induced re-ontologising–by–disontologising_existentia-calculus_{between \(\text{‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and \ ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’} \)}). This misconstrual in-many-ways explains institutional/bureaucratic ‘proneness/susceptibility to disorientation/to-be-
overwhelmed/crisis’ as to when the ‘notional–ontological-veracity of projection/re-projection–
and–anticipation/re-anticipation’ as of their prior mere-formulaicity/ritualisation<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising, -prospectively-losing-
track-of-<re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination> fail to recognise/integrate the ontological-veracity of human anarchistic 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 meaningfulness-and-teleology and the dynamic implications upon institutional/bureaucratic functions, processes and purpose operating by mere re-ontologising–by–
disontologising_existential-calculus-(between ‘prospective existentialising—
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stance-contention-or-confliction’) given unlimitedness/existence <full potency of sublimating–
nascence> prospective apriorising/axiomatising/referencing sublimating-reflexivity—
beholdening under which limitedness/human-subpotency submits in profound-supererogation
for prospective sublimating; and so, notwithstanding the given underlying centralising-
totalitarianism or decentralising-totalitarianism <presencing—absolutising-identititive-
constitutedness underpinning-suprasocial-construct <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness—
(as-to- historicity-tracing—In-presencing–hyperrealisation/hyperreal-transposition) failing
with regards to prospective re-ontologising as to requisite ‘{veridical/sound}-relative-
reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic–
epistemic-acutisation—residualising, {decompulsing} delinearity—for-cogency anarchistic-
growth/anarchisation—for-re-ontologisation {as-to-conscious/unconscious epistemically-sound
induced ‘demoronisation-<sublimating–nascence, -nonextricatory-sublimating–
upstreaming/’amontée’> postconverging/dialectical-thinking conception of residual re-
originary_anarchistic incipiency of human social-functioning-and-accordance—as-of–social-
stance-contention-or-confliction ‘meaningfulness-and-teleology’)’, and in lieu rather
manifesting a prospectively disontologising ‘{flawed/unsound}-relative-unreflexivity—in-
existence/absolutising from limited mentation/psychologismic–epistemic-acutisation—
nonresidualising imbued {compulsing} linearity—in-eclecticism-of-prior-more—

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formulaicity/ritualisation insidious-anarchy <as-to-conscious/unconscious epistemically-flawed induced ‘moronisation-<sublimating–nascence, extricatory–desublimating–downstreaming/’avalage’> preconverging/dementing 0 conception of prior mere-

formulaicity/ritualisation incipiency of human social-functioning-and-accordance—as-of

social-stake-contention-or-confliction meaningfulness-and-teleology ’>’ conception of limitedness/human-subpotency prior rationalisation–of–contentivity/argumentativity/dialecticism/discursivity (to which unlimitedness/existence-<full-potency-of-sublimating–nascence> is not of prospective apriorising/axiomatising/referencing–sublimating-reflexivity—beholdingen as so-patently manifested in our modern-day naïve portrayal of issues that seem to imply their mere institutional/bureaucratic/mediatc procession is ‘their effective ontological veracity and resolution’). The veridicality of ‘human anarchistic 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


{veridical/sound}-relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing} delinearity–for-

eogeny’ of prospective re-rationalisation–of—

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projection–and–anticipation/re-anticipation’ exuded as of ‘human existential-
<disontologising/re-ontologising—aporeticism> backdrop of coherent/contiguous
meaningfulness-and-teleology ’ as so-enabling the intelligible appreciation of any given
motif/motif-construct as aesthetics/arts (such that a Duchamp fountain motif-construct is
artistic/aesthetical only as to the artistic/aesthetical ‘notional–ontological-veracity of
projection/re-projection–and–anticipation/re-anticipation’ underlied as of ‘human existential-
<disontologising/re-ontologising—aporeticism> backdrop of coherent/contiguous
meaningfulness-and-teleology ’); with the further implication that no motif/motif-construct
can be construed as artistic/aesthetical without the underlying ‘notional–ontological-veracity of
projection/re-projection–and–anticipation/re-anticipation’ exuded as of ‘human existential-
<disontologising/re-ontologising—aporeticism> backdrop of coherent/contiguous
meaningfulness-and-teleology ’. This elucidation of the ‘interstitially—disontologising-by-
re-ontologising anarchistic outgrowing formativeness<as-to-intersolipsism-of-
reformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology of human sublimating ‘meaningfulness-and-teleology ’ (so-
implied as of its ‘dragged-out nature or psychologismic–epistemic-acutisation<as-to-
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporetic-is overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}–delinearity—for-
cogency’ imbued ‘supererogatory—wholesomeness/profound-supererogation’ as of prospective
nascence<<as-to-the-grandest-axiomatic-construct—epistemic-totalising —re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination
of limitedness/human-subpotency prospective re-encountering/re-confrontation with
completeness ) imbu ed of ‘(fl awed/unsound)-relative-unreflexivity—in-existence/absolutising–from-limited-mentation/psychologismic—epistemic—epistemic—acutisation—
nonresidualising-imbued—(compulsive)–linearity–in-eclecticism–of–prior—mere—
formulaicity/ritualisation–insidious-anarchy<as-to-conscious/unconscious epistemically-flawed
induced ‘moronisation<sublimating–nascence, extratory–desublimating—
downstreaming/'avalage'> preconverging/dementing conception of prior mere-
formulaicity/ritualisation incipiency of human social-functioning-and-accordance—as-of–
social-stake-contention–or–confliction meaningfulness–and–teleology ‘>. Such that the
socially protracted limited-mentation-capacity–deepening—as–subjecting–limitedness/human–
subpotency to ‘educed–unlimitedness/existence–sublimating–nascence’ and its induced
deferential–formalisation-transference abstractly speaks to all-and-sundry (as of their effective
intemporal individuation sphere of limited-mentation-capacity–deepening—as–subjecting–
limitedness/human-subpotency to ‘educed–unlimitedness/existence–sublimating–nascence’
and deferentialism/deferential–formalisation-transference implications of re-ontologising) and
likewise limited-mentation-capacity—as–subjecting–‘educed–unlimitedness/existence–
sublimating–nascence’ to limitedness/human-subpotency rather speaking to all-and-sundry (but
as of their effective temporal individuations sphere of limited-mentation-capacity—as–subjecting–
‘educed–unlimitedness/existence–sublimating–nascence’ to limitedness/human–
subpotency implications of disontologising/subontologising); and so-reflected as to human
development—as–infrast ructure– of– meaningfulness–and–teleology , institutional–
development—as–to–social–function–development and living–development–as–to–personality–
development psychologismic–epistemic–acutisation difficulty <for, residualising–
delinearity–for–cogency—magnitudes (of–experientiality/experiment). Critically, the
psychoanalytic–unshackling implications of prospective demoronisation<sublimating–
‘paradox of prospective re-rationalisation—of-contentivity/argumentativity/dialecticism/discursivity for educing meaningfulness-and-teleology’ is effectively what exposes prospectively the genuine social intellectual-function/posture to protracted-social—as-to-individual-by-institutional-by-social 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 )


formulaicity/ritualisation conception’ (as to lack-of/undermining-of the ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-
growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-
mentation as its deepening/psychologismic–epistemic-acutisation—residualising—
<decompulsing, delinearity—for-cogency’ that allows for ‘appropriate human contemplative projective-insights of sublimating–nascent aetiologisation/ontological-escalation—
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> conceptivity/epistemic-reflexivity/epistemicity-relativism determinism—<reifying {as-to-knowledge-developing}-and-empowering’ ) and so-enabling-and-
sustaining the desublimating implications of the given registry-worldview/dimension overall

<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>}. The 
psychoanalytic-unshackling implications of prospective demoronisation—<sublimating—
nascence,—nonextricatory-sublimating–upstreaming/‘amontée’> warrants the ‘effective 
full/complete human psychological uninhibitedness/decomplexification’ with regards to the 
prior registry-worldview/dimension imbued ‘lifespan extricatory/preconverging psychical—
nascency moronisation—<sublimating–nascence,—extricatory—desublimating—
downstreaming/‘avalage’>’ as to the requisite prospective registry-worldview/dimension 
organic-knowledge ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-
ressentiment/opened-construct-of—meaningfulness-and-teleology” demoronisation—
<sublimating–nascence,—nonextricatory-sublimating–upstreaming/‘amontée’>’ imbued 
prospective psychologismic-element—<as-of-diametrical-conflatedness—towards—‘already—
given-unlimitedness/existence—full-potency-of—sublimating—nascence>’—of—
‘limitedness/human-subpotency—as-to-its-imbued—{veridical/sound}—relative-reflexivity—
oxistence/relativising—from-limited-mentation—as-its-deepening/psychologismic—epistemic—
acutisation—residualising—{decompulsing—delinearity—for-cogency}’ (in superseding the prior 
registry-worldview/dimension ‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology”
moronisation—<sublimating–nascence,—extricatory—desublimating—downstreaming/‘avalage’>’); 
as so-validated by the mere fact that manifest sublimation-inducing concern for relative—
onological-completeness ‘existentially—disontologising/re-ontologising—aporeticism—
attributes effective drive and guidance to the profound-supererogation—so-directed at the 
concern’ undermining contradictory implications of pedantising/muddling/formulaic—
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective—
totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in—
relative-ontological-completeness pretenses to prospective sublimation directedness/directing which effectively rather manifest non-ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge notion. The further reality here is that the requisite psychoanalytic-unshackling for such a prospective re-ontologising metaphoricity as herein articulated is in-many-ways necessarily lenient/accommodative for the sake of crossgenerational psychoanalytic-unshackling by not-fully/indirectly/passively elucidating the ‘desublimating \textless \text{preconverging} \text{'motif-and-apriorising/axiomatising/referencing'} \text{'-entailing'} \text{-existentialising} \text{-enframing/imprintedness} \text{\langle \text{as-to- historicity-tracing} \text{-in-presencing} \text{-hyperrealisation/hyperreal-transposition} \rangle} of the prior registry-worldview/dimension disontologising social-functioning-and-accordance—as-of-social-stake-contention-or-confliction \text{\langle \text{meaningfulness-and-teleology} \text{\rangle}}; and so given the fact of all registry-worldviews/dimensions imbued prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold ‘self-referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking —apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—epistemic-totalising \text{\langle \text{re-apriorising/re-axiomatising/re-referencing} \text{'residuality—in—re-originariness/re-origination} \rangle}’ so-reflecting their ‘disontologising preconverging/dementing—<as-to-prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing expectations/anticipations of social-functioning—and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold actually as nondescript/ignorable–void as to their \text{\textquoteright}prensing—absolutising-identitive-constitutedness \text{\langle \text{preconverging} \text{'motif-and-apriorising/axiomatising/referencing'} \text{'-entailing'} \text{-existentialising} \text{-enframing/imprintedness} \text{\langle \text{as-to- historicity-tracing} \text{-in-presencing} \text{-hyperrealisation/hyperreal-transposition} \rangle} of the further reality here is that the requisite psychoanalytic-unshackling for such a prospective re-ontologising metaphoricity as herein articulated is in-many-ways necessarily lenient/accommodative for the sake of crossgenerational psychoanalytic-unshackling by not-fully/indirectly/passively elucidating the ‘desublimating \textless \text{preconverging} \text{'motif-and-apriorising/axiomatising/referencing'} \text{'-entailing'} \text{-existentialising} \text{-enframing/imprintedness} \text{\langle \text{as-to- historicity-tracing} \text{-in-presencing} \text{-hyperrealisation/hyperreal-transposition} \rangle}. In other
disontologising-threshold of prior-perspective—falsity/falseness/fallaciousness’ upon which prospective psychoanalytic-unshackling has to work for prospective re-ontologising; in relation to such 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 pretense-of-annulling ‘prospective educing–and–availing–and–re-availing of relative-ontological-completeness’ as to dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/sprit-drivenness–equalisation⟩’. It is important to understand here that the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising is exactly what supersedes-and-provides the backdrop for the advocacy/political/applicative—scope as to the fact for instance that advocacy/political/applicative assertions do not overtly project of disontologising/unscientificity; such that while the advocacy/political/applicative—scope having to do with say advocacy campaigns, political decisions or engineering/technical choices can be construed as of a discretionary and contestable exercise however the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising is rather involved in elucidating the sublimating possibilities as of prospective
<epistemic-totalising>re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence–<in-validation-of–‘metaphysics-of-absence_epistemic-projection’>’ as critically defined by unlimitedness/existence–<full-potency-of-sublimating-nascence> and
not limitedness/human-subpotency and so as we can only ‘submit-to or demonstrate’ limited-
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-
unlimitedness/existence-sublimating–nascence’ when it comes to onologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-
onologising (and even then where the advocacy/political/applicative—scope is intercalated with the backdrop of the onologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-onologising as to ‘prospective sovereign sublimation/emancipation/enfranchisement possibilities’ then the onologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-onologising is effectively directly of relevance in advancing such advocacy/political/applicative—scope as of necessity and incontestable and not as of discretion and contestable, as so-reflected with prospective re-onologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}-and-empowering as to the dragged-out ‘prospective reference-of-thought appraisal of sublimating–nascence comprehensiveness/nonimmediacy/indirectness’ for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality—<as-to-disontologising/re-onologising—aporeticism> as so-markly associated say with the ending of serfdom and human slavery which inveracity much more profoundly lied beyond their advocacy/political/applicative—scope but rather the prospective re-onologising as of onologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-onologising). The articulation herein effectively projects of such an onologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-
onologising re-onologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}-and-empowering as to its elucidation of human notional–reflexivity—<{veridical/sound}-relative-reflexivity–in-existence/relativising–
from-limited-mentation-as-its-deepening/psychologismic~<residualising-
{delinearity~for-cogency~by—{flawed/unsound}-relative-unreflexivity—in-
existence/absolutising—from-limited-mentation/psychologismic~epistemic-acutisation—
nonresidualising-imbued—{compulsing}/linearity~in-eclecticism-of-prior-mere-
formulaicity/ritualisation~ on the basis of ‘prospective postconverging~aporeticism—
overcoming/uneovercoming as the-Good/knowledge-reification~gesturing-and-accounting—of-
epistemic~phenomenalism~<in-
prospective psychologismic~apriorising/axiomatising/referencing~{of~’prospectively—
implicated_attendant~ontological-contiguity ‘—educated—
existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity~contiguity—
<imbued—notional~cogency '> }—conflatedness—in—{preconverging-ment—by—
postconverging-entailment~/understanding/<amplituding/formative—
epistemic> causality~as-to-projective-totalitative~implications-of-prospective—
nonpresencing,—for-explicating~relative-unreflexivity/relative-reflexivity~ontological-
contiguity ’ and not mere-and-vague impression-driven/good-naturedness/wishfulness. In-
many-ways (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 psychologismic~epistemic-acutisation~difficulty<for—
residualising—{delinearity~for-cogency~—magnitudes {of-experientiality/experiment}) all
humans ‘are well unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to
when prospective relative-ontological-completeness~ is not educated—and-availing—and-re-
availing as to prospective re-ontologising and deferentialism/deferential-formalisation-
transference implications of re-ontologising’; and this is effectively reflected say from
‘childhood to adulthood levels-of-responsibilities’, from ‘non-specialists to specialists levels-of-
responsibilities as equally articulated in the latter codes-of-conduct’ and in-the-bigger-scheme-of-things as well between ‘lifespan extricatory/preconverging psychical-nascency moronisation-sublimating–nascence,-extricatory-desublimating–downstreaming/’avalage’, and ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’, levels-of-responsibilities with regards to human intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigmng. All this notwithstanding, there is one fundamental/incipient/seeding element upon which no human can abscond from (with regards to sublimating human ontological-performance—including-virtue-as-ontology) and that is exactly what in-the-very-core underlies the ‘crossgenerational notional–firstnaturedness-formativeness—as to eventualising–inkling drive or seeding–misprising—mental-processing–parity for ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of sublimating–over–desublimating across all times and this has to do with ‘human ontological-good-faith/authenticity—postconverging–de-mentating/structuring/paradigmng—by—ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigmng and so relative to the given station/locus of limitedness/human-subpotency amplituding/formative–epistemicity—totalising–thrownness-in-existence (and so-construed as from limited-mentation-capacity-deepening—as subjecting–limitedness/human-subpotency to ‘educed–unlimitedness/existence-sublimating–nascence’ and not the nombrilistic naiveté of limited-mentation-capacity—as subjecting–‘educed–unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency given that the ‘human condition by its limitedness/human-subpotency, is like a classroom-as-of-limitedness/human-subpotency>
with no teacher-<as-of-the-sublimating–nascence-of-unlimitedness/existence> that has to produce sublimating ₩meaningfulness-and-teleology™ ever always at risk of being prospectively distorted/desublimated by the ‘ blurriness<sterilising/anecdotalising/trivialising-
of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> dynamics of limited-mentation-capacity—as-subjecting ‘educed-
unlimitedness/existence sublimating–nascence’ to limitedness/human subpotency’). Notwithstanding ‘any given station/locus of our limitedness/human-subpotency
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence ⟷ imbued relative-
ontological-incompleteness™ our ‘sovereign human existential<disontologising/re-
ontologising—aporeticism> valour’ is effectively deciphered as of our projected human
ontological-good-faith/authenticitypostalconverging–de-
mentating/structuring/paradigming —by—ontological-bad-
faith/inauthenticitypostalconverging–de-mentating/structuring/paradigming (beyond the
delusion of any seconndatured institutionalisation conception of human ontological-
performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. subject to its
manifest ‘ blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> dynamics of
limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence sublimating–
nascence’ to limitedness/human subpotency’ poorly entertaining dimensionality-of-
sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation). Critically (with respect to prospective psychoanalytic-unshackling
implications of re-ontologising), 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 pretense-of-annulling ‘prospective educing–and–availing–and–re-availing of relative-ontological-completeness\textsuperscript{87} as to dimensionality-of-sublimating\textsuperscript{25} \langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\textsuperscript{87} effectively voids its consideration as of ‘unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to when prospective relative-ontological-completeness\textsuperscript{87} is not educed–and–availing–and–re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising’ and so-renders the ontological-bad-faith/inauthenticity\textsuperscript{64}~preconverging–dementating/structuring/paradigming\textsuperscript{65} part-and-parcel of the exercise of prospective re-ontologising (in so-reflecting the fact that prospective re-ontologising involves the postconverging–aporeticism overcoming/unovercoming of such manifest underlying dimensionality-of-desublimating-lack-of \langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle\textsuperscript{87} eliciting of overall \langle<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\rangle (as to ‘flawed/unsound’ relative-unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued–linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy–<as-to-conscious/unconscious epistemically-flawed

manifestation of dimensionality-of-desublimating-lack-of

{⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩}. This is tantamount to presenting a true mathematician with the argument that 5+7 is not equal to 12 ‘for one human mortal consideration or the other as to limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency, such that the mere insinuation of such a human mortal consideration will rather turn out to be the more profound threat to mathematics as to the priority/precedence/primacy of the mathematics purview-of-unlimitedness/existence-<full-potency-of_sublimating–nascence>;—‘implicated_attendant–ontological–contiguity

<imbued–notional–cogency⟩’{10} (as the true mathematician energy can only be directed as of overarching priority/precedence/primacy to establishing/re-establishing the ‘fundamental/incipient/seeding prospective ontological-good-faith/authenticity’<postconverging–de-mentating/structuring/paradigming⟩ of mathematics as to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’{13}) and ‘no human

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individual/institutional/social mortal as to limitedness/human-subpotency is big enough in that regards’ but rather such an insinuation manifests a disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-⟨ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending⟩) that needs emphatically to be trampled upon (and that is exactly what is meant by ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation‘ imbuing human ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigmising—as-being-as-of-existential-reality’ and ‘universal-transparency’ ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩⟩ totalising~in-relative-ontological-completeness as available-to/elicitable-to⟨as-to-human-consciousness/collective-consciousness–distendedness/detruncating←beyond selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,< decompling>delinearity~for-cogency⟩⟩ 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’–entailing>-existentialising—enframing/imprintedness as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition‘ and this has nothing to do with ‘non-ontology as to a metaphysical/ideological advocacy’). In this regards, it can be appreciated that both the Socratic-philosophers as to their universalising-idealisation apriorising/axiomatising/referencing and budding-positivists as to their positivism/rational-empiricism apriorising/axiomatising/referencing effectively and naturally voided the consideration as of ‘unconsciously/unknowingly-entitled to ignorance/lack-of-knowledge as to when prospective relative-ontological-completeness’ is not educed–and–availing–and–re-availing as to prospective re-ontologising and deferentialism/deferential-
scope_for_prospective_re-ontologising, unlimitedness/existence—full potency—of_sublimating-nascence—is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to the ‘human mortal’ as of its limitedness/human-subpotency conception of compromise and so as an ontologically-flawed inclination or subjection to another limitedness/human-subpotency mortal’s whim’; as the mortals that we are rather bound to ‘submit-to or demonstrate’ limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed unlimitedness/existence-sublimating—nascence’—as we most often readily do in our limitedness/human-subpotency prospective re-encountering/re-confrontation with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> (while increasingly trying to pervert/distort with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic-epistemie—acutisation—nonresidualising-imbued—{compulsing} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation insidious-anarchy—<as-to-conscious/unconscious epistemically-flawed induced ‘moronisation—<sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’> preconverging/dementing conception of prior mere-formulaicity/ritualisation incipiency of human social-functioning-and-accordance—as-of—social-stake-contention-or-confliction meaningfulness-and-teleology ’’). It is important not to confuse the value appraisal within any social-setup (reflecting the ‘human condition as of a classroom—<as-of-limitedness/human-subpotency> with no teacher—<as-of-the-sublimating—nascence-of-unlimitedness/existence> that has to produce sublimating ‘meaningfulness-and-teleology’ ) as being of absolute re-ontologising value (besides its advocacy/political/applicative—scope of value), given that the possibility for prospective human re-ontologising arises in-many-ways ‘by ignoring/overlooking the punctual social-setups
preconvergingly–de-mentating/structuring/paradigmimg implicated/explicated desublimating pretenses of the possibility of prospective re-ontologising’ in order to be able to project of the requisite human psychologismic–epistemic-acutisation–as-to-postconverging–de-mentating/structuring/paradigmimg–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> acting as the ‘postconverging–de-mentating/structuring/paradigmimg reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness–of–apriorising/axiomatising/referencing’; in reflection of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence–as-to-the-grandest-axiomatic-construct–epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence> (and this is so- reflected in the fact that the cumulating/recomposuring–attendant–ontological-contiguity > successive registry-worldviews/dimensions occurred exactly ‘inspite of their conscious self-presence/self-constitutedness in-perspective–epistemic-abnormalcy/preconvergence desublimating–existentialising–decisionality–as-to-disontologising/re-ontologising aporeticism’ as validated by the fact that ‘when illumination abounds as to prospectively achieved seconndnatured institutionalisation’ we can effectively reflect upon the fact that prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only avail for instance as of the succession of universalising-idealisation and positivism/rational-empiricism over their preconverging–de-mentating/structuring/paradigmimg as non-universalising and non-positivising and ‘our presence is no more different in this regards by its preconverging–de-mentating/structuring/paradigmimg which it doesn’t represent to itself by mental-reflex’). This further explains-why what is most fundamental as of limitedness/human-subpotency prospective re-encountering/re-confrontation with the
‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence<-in-validation-of-‘metaphysics-of-absence_epistemic-projection’>’ is rather ontological-good-faith/authenticity~postconverging–dementating/structuring/paradigming as to enable human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence–sublimating–nascence’ from whence ‘sublimating rationalisations–of–contentivity/argumentativity/dialecticism/discursivity can be beget’. Critically, the fundamental/incipient/seeding ontological-bad-faith/inauthenticity~preconverging–dementating/structuring/paradigming fraudulent representation of the ontologising/scientific/existence–honesty-constraining—scope_for_prospective_re-ontologising as ‘non-ontology as to a metaphysical/ideological advocacy’ is one that ‘strategically strives consciously/unconsciously to undermine an existential–disontologising/re-ontologising–aporeticism> entailment conception of the social’ while paradoxically claiming itself to be of entailment (by ‘mere referring, mentioning and synonymisation of concepts and conceptualisations mere_apriorising/axiomatising/referencing of hardly any prospective profound existential–disontologising/re-ontologising–aporeticism> implications but for institutional-prescience/imprimaturing–dullness of the spirit/psychologismic epistemic–acutisation–nonresidualising–imbued–{compulsing} linearity in eclecticim of prior mere–formulacite/ritualisation’ and it is herein claimed that ‘veridical entailment is inlined with the knowledge gesturing/accounting—of-epistemic–phenomenalism projected epistemic–totalising implications’ as implied with say a Deridean deconstruction or Foucauldian genealogy or for that matter any scientific knowledge, and not a discretionary conception of knowledge that relies on the totalisingly–ing–discretion/whim-of-thought wherein the supposed sublimation cannot be separated-and-falsifiable from the discretion of its supposed author’s
determinism—<reifying {as-to-knowledge-developing} and-empowering’, as to its implicit/explicit manifest fundamental/incipient/seeding ontological-bad-faith/inauthenticity/\textsuperscript{1}—preconverging—de-mentating/structuring/paradigming/\textsuperscript{2}; as so-delusional as naively thinking that budding-positivist positivistic/sciencific thought apriorising/axiomatising/referencing could effectively be undertaken as continuous/contiguous with the fundamental/incipient/seeding ontological-bad-faith/inauthenticity/\textsuperscript{1}—preconverging—de-mentating/structuring/paradigming/\textsuperscript{2} of medieval-scholasticism apriorising/axiomatising/referencing (even as in-many-ways there is a ‘blurred continuum between budding-positivists positivising apriorising/axiomatising/referencing and medieval-scholasticism non-positivising apriorising/axiomatising/referencing manifested confusingly in many thinkers and persons then’ it is rather the ‘requisite positivistic supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation as displayed by the Galileos, Descartes, Newtons, Diderots, etc.’ that provides/acts-as the ‘postconverging—de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness/\textsuperscript{2}—of—apriorising/axiomatising/referencing’ in transforming the ‘blurred continuum between budding-positivists positivising apriorising/axiomatising/referencing and medieval-scholasticism non-positivising apriorising/axiomatising/referencing’ decisively into ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing psychologismic—epistemic-acutisation<as-to-postconverging—de-mentating/structuring/paradigming,—eliciting—of-existence’s—sublimating-nascence-in-prospective-aporeticism—overcoming/unovercoming> as to epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation residuallising,—(decompulsing) delinearity—for-cogency’ and so as of their ‘implicitly/explicitly
formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism-of-meaningfulness-and-teleology of human
meaningfulness-and-teleology so-translated in underlying human mental-aestheticising-as-
'psychologismic-existential-metaphoricty -as-to-epistem-totalising -re-apriorising/re-
axiomatising/re-referencing_in_becoming'-so-implicated-'by-way-of-the-
existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-so-
reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'
recurrently-driven by limitedness/human-subpotency prospective re-encountering/re-
confrontation with the 'constraining/defining intersolipsistic reflexive–sublimating/unreflexive–
desublimating measure/objectification that is unlimitedness/existence–as-ontological-
normalcy/postconvergence-in-validation-of-'metaphysics-of-absence_epistemic-
projection'; as so-reflecting limited-mentation-capacity-deepening-as-subjecting-
limitedness/human-subpotency to 'educt-ed unlimitedness/existence–sublimating–nascence'.
The human psyche (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 psychologismic–epistemic-acutisation–difficulty–for–residualising–
delinearity—for-cogency–magnitudes (of-experientiality/experiment) imbued 'human mental-
aestheticising-as–'psychologismic-existential-metaphoricty -as-to-epistem-totalising -re-
apriorising/re-axiomatising/re-referencing_in_becoming'-so-implicated-'by-way-of-the-
existentially/contextually/textually-manifest-motif-construct-as-specific-language'-as-so-
reflecting-'the-existentially/contextually/textually-manifest-moronisation/demoronisation'
notionally/epistemically/bindingnessly–
involves 'projective/affirmative apriorising/axiomatising/referencing–(of–prospectively–
implicated_attendant–ontological-contiguity –educted–
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity
<imbued–notional–cogency>’ Ṧ—in {preconverging–ment by–
postconverging–entailment’ superseding of ‘disontologising-thresholds in
apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological–
contiguity ’—constitutedness
existentialising contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in {preconverging–ment ’ (as so-
manifesting notionally/epistemically/bindingnessly
unreflexivity relative reflexivity> human aestheticising—‘surrealising/supererogating—drive’). This
basically reflects human notional~¹¹ nonpresencing–<perspective–ontological–
normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—
deepening/psychologismic–epistemic–acutisation–residualising,<{decompulsing}–

delinearity–for–cogency’ (so-construable as of effectively existential–<disontologising/re–ontologising–
aporeticism> notional–reflexivity<{veridical/sound}–relative–reflexivity–in–
<residualising–{decompulsing}–delinearity–for–cogency>—by—{flawed/unsound}–relative–
unreflexivity—in–existence/absolutising–from–limited–mentation/psychologismic–epistemie–
formulaicity/ritualisation>), hence speaking of the ‘human notional–difference–confatedness¹³
as from the given projected relative–ontological–completeness”—of–apriorising/axiomatising/referencing‘; with such a conception of relative–ontological–
completeness”–of–apriorising/axiomatising/referencing, as rather ‘existentially–
<disontologising/re-ontologising—aporeticism> understood<as-epistemic-
totalisingly /acutely_translating-into-the-mental-aestheticising-metaphoricity>
by its given <underlaid/substrated—thrownness-aestheticising—of-relative-unreflexivity—existence>
profusion of preconverging—prior-relative-ontological-incompleteness
apriorising/axiomatising/referencing—by—<overlaying/superstrating—thrownness-
aestheticising—of relative-reflexivity—existence>
sparsity of postconverging—prospective—relative-ontological-completeness
—of—apriorising/axiomatising/referencing as to underlying
<amplituding/formative—epistemicity—totalising—thrownness—existence>
mental-aestheticising<as—‘psychologismic-existential-metaphoricity
<as—to—epistemic-totalising—re-
apriorising/re-axiomatising/re-referencing—in-becoming)—so-implicated—by-way-of-the—
existentially/contextually/textually-manifest-motif—construct—as-specific-language—‘as-so—
reflecting—‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’>
imbued re-ontologising—by—disontologising_existental—calculus—{between ‘prospective
existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior
existentialising—preconverging_enframing/imprintedness social-functioning-and—
accordance—as—of—social-stake—contention—or—confliction’}’ (but not understood as of
supposedly ‘unlimitedness/existence<full-potency—of—sublimating—nascence> absolute—
ontological-completeness—of—apriorising/axiomatising/referencing<as—omnipotentiality>
<amplituding/formative—epistemicity—totalising—thrownness—existence>
imbued absolute—difference-conflededness—as—to—totalitative—reification—in—singularisation<as—to—the—
nondisjointedness/entailment—of—prospective—nonpresencing—was—veridical—epistemicity—
relativism-determinism so-construed as ‘absolute reference of identity’ as failing to project of
its own possible prospective relative-ontological-incompleteness—of—
apriorising/axiomatising/referencing). It should be noted here that the emphasis placed on
relative-ontological-completeness—of—apriorising/axiomatising/referencing (as rather
‘existentially-<disontologising/re-ontologising—aporeticism> understood<as-epistemic-
totalisingly /acutely_translating-into-the-mental-aestheticising-metaphoricity ≥’ by its given
<underlaid/substrated-‘thrownness-aestheticising’–{of-relative-unreflexivity–in-existence}—
profusion of preconverging-prior-relative-ontological-incompleteness—as—of—
apriorising/axiomatising/referencing—by—<overlaying/superstrating-‘thrownness-
aestheticising’–{of relative-reflexivity in existence}—sparsity of postconverging-prospective-
relative-ontological-completeness—as—of—apriorising/axiomatising/referencing as to underlying
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence ³ mental-
aestheticising-as–‘psychologismic-existential-metaphoricity −{as-to–epistemic-totalising ≥ re-
apriorising/re-axiomatising/re-referencing—in-becoming’–so-implicated–by-way-of-the-
existentially/contextually/textually-manifest-motif-construct-as-specific-language’–as-so-
reflecting–the-existentially/contextually/textually-manifest–moronisation/demoronisation’>
imbed re-ontologising–by–disontologising_extensive-calculus–{between ‘prospective
existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior
existentialising—preconverging_enframing/imprintedness social-functioning-and-
accordance—as-of–social-stake-contention-or-confliction’}), is to highlight that a wrong
conception as of ‘mere abstractly-elaborate apriorising/axiomatising/referencing’ is not truly
existential–<disontologising/re-ontologising—aporeticism> as of 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 metaphoricity³⁵ and then
³⁴meaningfulness-and-teleology³⁰ as to existentialising–frame-of-entailment–of–motif-and-
apriorising/axiomatising/referencing; and so as a wrong conception as of ‘mere abstractly-
elaborate apriorising/axiomatising/referencing’ fails to reflect that relative-ontological-
manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-
existentially/contextually/textually-manifest–moronisation/demoronisation’> (whether ‘mental-
aestheticising_as_of_aestheticisation-<as-to-motif> as-merely-reflecting-of-the-backdrop-of
aestheticisation-towards-ontology-<as-to-apriorising/axiomatising/referencing>’ with regards
to the artistic/aesthetical or ‘mental-aestheticising_as_of_aestheticisation-<as-to-motif> as-for
aestheticisation-towards-ontology-<as-to-apriorising/axiomatising/referencing>’ with regards
to disontologising/ontologising), speaks to the fact that appropriate psychologismic–epistemic-
acutisation-<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>
(acting as ‘postconverging–de-mentating/structuring/paradigming reference for requisite
psychoanalytic-unshackling of the relative-ontological-incompleteness\(^8\)–of–
apriorising/axiomatising/referencing’) is rather ‘projectively/affirmatively prompted as the
superseding placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology\(^9\) of the relative-ontological-completeness \(^8\)–of–
apriorising/axiomatising/referencing’ existentially <disontologising/re-ontologising—
aporeticism> (as rather reflecting limitedness/human-subpotency prospective re-
encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–
as-ontological-normalcy/postconvergence><in-validation-of-‘metaphysics-of-
absence_epistemic-projection’>’); such that the relative-ontological-completeness \(^8\)–of–
apriorising/axiomatising/referencing concomitantly reflects existentially <disontologising/re-
ontologising—aporeticism> its imbued ‘notional–difference-conflectedness\(^1\)–as-to-totalitative-
reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> -as-veridical-epistemicity-relativism-determinism construable as from the
given projected relative-ontological-completeness\(^8\)–of–apriorising/axiomatising/referencing’
as ‘postconverging–de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness–of–apriorising/axiomatising/referencing’. The idea here is that in effect the mental-aestheticising-
\textless \text{as-‘psychologismic-existential-metaphoricity} \text{ as-to-‘epistemic-totalising} \text{ re-apriorising/re-axiomatising/re-referencing_in-becoming}\textgreater \text{-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’} of the ‘relative-ontological-completeness–of–apriorising/axiomatising/referencing psychologismic–epistem-acutisation–as-to-postconverging–de-
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as superseding placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology ‘ never actually represent the ‘inherent relative-ontological-incompleteness–of–apriorising/axiomatising/referencing superseded placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology’ as to the latter’s imaginable inherent mental-aestheticising-
\textless \text{as-‘psychologismic-existential-metaphoricity} \text{ as-to-‘epistemic-totalising} \text{ re-apriorising/re-axiomatising/re-referencing_in-becoming}\textgreater \text{-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’}’. Rather the ‘relative-ontological-completeness–of–apriorising/axiomatising/referencing psychologismic–epistem-acutisation–as-to-
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as superseding placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ projectively/affirmatively prompts concomitantly its very own ‘notional–difference-
conflatedness\textsuperscript{13} as to totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism construable as from its given projected relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing in order to represent the relative-ontological-incompleteness\textsuperscript{88} of apriorising/axiomatising/referencing while foregoing of the mental-aestheticising-as-psychologismic-existential-metaphoricity-as-to-epistemic-totalising-re-apriorising/re-axiomatising/re-referencing-in-becoming\textsuperscript{33} so-implicated-by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language-as-so-reflecting-the-existentially/contextually/textually-manifest–moronisation/demoronisation' of the relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing and so for the purpose of effectively reflecting the relative-ontological-incompleteness\textsuperscript{88} of apriorising/axiomatising/referencing projectively/affirmatively prompted 'notional–difference-conflatedness\textsuperscript{13} as to totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism construable as from its very own projected relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing' and so for the purpose of 'effectively reflecting the relative-ontological-incompleteness\textsuperscript{88} of apriorising/axiomatising/referencing ontological-performance-including-virtue-as-ontology' (but doing-so while foregoing the inherent mental-aestheticising-as-psychologismic-existential-metaphoricity-as-to-epistemic-totalising-re-apriorising/re-axiomatising/re-referencing-in-becoming\textsuperscript{33} so-implicated-by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language'
reflecting-the-existentially/contextually/textually-manifest–moronisation/demoronisation’.

aestheticising’—of-relative-reflexivity—in-existence— sparing—of-postconverging-prospective— relative-ontological-completeness—of—apriorising/axiomatising/referencing as to underlying
<amplituding/formative—epistemicity—totalising—thrownness—in-existence—mental-
aestheticising—<as—‘psychologismic-existential-metaphoricity—apriorising/re-axiomatising/re-referencing—in-becoming’—so-implicated—by-way-of-the— existentially/contextually/textually-manifest-motif—construct—as-specific-language—as-so— reflecting—‘the-existentially/contextually/textually-manifest—moronisation/demoronisation’>
imbed re-ontologising—by—disontologising—existential-calculus—(between ‘prospective existentialising—postconverging_framing/imprinting—re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness—social-functioning—and— accordance—as-of—social-stake-contention—confliction’)
(But not understood as of supposedly ‘unlimitedness/existence—full-potency-of_sublimating—nascence— absolute-ontological-completeness—of—apriorising/axiomatising/referencing—as-omnipotentiality>
This is effectively what notionally/epistemically/bindingnessly
<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity>
as to limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’

apriorising/axiomatising/referencing as to underlying <amplituding/formative–epistemicity>-totalising–thrownness-in-existence mental-aestheticising<as ‘psychologismic-existential-metaphoricity

 traces of ‘re-apriorising/re-axiomatising/re-referencing_in-becoming’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’> traces of ‘re-apriorising/re-axiomatising/re-referencing_in-becoming’-so-implicated-‘by-way-
disontologising-formulaic–dragging-out/hollowing-out>; and hence not reflecting an
epistemic-growth—as—{veridical/sound}—relative-reflexivity—existence/reflexivising—of—
limited-mentation—as-its-deepening/psychologismic—epistemic-acutisation—residualising—
declinearity—for-cogency—notional—difference-conflectedness—as-to-totalitative-reification—inas-
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—
nonpresencing—>—as-veridical-epistemicity-relativism-determinism’. In-the-bigger-scheme-
of-things, the succession of relative-ontological-completeness—of—
apriorising/axiomatising/referencing (as ‘existentially—<disontologising/re-ontologising—
aporeticism>—understood—<as-epistemic-totalisingly—/acutely-translating-into-the-mental-
aestheticising-metaphoricity—33—by-their-given—<underlaid/substrated—‘thrownness—
aestheticising—>—of-relative-unreflexivity—existence—>—profusion-of-preconverging-prior—
relative-ontological-incompleteness—of—apriorising/axiomatising/referencing—by—
<overlaying/superstrating—‘thrownness—aestheticising—>—of—relative-reflexivity—existence—>
sparsity-of-postconverging-prospective-relative-ontological-completeness—of—
apriorising/axiomatising/referencing as to underlying <amplituding/formative—epistemicity—
totalising—thrownness-in-existence—mental—aestheticising—<as—psychologismic-existential—
metaphoricity—<as—to—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—in-
becoming—4—so-implicated—by-way-of-the-existentially/contextually/textually-manifest-motif—
construct—as-specific-language—‘as-so-reflecting—‘the-existentially/contextually/textually-
manifest—it-moronisation/demoronisation—>—traces-of <epistemic-totalising—re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination) so-enabling
human sublimating—postconverged ‘substantive abstract-tissue—of—social-emanance—
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—
derlinearity—for-cogency—cumulated/recomposured as to cumulating/recomposuring of
‘prospectively—implicited—attendant—ontological-contiguity—>’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’

is the effective manifestation of the
underlaid/substrated ‘thrownness-aestheticising’ {of relative-unreflexivity–in-existence}>–
amplituding/formative–epistemicity>–totalising–thrownness-in-existence mental-aestheticising<as–‘psychologismic-existential-metaphoricity {as–to–epistemic-totalising>–
apriorising/re-axiomatising/re-referencing_in-becoming}’-so-implicated–‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-
reflecting–the-existentially/contextually/textually-manifest–moronisation/demoronisation>
imbued re-ontologising–by–disontologising existential-calculus–(between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as–of–social-stake-contention-or-confliction’)‘) is ‘existentially–
<disontologising/re-ontologising—aporeticism> encircled/bordered/influenced directly/indirectly by both the ‘overall <underlaid/substrated—thrownness—aestheticising’ (of relative-unreflexivity—in-existence) > profusion of preconverging–prior–relative-ontological–incompleteness\(^\circ\) of—apriorising/axiomatising/referencing conceptions’ and ‘overall associated <overlaying/superstrating—thrownness—aestheticising’ (of relative-reflexivity—in-existence) > sparsity of postconverging–prospective—relative-ontological–completeness\(^\circ\) of—apriorising/axiomatising/referencing conceptions’ (whether perceived as sound/unsound/obsolete/superficial/profound/etc. as to the ‘initial mentally-aestheticised—preconverging/dementing\(^\circ\)—qualia-schema reflected moronisation<sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’>’ or the ‘subsequent mentally-aestheticised—postconverging/dialectical-thinking\(^\circ\)—qualia-schema reflected demoronisation<sublimating—nascence, nonextricatory—sublimating—upstreaming/‘amontée’>’, and so—reflected for instance respectively with the ‘initial shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological—incompleteness\(^\circ\)–presublimation-construct—of—‘meaningfulness-and-teleology\(^\circ\) value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising’ and the ‘subsequent veridically comprehensive and complete sublimating—nascence of technical and scientific progress of 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’); as so-underlying epistemic-totalisingly\(^\circ\) acutely the mental-aestheticising<as—psychologismic—existential—metaphoricity—as—to—epistemic—realising—re-apriorising/re-axiomatising/re-referencing—in-becoming>’—so-implicated—by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language—as—so-reflecting—’the-existentially/contextually/textually-manifest—moronisation/demoronisation’>
of the given relative-ontological-completeness\(^{87}\)–of–apriorising/axiomatising/referencing as to its overarching epochal/societal/institutional/milieu existentialising–frame of entailment of motif and apriorising/axiomatising/referencing enabling of its prospective metaphoricity\(^{57}\). The implication here (as to human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{99}\) imbued mental-aestheticising-<as–'psychologismic-existential-metaphoricity \(\rightarrow\) re-apriorising/re-axiomatising/re-referencing_in-becoming\>–so-implicated–‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’–as-so-reflecting–‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>) is that the ‘very same <overlaying/superstrating–‘thrownness aestheticising’–\{of relative-reflexivity–in-existence\}> sparsity of postconverging prospective relative-ontological-completeness\(^{87}\)–of–apriorising/axiomatising/referencing specific conception’ end up having varying/different existential–<disontologising/re-ontologising–aporeticism> consequences as to mental-aestheticising–<as–'psychologismic-existential-metaphoricity \(\rightarrow\) re-apriorising/re-axiomatising/re-referencing_in-becoming\>–so-implicated–‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’–as-so-reflecting–‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’> across the succession of overarching epochal/societal/institutional/milieu existentialising–frame of entailment of motif and apriorising/axiomatising/referencing enabling of its prospective metaphoricity\(^{7}\). This is critically the case because in reality the ‘mere <overlaying/superstrating–‘thrownness aestheticising’–\{of relative-reflexivity–in-existence\}> sparsity of postconverging prospective relative-ontological-completeness\(^{87}\)–of–apriorising/axiomatising/referencing specific conception’ is not the existential–<disontologising/re-ontologising–aporeticism> meaningfulness-and-teleology\(^{99}\) (so-construable wrongly as to a naïve ‘mere abstractly-elaborate
Apriorising/axiomatising/referencing—of ‘prospectively implicited attendant ontological-contiguity’—relation-to-the-world and the prospective budding positivism/rational-empiricism science—reference-of-thought—devolving apriorising/axiomatising/referencing—of ‘prospectively implicited attendant ontological-contiguity’—relation-to-the-world. Along the same lines in-many-ways a conception as of the ‘mere overlaying/superstrating ‘thrownness aestheticising’—of relative-reflexivity in existence’—sparsity of postconverging prospective relative-ontological-completeness of apriorising/axiomatising/referencing specific conception’ is not the existential—disontologising/re-ontologising—aporeticism meaningfulness-and-teleology (so-construable wrongly as to a naïve ‘mere abstractly-elaborate apriorising/axiomatising/referencing’) tends to be even more misleading with regards to the social domain. It is herein contended that such a naïve focussing on ‘mere referring, mentioning and synonymisation of concepts and conceptualisations mere apriorising/axiomatising/referencing of hardly any prospective profound existential—disontologising/re-ontologising—aporeticism—implications but for institutional-prescience/imprimaturing—dullness of the spirit/psychologismic—epistemic acutisation—nonresidualising-imbuéd—linearity in eclecticism of prior mere—formulaicity/ritualisation’ in the social domain is critically central to the tendency for a disparateness-of-conceptualisation—unforegrounding—ment—failing-prospectively—to—reflect—immanent—relative unreflexivity/relative reflexivity—ontological-contiguity ’ apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’ which is bound to induce blurriness—sterilising/anecdotalising/trivialising—of-prospective—re-ontologising—by—preconverging—in—
In this regards, it is further contended herein for instance that in-many-ways the prospective ‘overlaying/superstrating ‘thrownness-aestheticising’—(of relative-reflexivity—in-existence)—sparsity—of-postconverging—prospective-relative-ontological-completeness—of—apriorising/axiomatising/referencing specific conception’ of Sartrean thought (as to its incipient/seeding universalising re-orientation as to its imbued ‘mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema reflected demoronisation—sublimating nascence, nonextricatory—sublimating—upstreaming/’amontée’—beyond Heideggerian thought implications of thrownness as to the latter’s ‘specific tradition constraint/restriction’) is critically what paved the way to postmodern thought universalising implications as so-reflected by the ‘incipient/seeding existential—disontologising/re-ontologising—aporeticism—universalising entailment implications of Sartrean thought’ more profoundly developed in latter postmodern thinkers (even as many of such postmodern thinkers by a naïve focussing on ‘mere referring, mentioning and synonymisation of concepts and conceptualisations mere apriorising/axiomatising/referencing of hardly any prospective profound existential—disontologising/re-ontologising—aporeticism—implications but for institutional-prescience/imprimaturing—dullness of the spirit/psychologistic—epistemic—acutisation—nonresidualising—imbued—linearity—in—eclecticism of prior mere—formulacility/ritualisation—will come to overlook the more central and prospective possibility enabled by Sartrean thought explicit—universalising re-orientation of Heideggerian thought implications of thrownness). Even then it is further contended herein that such a ‘ridiculous circularity of misconstruing in the social’ (arising as of such ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct—meaningfulness-and-teleology—moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/’avalage’) which is bound to induce blurriness—sterilising—anecdotalising/trivialising—of—prospective-re-ontologising by preconverging—im—
disontologising-formulaic–dragging-out/hollowing-out>), is such that even such latter thinkers (whose thought is even much more profound) come to be naively analysed from the much less profound prior thought as to a flawed institutional-prescence/imprimaturing<dullness-of-the-spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued—<compulsing—the linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> stake driven conception of knowledge (that fails to factor in the patent veracity that such prior thinkers thought is instigated within a poorer ‘overall <underlaid/substrated–thrownness-aestheticising’{of relative-unreflexivity–in-existence}> profusion of preconverging prior relative-ontological-incompleteness <as–of–apriorising/axiomatising/referencing conceptions’ which the latter thinkers are better placed to elucidate as of the ‘cumulating/recomposuring prospective appraisal/reappraisal of human relative-ontological-completeness <as–of–apriorising/axiomatising/referencing’ reflected in their more profound cumulated/recomposured ‘overall <overlaying/superstrating–thrownness-aestheticising’{of relative-reflexivity–in-existence}> sparsity of postconverging prospective-relative-ontological-completeness <as–of–apriorising/axiomatising/referencing conceptions’); and thus leading to a ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition conception as of ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’ <moronisation<sublimating–nascence,—extricatory—desublimating—downstreaming/‘avalage’>. The consequence of this blurriness <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic–dragging-out/hollowing-out> is reflected in the prospective lost of requisite <overlaying/superstrating–thrownness-aestheticising’{of relative-reflexivity–in-existence}> sparsity of postconverging prospective-relative-ontological-completeness <as–of–apriorising/axiomatising/referencing imbued ‘psychologismic–epistemic-acutisation <as—to-postconverging–de-mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
relative-ontological-completeness—of—apriorising/axiomatising/referencing; wherein but for
the overall epistemic-projection perspective of ‘formativeness—as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferralism—of—
meaningfulness-and-teleology of training or introductory/background—articulation’, it is
hardly the case that contemporary physics or chemistry or biology will be analysed as of the
‘same supposedly prospective states-of-the-art sublimation pedestal’ with their past
developments (more like claiming an apriorising equivalence between Newtonian physics and
string theory, etc.). Such institutional-prescience reflexes manifested in social-and-institutional-
frameworks-of—referring/registering/decisioning as to lack of defined ‘—nonpresencing—
<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-
growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited—
mentation as its deepening/psychologismic—epistemic-acutisation—residualising—
de-compulsing—delinearity—for-eogeny’ inevitably saps/embroils the prospect of construing of
veridical prospective relative-ontological-completeness—of—apriorising/axiomatising/referencing implications and in-many-ways underline the
predisposition for the totalisingly-ing—discretion/whim-of-thought as to our modern-day
manifestation of disparateness-of-conceptualisation—unforegrounding-ment,—failing—
prospectively-to-reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-
contiguity’>. Thus the rule-of-thumb for veridical conception of ‘historiality/ontological-
eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’> rather lies with a
thorouhg sense of the underlying ‘crossgenerational notional—firstnaturedness-formativeness—
as-to-eventualising—inkling-drive—or—seeding-misprising—mental-processing—parity for
ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all
sovereign humans as to the potentiation of sublimating—over—desublimating across all times
which has to do with ‘human ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming’—by—ontological-bad-
faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming’ and so relative to
the given station/locus of limitedness/human-subpotency ~amplituding/formative–
epistemicity~totalising–thrownness-in-existence; in so-reflecting (as of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-
growth, as —{veridical/sound}–relative-reflexivity–in-existence/relativising—from limited-
mentation as its deepening/psychologismic–epistemic acutisation—residualising—
delinearity for cogency’) the effective succession of relative-ontological-
completeness ~of–apriorising/axiomatising/referencing (as ‘existentially–disontologising/re-
ontologising—aporeticism> understood<as-epistemic-totalising} /acutely translating into-
the-mental-aestheticising-metaphoricity >’ by their given <underlaid/substrated ‘thrownness-
aestheticising’ ~of relative unreﬂexivity—<perspective–ontological-normalcy/postconvergence> profusion of preconverging prior
relative-ontological-incompleteness ~of–apriorising/axiomatising/referencing—by—
<overlaying/superstrating ‘thrownness-aestheticising’ ~of relative reﬂexivity—<perspective–ontological-normalcy/postconvergence> sparsity of postconverging prospective relative-ontological-completeness ~of–
apriorising/axiomatising/referencing as to underlying <amplituding/formative–epistemicity>
totalising–thrownness-in-existence, mental-aestheticising<as ‘psychologismic-existential-
metaphoricity ~as-to ~epistemic-totalising >re-apriorising/re-axiomatising/re-referencing—in-
becoming’ ‘so-impllicated ‘by-way-of-the-existentially/contextually/textually-manifest-motif-
construct-as-specific-language’ ~as-so-reflecting ‘the-existentially/contextually/textually-
manifest–noronisation/demoronisation’ traces of ~epistemic-totalising ~re-apriorising/re-
axiomatising/re-referencing~residuality—in–re-originariness/re-origination). It is this
veridically sound exercise that effectively reflects the fact that prospective
historiality/ontological-eventfulness ~ontological-aesthetic-tracing }

(whether as of ‘mentally-aestheticised—preconverging/dementing—qualia-schema reflected moronisation—sublimating—nascence—extricatory—desublimating—downstreaming/‘avalage’
or ‘mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema reflected demoronisation—sublimating—nascence—nonextricatory—sublimating—upstreaming/‘amontée’
as to the existential—disontologising/re-ontologising—aporeticism implications of limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of—metaphysics-of-absence_epistemic-projection’

and so as not just bound-up in a naïve conception of ‘mere abstractly-elaborate apriorising/axiomatising/referencing’) can be garnered with regards to any specific domain-of-study (which is not/hardly subject to ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’
moronisation—sublimating—nascence—extricatory—desublimating—downstreaming/‘avalage’
bound to induce blurriness—sterilising/anecdotalising/trivialising-of-prospective-reontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out) in its given ‘prospective renewal of apriorising/axiomatising/referencing’. In this regards, we can appreciate the transformational existentialising—frame—of—entailment—of—motif—and—apriorising/axiomatising/referencing of human mental-aestheticising—as ‘psychologismic-existential-metaphoricity—as-to-epistememic-apriorising/re-axiomatising/re-referencing_in-becoming’—so-implicated—by-way-of-the-existentially/contextually/textually—
manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-
existentially/contextually/textually-manifest–moronisation/demoronisation’> (rather as
‘existentially-<disontologising/re-ontologising—aporeticism> understood-as-epistemic-
totalisingly /acutely_translating-into-the-mental-aestheticising-metaphoricity ’ by the
‘prospectively renewal of apriorising/axiomatising/referencing’ given <underlaid/substrated-
‘thrownness-aestheticising’- {of relative-unreflexivity— in—existence}> profusion of-
preconverging-prior-relative-ontological-incompleteness‘—of—
apriorising/axiomatising/referencing—by—<overlaying/superstrating—thrownness-
aestheticising’- {of relative-reflexivity—in—existence}> sparsity of postconverging—prospective-
relative-ontological-completeness—of—apriorising/axiomatising/referencing as to underlying
<amplituding/formative—epistemicity>-totalising—thrownness—in—existence‘ mental-
aestheticising—<as—‘psychologismic-existential-metaphoricity— {as—to—epistemic-totalising
re-
apriorising/re-axiomatising/re-referencing—in—becoming}>—so-implicated—by-way-of-the-
existentially/contextually/textually-manifest-motif-construct-as-specific-language’—as-so-
reflecting—‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>
traces of {epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination); wherein the implications of theories/axioms/concepts
apriorising/axiomatising/referencing take unpredictable/unexpected turns educed from
unlimitedness/existence.<full-potency-of_sublimating—nascence> ‘as to the {epistemic-totalising
re-
apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination
postconverging’ (as patently manifested for instance with say the radical redevelopment and
reconception of say astronomy in the past 40 years as of prospectively defining
<overlaying/superstrating—thrownness—aestheticising’—{of relative-reflexivity—in—existence}>
sparsity of postconverging—prospective—relative-ontological-completeness—of—
apriorising/axiomatising/referencing as to its specific ‘apriorising/axiomatising/referencing
disambiguating/de-leveling/de-ressentiment/opened-construct-of—"meaningfulness-and-
teleology") demoronisation—<sublimating—nascence,—nonextricatory—sublimating—
upstreaming/'amontée'>). We can generally appreciate this ‘unpredictability/unexpectation—
<as-to-prospective-re-apriorising/re-axiomatising/re-referencing>’ of
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of—"meaningfulness-and-teleology") demoronisation—<sublimating—nascence,—
nonextricatory—sublimating—upstreaming/'amontée'>’ educed from unlimitedness/existence—
<full-potency-of-sublimating—nascence> with regards to the general transformation of human
mentalities over time as new sublimating possibilities are engendered as from prospectively
defining <overlaying/superstrating—‘thrownness—aestheticising’—{of relative—reflexivity—
in-existence}>—sparsity of postconverging prospective relative-ontological-completeness—of—
apriorising/axiomatising/referencing. Human limited-mentation—capacity—as—subjecting—
‘educed—unlimitedness/existence—sublimating—nascence’ to limitedness/human—subpotency
inherently means that the individual can hardly wholly reassess ‘all such explicit/implicit
apriorising/axiomatising/referencing of overarching epochal/societal/institutional/milieu
existentialising—frame—of—entailment—of—motif—and—apriorising/axiomatising/referencing’ (as
rather ‘existentially—<disontologising/re-ontologising—aporeticism> understood—<as—
epistemic-totalisingly /acutely_translating_into—the—mental—aestheticising—metaphoricity >’ by
the given <underlaid/substrated—‘thrownness—aestheticising’—{of relative—unreflexivity—
in-existence}>—profusion of preconverging prior relative-ontological-incompleteness—of—
apriorising/axiomatising/referencing—by—<overlaying/superstrating—‘thrownness—
aestheticising’—{of relative—reflexivity—in-existence}>—sparsity of postconverging prospective
relative-ontological-completeness—of—apriorising/axiomatising/referencing as to underlying
<amplituding/formative—epistemicity>—totalising—thrownness—in-existence mental-
aestheticising—<as—psychologismic—existential—metaphoricity } as—to—epistemic—totalising—re—
Completeness is not educed—and—availing—and—re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising’

Critically, such capacity for requisite human psychologismic—epistemic-acutisation—as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of-existence’s—sublimating—nascence—in-prospective—aporeticism—overcoming/unovercoming acting as ‘postconverging—de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness—of—apriorising/axiomatising/referencing’ is in-many-ways ‘elusive to the possible epistemic-projection radicalities—in-chronicular/annalistic—cogency—<as—of—notional—protensivity> so—construed as cogency_chronicularity/annality—of—relative-reflexivity,—as—to—profound-supererogation’ of any single individuals’ with its veracity rather manifesting as to ‘relays of human intemporal-individuation epistemic-projection radicalities—in-chronicular/annalistic—cogency—<as—of—notional—protensivity> so—construed as cogency_chronicularity/annality—of—relative-reflexivity,—as—to—profound-supererogation’ (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating measure/objectification that is unlimitedness/existence—as-ontological-normalcy/postconvergence—in-validation-of—'metaphysics-of-absence_epistemic-projection’); as to the fact that Galileo, Descartes, Newton, Leibniz, etc. actually reached their respective positivism/rational-empiricism sublimating limits by the mere fact that they were not of sufficient positivism/rational-empiricism relative-ontological-completeness—of—apriorising/axiomatising/referencing epistemic-projection radicalities—in—
that explains/underlies the multicenturies long patchy experientiality/experiment-<as-to-existentially-formative-’epistemic-totalising33>re-apriorising/re-axiomatising/re-referencing–residuality—"in re-originariness/re-origination’,—so

implicated-and-articulated’ as-from-nonextricatory-’prospective-re-ontologising–Being-then-
Institutional-then-Living–magnitudes-of-’hermeneutic/reprojection–protraction-of-reframing-
and-reformulation}’ of human registry-worldviews/dimensions since human prehistoricity); speaking to the fact that the ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming for prospective apriorising/axiomatising/referencing has to be projected/affirmed in overarching priority/precedence/primacy as to sublimating prospective

thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating–nascence-as-to-the-grandest-axiomatic-construct-epistemic-totalising-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination_of_limitedness/human-subpotency-prospective_re-encountering/re-confrontation_with_unlimitedness/existence); as it can be appreciated in-many-ways that the respective mental states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought do not effectively have the prior experientiality/experiment-as-to-existentially-formative-epistemic-totalising-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination, so—‘notionally/epistemically/bindingnessly-implicitly-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction_of}—reframing—and-reformulation—to respectively acquiesce to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought (but for prospective ontological-good-faith/authenticity-postconverging—de-mentating/structuring/paradigming—inducing of prospective relative-ontological-completeness as educed—and—availing—and—re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising). It is important to grasp in here that such a re-ontologising insight of the critical importance of the appropriate psychologismic—epistemic-acutisation-as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence—in-prospective-aporeticism-overcoming/unovercoming—acting as ‘postconverging—de-mentating/structuring/paradigming reference for requisite psychoanalytic-unshackling of the relative-ontological-incompleteness—of—apriorising/axiomatising/referencing’ (as dismissive of our ordinary ‘lifespan extricatory/preconverging psychical-nascency moronisation—
to limitedness/human-subpotency as to shadow and blur the possibility of veridical
thoughtfulness ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-
imaginary demoronisation–<sublimating–nascence, nonextricatory–sublimating–upstreaming/‘amontée’> level-of-responsibility/relative-reflexivity imbued limited-mentation-
capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed-
unlimitedness/existence-sublimating–nascence’. The appropriate psychologismic–epistemic-
acutisation–<as-to-postconverging–de-mentating/structuring/paradigming, eliciting-of-
existence’s–sublimating–nascence in prospective-aporeticism–overcoming/unovercoming>
acting as ‘postconverging–de-mentating/structuring/paradigming reference for requisite
psychoanalytic-unshackling of the relative-ontological-incompleteness ‘of–
apriorising/axiomatising/referencing’ has to effectively project of the existential-
<disontologising/re-ontologising–aporeticism> ‘epistemic-break or notional-
discontiguity/epistemic-discontiguity’ <between–prior-shallow-supererogation–of-
mentally-aestheticised–preconverging/dementing ‒qualia-schema_and_prospective-profound-
supererogation ‒of-mentally-aestheticised–postconverging/dialectical-thinking ‒qualia-
schema>’ in reflection of limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’
(and not of limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence-
sublimating–nascence’ to limitedness/human-subpotency). This doesn’t only applies with
regards to the ‘reference-of-thought implied transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’ as the ‘grandest axiomatic-construct
induced relative-ontological-completeness’ (when it comes to Being-development/ontological-
meaningfulness-and-teleology) but it is equally the case with ‘reference-of-thought-
devolving ‘axiomatic-constructs implicating of relative-ontological-completeness’’ wherein
psychologismic–epistemic-acutisation—as to postconverging–de-
mentating/structuring/paradigmning–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}/relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising—{decompulsing} delinearity–for-
eregency’ on limitedness/human-subpotency imbued limited-mentation-capacity—as-
subjecting–‘educed-unlimitedness/existence-sublimating–nascence’–to-limitedness/human-
subpotency as so-inducing human emotional-involvement distorting/desublimation (so-
manifested with all registry-worldviews/dimensions ‘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 } prior-perspective—falsity/falseness/fallaciousness’ in
distorting/desublimating the notion of core philosophy). It can be appreciated in this regards, that
the sublimating \[<historiality/ontological-eventfulness^{38}/ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-
determinism’>\] of core philosophy is one that has ever always been of profound existential–
<disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating –
\(<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as to ‘human prospective \(^{8}\) reference-of-thought—point-of-
devolving/departure/anchoring/backdrop_of_sublimating–nascence<as-to-the-grandest-
axiomatic-construct–<epistemic-totalising re-apriorising/re-axiomatising/re-
referring–residuality—in-re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence> implications of
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for
‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary
demonisation—<sublimating–nascence, nonextricatory sublimating–upstreaming/“amontée”>
level-of-responsibility/relative-reflexivity imbued limited-mentation-capacity-deepening—as
subjecting limitedness/human-subpotency to ‘educed unlimitedness/existence sublimating–
nascence’; with supposedly philosophical thematics ‘philosophically nonsensical’ when
articulated as of ‘lifespan extricatory/preconverging psychical-nascency moronisation-
<sublimating–nascence, extricatory desublimating–downstreaming/“avalage”> level-of-
responsibility/relative-reflexivity imbued limited-mentation-capacity—as subjecting ‘educed
unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency’ (in
reflection of the fact that core philosophy is veridically nonsensical for ‘lifespan
extricatory/preconverging psychical-nascency moronisation—<sublimating–nascence,
extricatory desublimating–downstreaming/“avalage”> purposes’). In this regards,
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
) limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence sublimating–
nascence’ to limitedness/human-subpotency imbued fundamental/incipient/seeding
ontological-bad-faith/inauthenticity—preconverging–de-mentating/structuring/paradigming
is further portrayed in a disparateness-of-conceptualisation—unforegrounding-ment, failing-
prospectively-to-reflect‘immanent–relative–unreflexivity/relative–reflexivity—ontological–
contiguity ‘> naivity that ‘it is possible to veridically think-by-the-side as of a mere-thing in
soullessness’ without the mind of profound existential—disontologising/re-ontologising—
aporeticism> dimensionality-of-sublimating
<{amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} that
function-development) and in the bigger frame as well between ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating–nascence,-
extricatory–desublimating–downstreaming/“avalage”>’ and ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating–
nascence,-nonextricatory–sublimating–upstreaming/“amontée”>’ levels-of-responsibilities (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology); with the latter being more problematic as to the greater dispensing-with-immediacy-for-relative-ontological-completeness”'-by-reification/contemplative-distension (as to protracted-social—as-to-
individual-by-institutional-by-social notional–self-distantiation<-imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>) that is in-many-ways difficultly appreciable as from ‘lifespan extricatory/preconverging psychical-nascency moronisation-<sublimating–
nascence,-extricatory–desublimating–downstreaming/“avalage”>’ and in-many-ways even when appreciated is construed as ‘sacrifice’. But then such a notion of notional–asceticism as ‘sacrifice’ again is a naivety of any given ‘ presencing—absolutising-identitive-
constitutedness‘’ ab solution/absolute-scope {flawed/unsound} relative-unreflexivity–in-
existence/absolutising—from-limited-mentation/psychologismic–epistemic-acutisation—
nonresidualising-imbued {compulsing} linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation conception’ (and in-many-ways psychoanalytically held-
up/encumbered by it) and it is contradictory in the sense that it seem to imply that ‘when prospective relative-ontological-completeness” is educed—and—availing—and—re-availing as to prospective re-ontologising and deferentialism/deferential-formalisation-transference implications of re-ontologising’ we still do have a choice for prospective disontologising/subontologising? This is tantamount to saying that if for instance a member of a non-positivising social-setup by one way or another found themselves in a positivism/rational-
empiricism social-setup and came to grasp the overall ‘positivism/rational-empiricism
reference-of-thought’ devolving imbued axiomatic-constructs impliciting of relative-ontological-completeness ‘meaningfulness-and-teleology’ as to ‘their positivism/rational-empiricism sublimating existential <disontologising/re-ontologising—aporeticism>
 experientiality/experiment-as-to-existentially-formative—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’, so-
‘notionally/epistemically/bindinglessly
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-
Institutional-then-Living—magnitudes-of—hermeneutic/reprojection—protraction of reframing-
and-ref ormulation’ > in the positivism/rational-empiricism social-setup (so-elicited as of their limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-full potency of sublimating nascence in reflection of ‘requisite prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating nascence—
axiomatic-construct—epistemic-totalising re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination of limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence>’); they still do have
the choice for fully assuming a disontologising/subontologising ‘non-positivising reference-of-thought’ devolving imbued axiomatic-constructs impliciting of relative-ontological-incompleteness ‘meaningfulness-and-teleology’ within their prior non-positivising social-setup? The historical reality speaks otherwise (as the central and potent force of ‘human ontologising-and-re-ontologising as so-reflect ed in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process’ rather lied historically with the possibility for human cultural diffusion); as so-reflecting underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-
from-prospective–profound-supererogation imbuing human ontological-commitment™<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality3, and ‘103 universal-
transparency10 {transparency-of-totalising-entailing,.as-to-entailing<amplituding/forative–
epistemicity>totalising~in-relative-ontological-completeness } as available-to/elicitable-to-{as-
to-human-consciousness/collective-consciousness–distendedness/detruncating<between-
selfpresencing-.as-re-ontologising–decentering_of-consciousness/collective-consciousness,.as-
to-psychologismic–epistemic-acutisation—residualising,.{decompulsing} delinearity~for-cogency>
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’–entailing>-existentialising—enframing/imprintedness;
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}. Such an
ontologically wrong conception of notional–asceticism as ‘sacrifice’ again is rather the
reflection of paradoxically construing of the prospective relative-ontological-completeness as
from the epistemic-projection perspective of the relative-ontological-incompleteness8
‘ presencing—absolutising-identitive-constitutedness14 absolution/absolute-scope
{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—nonresidualising-imbued
{compulsing} linearity—in-eclecticism-of-prior-mer-e-formulaicity/ritualisation’, further validating
the idea that the prospective relative-ontological-completeness27 is necessarily subject to the
‘overarching priority/precedence/primacy of its requisite prospective ontologial-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ’ induced
‘prospective psychologismic–epistemic-acutisation,<as-to-postconverging–de-
mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism—overcoming/unovercoming> as to epistemic-growth,—as—
and distractive-alignment-to-reference-of-thought-(apriorising/axiomatising/referencing>) must be elucidated as part-and-parcel of prospective re-ontologising. Ultimately, any pretense to true genuine social intellectual-function/posture will have to ‘face up intellectually with sound ontologising arguments’ rather than plows of ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming~, as to the fact that ‘no human mortal (including this one) has ownership on ontological-veracity’ but for ‘submitting-to or demonstrating’ limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating–nascence’~.

Along the same token no one gets to carve-out a space of ‘supposed knowledge that is unchallengeable/uncontestable’ as even the Einsteins were challenged/contested and rather took heart in enabling the possibility for prospective human progress, and for that matter ‘there is no veridical knowledge purpose as merely challenging/contesting but rather striving to elucidate divergences/differences and so along the course of an instigated drive–of–contentivity/argumentativity/dialecticism/discursivity as to the ‘requisite projection of the coherence/contiguity of the superseding–oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ (as it can very much be argued in that sense that such a drive–of–contentivity/argumentativity/dialecticism/discursivity as herein articulated in different respects is equally making implicit challengescontestations to budding-postmodern thought as to the ‘priority/precedence/primacy of prospective ontologising/scientific/existence–(honesty-constraining) purposefulness than just intellectually vague complimenting’). This speaks to the bigger issue of the underlying collective human intellectual exercise requiring that all knowledge reflects its positioning in the overall human knowledge project (speaking of human notional~reflexivity<{{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic<residualising–decompulsing}–delinearity–for-cogency>–by—{flawed/unsound}-relative-
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising-
{decompulsing} delinearity~for-cogency that can elicit unlimitedness/existence→full-potency-
of_sublimating–nascence> prospective apriorising/axiomatising/referencing–sublimating-
reflexivity—beholdening under which limitedness/human-subpotency submits in profound-
supererogation\ for prospective sublimating’; as so-speaking of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint→imbued–‘notional–firstnaturesness-
formativeness←as-to-eventualising–inkling-drive or seeding–misprising→temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>'–existentialism-form-factor’. But then the implication here is that
the ‘human conscious/unconscious mental-reflex’ (that there ever always exist an ‘absolute
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity as to prior mere-
formulaicity/ritualisation←as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising→prospectively-losing-track-of-
{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination> of <mere-formulaicity/ritualisation of> prior secondnatures 
institutionalisation for prospective postconverging–aporeticism–overcoming/unovercoming’) is
in-many-ways false as to the requisite psychologismic–epistemic-acutisation—difficulty←for–
residualising→{decompulsing} delinearity~for-cogency→magnitude of-of-experientiality/experiment
of profound-supererogation\ required for ‘prospective human incipient/seeding ontological-faith-
notion-or-ontological-fideism→imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
imbued
psychoanalytic-unshackling as of psychologismic–epistemic-acutisation←as-to-
postconverging–de-mentating/structuring/paradigming.–eliciting-of-existence’s-sublimating-
naissance-in-prospective-aporeticism–overcoming/unovercoming as to epistemic-growth–as—
{veridical/sound} relative-reflexivity-in-existence/relativising from limited-mentation as its deepening/psychologismic epistemic-acutisation—residualising—delinearity for cogency that can elicit unlimitedness/existence—full-potency-of-sublimating–nascence—prospective apriorising/axiomatising/referencing sublimating-reflexivity—beholding under which limitedness/human-subpotency submits in profound-supererogation—sublimating; more-and-more demanding of profound-supererogation as from human living-development—as-to-personality-development

deployment of transversality—sublimating—existential-eventuating/denouement—
'thinking-at-first/pure-predisposition—
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated—affirmed-and-unaffirmed—'motif-and-apriorising/axiomatising/referencing’

elucidation as of notional—self-distantiation—imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> implied formativeness—nonpresencing—
meaningfulness-and-teleology in >

epistemic-projection (as to profound-supererogation of the
genuine social intellectual—function/posture as of ‘Derridean underdetermination-imbued
force/violence conception’ and ‘Foucauldian knowledge/power conception construed as
knowledge-empowerment/ignorance-disempowerment’); and so over the shallow-
supererogation of the overall wooden-language—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing —narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology } of registry-worldviews/dimensions priorly
secondnatured institutionalisation as to a positive-opportunism—of-social-functioning-and-
acCORDance reasoning-from-results/afterthought (with the latter across all human epochs
recurrently involved in falsely calling up its given registry-worldview/dimension imbued prior-
institutionalisation-threshold—by—prospective-uninstitutionalised-threshold ‘self-referencing-
syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking —apriorising-
psychologism epistemic-projection as of prior mere-formulaicity/ritualisation—
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-
track-of—‘epistemic-totalising —re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’>’ so-reflecting its ‘disontologising preconverging/dementing’—
limitedness/human-subpotency’) speaks to the 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
‘relays of human intemporal-individuation epistemic-projection radicalities—in-
chronicular/annalistic—cogency-{as-of-notional—protensivity}—as-to-limited-mentation-
capacity-deepening—as subjecting limitedness/human-subpotency-to—'educed-
unlimitedness/existence-sublimating—nascence’ so-construed as
cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’ (as
so-analysable as from the underlying ‘crossgenerational notional—firstnaturesdness-
formateness—as-to-eventualising—inking-drive—or—seeding—misprising’—mental-
processing—parity for ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of
sublimating—over—desublimating across all times which has to do with ‘human ontological-
good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—by—
onological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming’
as to the given station/locus of limitedness/human-subpotency <amplituding/formative-
epistemicity>-totalising—thrownness-in-existence”). In this respect the inherent
preconverging/postconverging—de-mentative/structural/paradigmatic human
‘notional—reflexivity—<{veridical/sound}—relative—reflexivity—in—existence/relativising—from
limited mentation as its deepening/psychologismic—<residualising—decompulsing—delinearity—for
cogency—by—{flawed/unsound}—relative—unreflexivity—in—existence/absolutising—from
limited—mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued—
compulsing—linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation—dualising’ (as of
underlying ‘crossgenerational notional—firstnaturesdness—formateness—<as-to-

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mentation/psychologismic–epistememic–acutisation—nonresidualising–imbued–
conception’
epistemic-projection). Effectively the veracity of prospective re-ontologising is rather
deconstructive as of ‘human notional–difference-conflatedness’–as-to-totalitative-reification–
in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–
as-veridical–epistemicity–relativism–determinism
construable as from the prospectively
projected relative-ontological-completeness–of–apriorising/axiomatising/referencing’ that
supersedes/overcomes the above three <amplituding/formative–epistemicity>–
totalising–thrownness–in-existence elements of prior registry-worldview/dimension
credibility/credulity-induced-processive-assent-to–moronisation–<sublimating–nascence,–
extricatory–desublimating–downstreaming/*avalage’>—by—incredibility/credulity-induced–
upstreaming/*amontée’>; with these three <amplituding/formative–epistemicity>–
totalising–thrownness–in-existence elements acting as the constraining re-ontologising–by–
disontologising–existential–calculus–{between ‘prospective existentialising—
postconverging–framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging–enframing/imprintedness social–functioning–and–accordance—as–of–social-
stake-contention–or–confliction’} stifling/undermining prospective re-ontologising possibilities
(as to the given presencing—absolutising–identitive–constitutedness
institutional/bureaucratic/social insidious–anarchy–<as–to–conscious/unconscious epistemically–
flawed induced ‘moronisation–<sublimating–nascence, extricatory–desublimating–
downstreaming/*avalage’ preconverging/dementing conception of prior mere–
formulaicity/ritualisation incipiency of human social–functioning–and–accordance—as–of–
social–stake–contention–or–confliction meaningfulness–and–teleology’ and its prospective
ontologically–flawed eliciting of the registry–worldview/dimension ‘prior existentialising—
‘metaphysics-of-absence_epistemic-projection’ as so-reflecting limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ (as to an abstract model of the ‘human condition by its limitedness/human-subpotency as a classroom—as-of-limitedness/human-subpotency> with no teacher-as-of-the-sublimating–nascence-of-unlimitedness/existence> that has to produce sublimating ‘meaningfulness-and-teleology’ ever always at risk of being prospectively distorted/desublimated by the ‘blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> dynamics of limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency’). In-many-ways there is a dynamic relationship between the ontologising/scientific/existence—honesty-constraining>—scope_for_prospective_re-ontologising (whether as of underlying material, technical, organisational and/or mastery/know-how sublimation possibilities of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating–nascence’ and as it elicits prospective human demoronisation—sublimating–nascence,—nonextricatory-sublimating–upstreaming/‘amontée’) acting as the ‘existential—disontologising/re-ontologising—aporeticism> enabling-backdrop’ for an advocacy/political/applicative—scope (arising as of ‘civilisational quest for social stability/variety/belonging’ with ancient civilisations, Faith practices, human emancipative practices with various human cultural renaissances, human enfranchisement advocacies specifically with regards to enlightenment humanisation associated with positivism/rational-empiricism induced demoronisation—sublimating–nascence,—nonextricatory-sublimating–upstreaming/‘amontée’> and the modern-day generalised expectation of material and human sublimation); in so-advancing the possibility for prospective re-ontologising and superseding/overcoming the respective epochal ‘prior existentialising—
completeness } as available-to/elicitable-to-{as-to-human-consciousness/collective-consciousness-distendedness/detruncating-{beyond-selfpresencing,-as-re-ontologising-decentering_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}-delinearity–for-cogency>} 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’–entailing}-existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}; by the mere fact that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive ‘meaningfulness-and-teleology’ is not of poorer but rather of a superseding <amplituding/formative–epistemicity>causality-as-to-projective-totalitative-implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>. The histocial consequence is that with an eventual shift in human and social constraining re-ontologising–by–disontologising_existentia-calculus-{between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’}, quite often the ‘social prospect for prospective re-ontologising is poorly thought-out or poorly countenancing/contemplative of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ with regards to the consequent disorderly social irruptions associated with various revolutionary changes (which in-many-ways ‘still have to re-do the thinking for prospective re-ontologising’). This speaks to the fact that the manifest existential <disontologising/re-ontologising—aporeticism>
imperatives/axioms/registry-teleology⟩ as opportunistically elicitable by pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation—(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ desublimation. The prospective profound-supererogation of the ‘specific psychologismic-constructs of specific nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving⟩ projected/affirmed relative-ontological-completeness’ are however less susceptible to such desublimation (and as to when not explicitly imbued-with/projecting-of prospective ‘overall reference-of-thought—and—reference-of-thought—devolving projected/affirmed relative-ontological-completeness’ implications’) given the punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable of ‘their specifically projected/affirmed technical or scientific demonstration of contrastive validity’. However, the requisite prospective profound-supererogation of the ‘overall psychologismic-construct of overall reference-of-thought—and—reference-of-thought—devolving projected/affirmed relative-ontological-completeness’ is inevitably susceptible to such desublimation as to the fact of its ‘very comprehensive existential—disontologising/re-ontologising—aporeticism’ ambit as of transformative implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality—as-to-disontologising/re-ontologising—aporeticism’. In this respect, it can be appreciated that while the Copernican heliocentric model (as to prospective profound-supererogation of the ‘specific psychologismic-constructs of specific nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving⟩ projected/affirmed relative-ontological-completeness’) was even debatable/contemplable in its
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postconverging-entailment>/understanding/<amplituding/formative–
51incrementalism–in–relative-ontological-incompleteness—enframed/disontologising–conceptualisation; whereas it is the former (as to its limited-mentation-capacity-deepening—as subjecting–limitedness/human-subpotency to ‘educed-
unlimitedness/existence-sublimating–nascence’ maximalising–recomposuring–for–relative-ontological-completeness—unenframed/re-ontologising–conceptualisation) that is bound to elicit the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising for prospective apriorising/axiomatising/referencing sublimating-reflexivity—beholdening of unlimitedness/existence–<full-potency–of–sublimating–nascence>. In other words, this speaks to the fact that a conception of knowledge as to the ‘self-containing/self-
requisite ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-aspiration à la Diderot and the Encyclopédistes (as to a different pedestal from the desublimating/distorting recurrence of already induced ‘limitedness/human-subpotency prior rationalisation—of—contentivity/argumentativity/dialecticism/discursivity as to the prior mere-formulaicity/ritualisation-as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-

knowledge as to core philosophy is much more than the evanescence of any \(^{14}\) presencing—absolutising-identitive-constitutedness\(^{14}\) framework but carry posterity implications (not to be confused as to the ‘posterity of succession of \(^{14}\) presencing—absolutising-identitive-constitutedness\(^{14}\) frameworks’ as of successive usurpatory dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative}\rangle_{\text{supererogatory-de}-}\text{mentativeness/epistemic-growth-or-conflatedness}\ /\text{transvaluative-rationalising/}
\text{transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\rangle\) and requires the possibility for profound detachment from any such human generational nombrilistic conception of knowledge; the lack of which capacity for detachment will directly/indirectly induce human limited-mentation-capacity—as subjecting—‘educed-unlimitedness/existence sublating—nascence’ to limitedness/human-subpotency. In this regards (when it comes more particularly to the requisite prospective profound-suprerogation of the ‘overall psychologismic-construct of overall \(^{83}\) reference-of-thought—and—\(^{83}\) reference-of-thought—devolving projected/affirmed relative-ontological-completeness’), the very idea of ‘human psychologismic—epistemic-acutisation—<as-to-postconverging—de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence—in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—\{veridical/sound\}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising,—\{decompulsing\}—delinearity—forcogency’ is much more than instantly induced ‘<overlaying/superstrating—thrownness-aestheticising—\{as—\{epistemic-totalising\}—re-apriorising/re-axiomatising/re-referencing_in-becoming\}>—so-implicated—‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’—as-so-
advocacy/political/applicative—scope (as underlied by such underpinning—suprasocial-construct) do not override human prospective re-ontologising possibilities as often wrongly implicated as to ‘defaulting reasoning (of supposedly ‘neutral’ presencing—absolutising-identitive-constitutedness\(^{14}\) point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as rationalisation—of-contentivity/argumentativity/dialecticism/discursivity and so-reflected in the flawed ‘implicated attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency’\(^{14}\) that paradoxically implies that the ‘social is both ontological and non-ontological at the same moment’ as to an inclination for disparateness-of-conceptualisation—<unforegrounding-ment,-failing-prospectively—to-reflect—immanent—relative—unreflexivity/relative—reflexivity—ontological-contiguity’\(^{14}\). But then such a poor construal of the advocacy/political/applicative—scope fails to factor in that it is ever always prior ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising induced prospective re-ontologising that undergirds the possibility for any advocacy/political/applicative—scope, and so whether such a profound-supererogation\(^{16}\) of prior ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full—potency_of_sublimating—nascence>’) has to do with prospective underlying material, technical, organisational and/or mastery/know-how sublimation possibilities providing the ‘existential—disontologising/re-ontologising—aporeticism—enabling-backdrop’ for the advocacy/political/applicative—scope to arise; and as such advocacy/political/applicative—scope by its inclination for its given shallow-supererogation\(^{16}\) in presencing—absolutising-identitive-constitutedness\(^{14}\)
prospectively induces ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’
moronisation—"sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’—’
in want for the profound—supererogation of prospective ontologising/scientific/existence-
<honesty-constraining>—scope_for_prospective_re-ontologising in prospective
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of—meaningfulness-and-teleology’ demoronisation—"sublimating—nascence, nonextricatory—sublimating—upstreaming/‘amontée’.” ‘Human psychologismic—epistemic—acutisation—"as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of—existence’s-sublimating-nascence-in-prospective-aporeticism—overcoming/unovercoming— as to epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from—limited-mentation—as—its—deepening/psychologismic—epistemic—acutisation—residualising,−{decompulsing},—delinearity—for—eogency’ in this regards speaks again of the fact that (just as with their
given knowledge gesturing/accounting—of—epistemic—phenomenalism) the
<cumulating/recomposuring—attendant—ontological-contiguity>—successive registry-
worldviews/dimensions project/affirm of their own given sense of advocacy/political/applicative—scope as to their respective ‘ presencing—absolutising—identitive—constitutedness’ absolution/absolute—scope {flawed/unsound}—relative—unreflexivity—in-existence/absolutising—from—limited-mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued,−{compulsing}—linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation conception’, but the truth—of—the—matter is that a ‘coherence/contiguity construal of effective human prospective re-ontologising’ can only be reflected by the underlying ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising as to its ‘nonpresencing—<perspective—ontological-normacy/postconvergence> relativism/relative—scope for epistemic—growth,—as—{veridical/sound}—relative—reflexivity—in—
dimensionality-of-sublimating \(\{<\text{amplituding/formative}>\text{supererogatory-de-mentativenss/epistemic-growth-or-confatedness} /\text{transvalutive-rationalising}/\text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}

notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> vis a vis ‘ordinary laypersonhood arrogation/presumptuousness’). In the latter respect, the veracity of ‘human psychologismic–epistemic-acutisation-<as-to-postconverging-de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—\{veridical/sound\}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,—\{decompulsing\}–delinearity–for-eogeneity’ is much more dramatically reflected as to the existential–disontologising/re-ontologising aporeticism> notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> undergirding the

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
psychologismic-epistemic-acutisation—difficulty—for, residualising—delinearity—for-cogency—magnitude—of-prospective
transcendence-and-sublimity/sublimation/supperogatory—de-mentativity’ manifestations of
relative-ontological-completeness—as-of-apriorising/axiomatising/referencing); and as so-rather
‘existentially—disontologising/re-ontologising—aporeticism’ understood—as-epistemic-
totalisingly /acutely_translating-into-the-mental-aestheticising-metaphoricity—by the given
imbuend re-ontologising—by—disontologising_existential-calculus—(between ‘prospective
existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior
existentialising—preconverging_enframing/imprintedness social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction’). The prospective profound-
supererogation of the ‘overall psychologismic-construct of overall reference-of-thought—and—reference-of-thought’ devolving projected/affirmed relative-ontological-completeness’ (reflected evolutively as to the ‘progressive formative and articulative disontologising/re-ontologising manifestations’ of human social-and-institutional-frameworks—

of—reifying/registering/decisioning existentialising—decisionality—as to disontologising/re-ontologising—aporeticism imbued notional—self-distanciation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing vis a vis ‘ordinary laypersonhood arrogation/presumptuousness’ is inherently subject to the blurriness <sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> of institutional-imprimaturing as of human limited-mentation-capacity—as subjecting—educed—unlimitedness/existence-sublimating—nascence—to limitedness/human-subpotency. This is effectively what underlies the need for prospective renewing of ‘human psychologismic—epistemic-acutisation—as to postconverging—de-mentating/structuring/paradigmising,—eliciting-of-existence’s-sublimating—nascence-in-prospective-aporeticism—overcoming/unovercoming> as to epistemie-growth—as—{veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—mentation—as its—deepening/psychologismic—epistemic-acutisation—residualising.—{decompulsing} delinearity—for cogency; in so-reflecting prospective {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—as to human profound—supererogation for prospective apriorising/axiomatising/referencing—{of ‘prospectively-implicated_attendant—ontological—contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ } conflatedness in {preconverging—entailment} postconverging—entailment that cannot be unshrouded by prior mere-formulaicity/ritualisation—<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—prospectively—losing—track—of ‘epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’> of prior apriorising/axiomatising/referencing—{of ‘prospectively—implicated_attendant—ontological—contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness {in preconverging entailment} (as herein
implied as to requisite ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’
<between—prior-shallow-supererogation –of-mentally–
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound–
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia–
schema>”). Critically, central to the contemplation of ‘human psychologismic–epistemic–
acutisation–<as-to-postconverging–de-mentating/structuring/paradigmizing–eliciting-of–
existence’ s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to
epistemic-growth,–as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from–
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising–
{decompulsing}–delinearity–for-cogency’ is necessarily an epistemic-projection of ‘
nonpresencing–perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic–
growth,–as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited–
mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising–
{decompulsing}–delinearity–for-cogency’ that speaks to ‘limitedness/human-subpotency developing
ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. as to
projected/affirmed relative-ontological-completeness{”} about the-very-same
purview/devolved–purview/devolving–purview-of-unlimitedness/existence<full potency–
of sublimating–nascence>. Otherwise human conceptualisation inevitably falls into a
predisposition for totalisingly-ing—discretion/whim-of-thought of ‘

presencing—absolutising-
identitive-constitutedness{”} absolution/absolute-scope {flawed/unsound}–relative–
unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic–
formulaicity/rationalisation conception’ epistemic-projection as critically failing to even formulate
the fundamental ontology veracity of recurrently-driven limitedness/human-subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence-in-validation-of: ‘metaphysics-of-absence_epistemic-projection’’ (which is effectively what underlies the veridical epistemic-projection of ‘nonpresencing-perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—{veridical/sound} relative-reflexivity–in-existence/relativising–from limited-mentation as its-deepening/psychologismic-epistemic-acutisation—residualising, {decompulsing} delinearity—for-cogency’; as so-manifested with our modern-day disparateness-of-conceptualisation-
<unforegrounding-ment,-failing-prospectively-to-reflect-‘immanent-relative-
unreflexivity/relative-reflexivity—ontological-contiguity’> lacking in the veridical conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying{as-to-
knowledge-developing}-and-empowering> for ‘prospective postconverging-aporeticism—overcoming/unovercoming as the-Good/knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-‘prospectively-
implicated_attendant–ontological-contiguity’}–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’}–conflatedness in {preconverging-ment–by}–
postconverging-entailment/understanding <amplituding/formative–
epistemicity>causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity’. Thus the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence–full-potency_of_sublimating_nascence>; ‘implicated_attendant–
ontological-contiguity ~educed–
existenti~ontological-contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>~educed–
(ex as to the fundamental ontology veracity of recurrently-driven
limitedness/human-subpotency prospective re-encountering/re-confrontation with the
‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating
measure/objectification that is unlimitedness/existence–as-ontological-
normalcy/postconvergence<in-validation-of~metaphysics-of-absence_epistemic-
projection>~educed–
) speaks on-the-one-hand of ‘human limited-mentation-capacity—as subjecting–
‘educed–unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency
tolerance<of–disparateness>/inexactitude’ underlying the manifest failing-to-elicit prospective
apriorising/axiomatising/referencing sublimating–reflexivity—beholdening and on-the-other-
hand ‘human limited-mentation-capacity-deepening—as subjecting limitedness/human-
subpotency to ‘educed–unlimitedness/existence sublimating–nascence’~educed–
tolerance<of–disparateness>/exactifying_precisioning’ underlying the manifest eliciting of
unlimitedness/existence<full–potency_of sublimating–nascence>~educed–
prospective
apriorising/axiomatising/referencing sublimating–reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating. The point here is to reflect upon the fact that human ‘interstitially—disontologising-
by-re-ontologising anarchistic outgrowing formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–
meaningfulness-and-teleology of human sublimating~meaningfulness-and-teleology>~educed–
(ex as to ‘human interstitially recurrent limited-mentation-capacity—as subjecting ‘educed–
unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency—by–limited-
mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed–
unlimitedness/existence sublimating–nascence’~educed–
variance_in-epistemic-projection’~educed–
critically undergirded by the notion of ‘inherent unlimitedness/existence—full potency
of sublimating-nascence—educed intolerance—of disparateness/exactifying precisioning’
associated with the possibility for ‘prospective postconverging—aporeticism—
overcoming/unovercoming—as the-Good/knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism—in—
prospective psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemocity/reflexivity—contiguity—
<imbued—notional—cogency’ }—confatedness —in—{preconverging—ment—by}—
postconverging—entailment—/understanding/<amplituding/formative—
epistemocity—causality—as-to-projective-totalitative—implications—of—prospective—
nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity ’’. This effectively reflects ‘human limited-mentation-capacity-deepening—as—
subjecting-limitedness/human-subpotency-to—‘educed unlimitedness/existence-sublimating—
nascence’—intolerance—of disparateness—/exactifying precisioning’ as underlying the
sublimating recurrence of ‘prospective human incipient/seeding ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination—of—motif—and—
apriorising/axiomatising/referencing—as-so-being—as-of—existential-reality—imbued
psychoanalytic-unshackling as of ‘psychologismic—epistemic—acutisation—<as-to—
postconverging—de-mentating/structuring/paradigming,—eliciting-of—existence’s—sublimating—
nascence—in-prospective—aporeticism—overcoming/unovercoming—> as to epistemic—growth, as—
{veridical/sound}—relative-reflexivity—in—existence/relativising—from—limited—mentation-as—its—
deepening/psychologismic—epistemic—acutisation—residualising, {decompulsing—
delinearity—for—
cogency’ (with regards to prospective human-subpotency—
aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued—
notional-firstnaturedness-formativeness—as-to-eventualising—inkling-drive—or—seeding—
misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—
ontological-normalcy/postconvergence—existentialism-form-factor); as so-superseding of the
human limited-mentation-capacity—as-subjecting—limitedness/existence—
sublimating-nascence—to-limitedness/human-subpotency tolerance—of—
disparateness/inexactitude’ underlying the desublimating/distorting recurrence of already
induced ‘limitedness/human-subpotency prior rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity as to the prior mere—
formulaicity/ritualisation—as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising.—prospectively-losing-track-of—
epistem-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—
originariness/re-origination’ of mere-formulaicity/ritualisation of prior secondnatured
institutionalisation. The bigger point being made here is that ‘human psychologismic—epistemic—
acutisation—as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of—
existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to
epistemic-growth,—as—{veridical/sound)—relative-reflexivity—in-existence/relativising—from—
limited-mentation-as-its-deepening/psychologismic—epistemic—acutisation—residualising—
{decompulsing)—delinearity—for-cogency’ (as associated with ‘prospective
postconverging—aporeticism—overcoming/unovercoming as the-Good/knowledge—
reification—gesturing-and-accounting—of-epistemic—phenomenalism—
prospective—psychologismic—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ conflatedness—in—{preconverging-ment_by—
postconverging-entailment>/understanding/<amplituding/formative—
epistemicity>causality as-to-projective-totalitave-implications-of-prospective-
nonpresencing,-for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity’ with regards to the-very-same purview/devolved—purview/devolving—purview-of-
unlimitedness/existence—full-potency_of_sublimating_nascence), speaks fundamentally to the
eliciting of prospective re-ontologising as to an exercise of ‘human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency—to-educed-unlimitedness/existence-
sublimating—nascence’33 intolerance<of-disparateness>/exactifying_precisioning’ (so-
reflecting the profound-supererogation of the genuine social intellectual—function/posture
sublimation); as so-superseding ‘human limited-mentation-capacity—as-subjecting—educed-
unlimitedness/existence-sublimating—nascence—to-limitedness/human-subpotency tolerance-
of-disparateness>inexactitude’ (as of the shallow-supererogation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness )
desublimation). This critically reflects upon the fact that (with regards to underlying Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology psychologismic—epistemic-acutisation—
difficulty<for, residualising—delinearity—for-cogency>magnitude<of-
experientiality/experiment) prospective registry-worldviews/dimensions induced prospective
transcendence-and-sublimity/sublimation/supererogatory—d-mentativity are
<cumulating/recomposuring—attendant—ontological-contiguity >-successive manifestations of
an exercise of ‘human limited-mentation-capacity-deepening—as-subjecting—
limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating—nascence’
intolerance<of-disparateness>/exactifying_precisioning’ (as of the profound-supererogation
of the genuine social intellectual—function/posture sublimation); as so-reflected by any given

<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profund-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema>’). This (‘human limited-mentation-capacity-deepening— as subjecting-
limitedness/human-subpotency to ‘educted-unlimitedness/existence-sublimating–nascence’

‘notionally/epistemically/bindingnessly–as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising-Being-then-
eliciting of limitedness/human-subpotency dynamically adjusting placeholder-setup/mentaldesigning-representation/mentation/consciousness-awareness-teleology; and so-defined over any given registry-worldview/dimension ‘human limited-mentation-capacity— as subjecting—
‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency tolerance <of disparateness>/inexactitude’ (as to its ‘presencing—absolutising-identititveconstitutedness’
absolution/absolute-scope {flawed/unsound} relative-unreflexivity—inexistence/absolutising—from limited-mentation/psychologismic-epistemic-acutisation—
nonresidualising-imbued {compulsing} linearity in eclecticism of prior mere-formulaicity/rationalisation conception’ implied non-adjustable/non-subjectable psyche as placeholder-setup/mentaldesigning-representation/mentation/consciousness-awareness-teleology) hypcrical notion of profound-supererogation rather prospectively of shallow-supererogation (when so-assessed as of the underlying ‘crossgenerational notional—firstnaturedness-formativeness— as to eventualising-inkling-drive or seeding-misprising—mental-processing—parity for ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all sovereign humans as to the potentiation of sublimating—over—desublimating with regards to the ‘notional—firstnaturedness-formativeness—<as to eventualising-inkling-drive or seeding-misprising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of human protracted-social—as-to-individual-by-institutional-by-social ontological-performance’—<including-virtue-as-ontology>’ and so relative to the given station/locus of limitedness/human-subpotency <amplituding/formative—epistemcity>-totalising—thrownness-in-existence ). In this regards, it is herein contended that such an elucidation of ‘human psychologismic—epistemic-acutisation—<as to postconverging—d—mentating/structuring/paradigmimg—eliciting-of-existence’s—sublimating-nascence—in—prospective-aporeticm—overcoming/unovercoming as to epistemic—growth—as—
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

psychoanalytic-unshackling as of ‘psychologismic–epistemic-acutisation<as-to-
postconverging–de-mentating/structuring/paradigmising–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—‘epistemic-totalising’
{decompulsing} delinearity–for-
cogency’. This insight is validated by the fact that the ‘cumulating/recomposuring–attendant–
ontological-contiguity ≻-successive superseding/overcoming (of ‘human limited-mentation-
capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to-
limitedness/human-subpotency tolerance–of-disparateness>/inexactitude’ in
desublimating/distorting recurrence of already induced ‘limitedness/human-subpotency prior
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity as to the prior mere-
formulaicity/ritualisation<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
<epistemototalsing> re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’ of <mere-formulaicity/ritualisation of> prior seconndnatured
institutionalisation), speaks for instance to the fact that ‘base-institutionalisation rulemaking—
apriorising/axiomatising/referencing–psychologism’ over ‘recurrent-utter-uninstitutionalisation
non-rules—apriorising/axiomatising/referencing–psychologism’ (and as similarly reflected
across the overall relative-unreflexivity/relative-reflexivity–ontological-contiguity ≻-of-the-
human-institutionalisation-process) is fundamentally a question of intolerance–of-
disparateness>/exactifying_precisioning (‘human limited-mentation-capacity-deepening—as-
subjecting–limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–
nascence’ intolerance–of-disparateness>/exactifying_precisioning’) as to rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism, as so-enabling the prospective
re-ontologising. This ‘deterministic insight’ about the nature of prospective re-ontologising points out that in effect prospective re-ontologising is an exercise of ‘relays of human intemporal-individuation epistemic-projection radicalities—chronicular/annalistic—cogency—
<as-of-notional—protensivity>-\{as-to-limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’\}’
so-construed as cogency_chronicularity/annality—of-relative-reflexivity—as-to-profound-
supererogation’ meant at superseding/overcoming the ‘prior desublimating
apriorising/axiomatising/referencing—psychologism’, as to the fact that: the ‘prospective leeway
of ontologising—tolerance—<of-disparateness>/inexactitude of base-institutionalisation’ doesn’t
admit ‘lack of rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ (manifested by recurrent-utter-uninstitutionalisation); the ‘prospective leeway of
ontologising—tolerance—<of-disparateness>/inexactitude of universalisation’ doesn’t admit ‘lack of
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism’ (manifested by base-institutionalisation—ununiversalisation); the ‘prospective leeway of
ontologising—tolerance—<of-disparateness>/inexactitude of positivism/rational-empiricism’ doesn’t admit ‘lack of
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ (manifested by universalisation—
non-positivism/medievalism); and prospectively the ‘prospective leeway of ontologising—tolerance—
<of-disparateness>/inexactitude of deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought (reflected as to budding-postmodern thought)” doesn’t admit ‘lack of
preempting—disjointedness-as-of—reference-of-thought,—as-to—\<amplituding/formative—
estimeticity>growth-or-conflatedness\>/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding—
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking—
performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-

rationalisations–of–contentivity/argumentativity/dialecticism/discursivity so-reflecting 

successive relative-ontological-completeness implicited_attendant-ontological-

contiguity ~educted– 

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency>’; so-construed summarily as underlying-elucidative ‘requisite 

sublimating/desublimating formulative–framing/fielding—of-entailment of human ontological-

performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ or 

‘overall human ontological-entrapment’ (as of notionally–implied foregrounding_entailment-

<in-succession-of–profound-supererogation >-{postconverging–narrowing-

down–sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,-

elicited-from-prospective–profound-supererogation ’-in-reflecting–immanent–relative-

unreflexivity/relative-reflexivity—ontological-contiguity ’; as-operative-

notional– deprocrypticism}). This underlying-elucidative ‘requisite sublimating/desublimating 

formulative–framing/fielding—of-entailment of human ontological-performance ~<including-

virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ (as of notionally–implied 

foregrounding_entailment<in-succession-of–profound-supererogation >-{postconverging-

narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-

ontologising,-elicited-from-prospective–profound-supererogation ’-in-reflecting–immanent–relative-

unreflexivity/relative-reflexivity—ontological-contiguity ’; as-operative-

notional– deprocrypticism}) underlies the entirety of ‘human psychologismic–epistemic-

acutisation<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-

existence’s sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming as to 

epistemic-growth, as—{veridical/sound}–relative-reflexivity–in-existence/relativising—from-

rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ that underlies the prospect of the given registry-worldview/dimension ‘human limited-mentation-capacity-deepening—as-subjecting–limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–nascence’

intolerance–of-disparateness/exactifying_precisioning’ induced prospective re-ontologising (with respect to requisite ‘human pr


psychologismic–epistemic-acutisation–residualising–

{decompulsing}–delinearity–for–cogency’); as to ‘unlimitedness/existence–full-potency–of–sublimating–nascence’

subpotency prior rationalisation–of–contentivity/argumentativity/dialecticism/discursivity as to the
prior mere-formulaicity/ritualisation–as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
mental-aestheticising<as–‘psychologismic-existential-metaphoricity—as-to-{epistemic-totalising—re-
apriorising/re-axiomatising/re-referencing—in-becoming’–so-implicated–‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’–as-so-
reflecting–‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>
from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising,—(decompulsing)—delinearity–for-eogency’ insight) is merely a reflection of the fact that ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-
to–‘educed-unlimitedness/existence-sublimating–nascence’
inolerance–<of-disparateness>/exactifying_precisioning’ implies the sublimating–nascence of respectively base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought (as to prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-
resentiment/opened-construct-of—‘meaningfulness-and-teleology’
demoronisation-
Cannot be elicited respectively as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or–disjointedness-as-of reference-of-thought imbued prior rationalisations–of–contentivity/argumentativity/dialecticism/discursivity as to the prior mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-


psychologismic—epistemic-acutisation—difficulty<for, residualising—\{decompulsing\} delinearity—for-cogency>

magnitude\{of-experientiality/experiment\} of apriorising/axiomatising/referencing but also institutional-development—as-to-social-function-development and living-development—as-to-personality-development

psychologismic—epistemic-acutisation—difficulty<for, residualising—\{decompulsing\} delinearity—for-cogency>


preconverging—prior—relative—ontological—incompleteness”—of—apriorising/axiomatising/referencing’ and the ‘dynamically manifest relative veracity of human <overlaying/superstrating—’thrownness—aestheticising’—{of—relative—reflexivity—in—existence}>—sparsity_of_postconverging—prospective—relative—ontological—completeness”—of—apriorising/axiomatising/referencing’ (as to when it comes to limitedness/human-subpotency psyche as adjustable/subjectable placeholder-setup/mental-devising—
representation/mentation/consciousness-awareness-teleology with respect to ‘sublimating
to-teleological-instigative/incipient willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,- preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩ manifestations and ontological-performance ⟷-<including-virtue-as-ontology>, as to when prospectively succumbing to preconverging–de-mentating/structuring/paradigming (as of the processing of prior mere-formulaicity/ritualisation-<as-to-mere-formulaic— methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
manifestations and ontological-performance -<including-virtue-as-ontology>', and so re-
eliciting as to postconverging–de-mentating/structuring/paradigming prospective re-
ontologising imbued profound-supererogation of re-rationalisation–of-
contentivity/argumentativity/dialecticism/discursivity (in superseding/overcoming the shallow-
supererogation of the processing of the prior mere-formulaicity/ritualisation-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-
track-of-<{epistemic-totalising}> re-apriorising/re axiomatising/re referencing–residuality—in re-
originariness/re-origination'> of prior rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity); as to sublimating–and–residually-
accounted-for—apriorising/axiomatising/referencing processing of prospective ‘human 
consciousness/collective-consciousness representation/unity/comprehensiveness of the 
institutional/bureaucratic/social and their purposefulness’ constructive-veracity (so-reflected as 
to incredibility/incredulity-induced-processive-dissent-in–demoronisation-<sublimating–
nascence,-nonextricatory-sublimating–upstreaming/‘amontée’>). In-the-bigger-scheme-of-
things this contrast between desublimating–and–residually-unaccounted-for—
apriorising/axiomatising/referencing processing as of prior ‘human consciousness/collective-
consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social 
and their purposefulness’ constructive-inveracity and sublimating–and–residually-accounted-
for—apriorising/axiomatising/referencing processing of prospective ‘human 
consciousness/collective-consciousness representation/unity/comprehensiveness of the 
institutional/bureaucratic/social and their purposefulness’ constructive-veracity, speaks to the
difficulty <for, residualising {decompulsing} delinearity for cogency> levels of interrelatedness-dynamics—of-social-constructing’ of ‘formativeness <as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology and existential <disontologising/re-ontologising—
aporeticism> articulation manifestations’ as to the ‘undergirding-veracity of
germinal/inceptive/formative individuals anarchistic 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
sublimatingly/desublimatingly relevant 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 psychologismic—
epistemic-acutisation—difficulty <for, residualising {decompulsing} delinearity for cogency>
magnitudes {of-experientiality/experiment}. Thus (with respect to ‘overarching omnipotentiable human
constructive—veracity/inveracity of the overall relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process’ in reflection of ‘human
psychologismic—epistemic-acutisation—{as-to-postconverging—de-
mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as—its-
deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing} delinearity—for-
cogency’) it can be appreciated that prospective re-ontologising speaks to the fact that human
‘epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-
limited-mentation-as—its-deepening/psychologismic—epistemic-acutisation—residualising,—
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>), as so-reflecting underlying ‘existential—disontologising/re-ontologising—aporeticism’ human supererogation’ as to ‘human individual 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’ induced ‘notional self-becoming/self-confledness/formative–supererogating-


teleology”) and divulgeable/enlightening-giving as from the ‘requisite projection of the coherence/contiguity of the superseding–oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ (so-construed as the ‘fundamental human conscious/unconscious sense/drive/disposition’ enabling experientiality/experiment—{as-to-existentially-formative—re-apriorising/re-axiomatising/re-

referencing—residuality—in–re-originariness/re-origination’,—so-

‘notionally/epistemically/bindingnessly

implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of—hermeneutic/reprojection—protraction-of—reframing-

and-reformulation’}’ with regards to ‘formative and articulative implications of apriorising/axiomatising/referencing and corresponding
epistemicity>totalising~in-relative-ontological-completeness⟩ as available-to/elicitable-to-(as-to-human-consciousness/collective-consciousness–distendedness/detruncating<beyond-
selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-
to-psychoorganismic–epistemic-acutisation—residualising,≪decompulsing+delinearity~for-cogency≫)
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’~entailing⟩~existentialising—enframing/imprintedness,
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⟩). This
clarification of the ontologising/scientific/existence-<honesty-constraining>—
scope_for_prospective_re-ontologising rather points out that beyond the ‘manifest
accidentedness/occasioning of human ingenuity/lack-of-ingenuity with respect to prospective
sublimation accruing/not-accruing to any social-construct’, there is as yet a more
fundamental/incipient/seeding profound-supererogation” responsibility/relative-reflexivity that
befalls all humans as to individual’s relevant priorities, interests and effective prospects-and-
capacity for eliciting prospectively defining <overlaying/superstrating ‘thrownness–
aestheticising’ (of relative-reflexivity in existence)>—sparsity of postconverging-prospective
relative-ontological-completeness—of-apriorising/axiomatising/referencing (as so-reflecting
the underlying ‘crossgenerational notional–firstnaturedness-formativeness—<as-to-
eventualising–inkling-drive or seeding-misprising—it>—mental-processing–parity for
ontological-performance”<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all
sovereign humans as to the potentiation of sublimating–over–desublimating with regards to the
‘notional–firstnaturedness-formativeness—<as to eventualising–inkling-drive or seeding-
misprising—it>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence> of human protracted-social—<as-to-individual-by-
institutional-by-social ontological-performance”<including-virtue-as-ontology>” and so
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising, {decompulsing} delinearity—forcing—
egencency, in reflection of the requisite ‘ontologising/scientific/existence—<honesty-
constraining>—scope_for_prospective_re-ontologising); and so as ‘unlimitedness/existence—
<full-potency-of_sublimating—nascence> is not of prospective
apriorising/axiomatising/referencing/sublimating—reflection—beholdening to <mere-
formulaicity/ritualisation—of—prior secondnatured institutionalisation of prospective shallow-
supererogation’’ (with such unlimitedness/existence—<full-potency-of_sublimating—nascence>
prospective apriorising/axiomatising/referencing/sublimating—reflection—beholdening
potentiatively/omnipotentially rather accruing as of the epistemic-projection of
‘nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-
scope for epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-
acutisation—residualising, {decompulsing} delinearity—forcing—
egencency’ imbued underlying-elucidative
‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human
ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.
contemplation’ as of notionally—implied ‘foregrounding—entailment<in-succession-of—
profound-supererogation’—(postconverging—narrowing-down—sublimation—as-to—existence—
as-sublimating-withdrawal/unenframing/re-ontologising—elicited—from-prospective—profound-
supererogation’—in-reflecting—‘immanent—relative—unreflexivity/relative—reflexivity—
ontological-contiguity—;—as-operative-notional—deprocrypticism), as so-defining the
underlying ‘crossgenerational—notional—firstnaturedness—formativeness<as—to—
eventualising—inking—drive—or—seeding—misprising—mental—processing—parity
for ontological-performance”’—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ of all
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising—delinearity—for-cogency—possibility- arising-as-of ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation<sublimating—nascence—nonextricatory—sublimating—upstreaming/’amontée’/>. In this regards, it can be appreciated that going by their presencing—absolutising-identitive-constitutedness advocacy/political/applicative—scope penchant for ‘convincing/persuading/swaying along the course of prior processive—aposteriorising/logicising/deriving–<as-from-prior–apriorising/axiomatising/referencing>’, in—many-ways the non-universalising ancient-sophists, non-positivising medieval-scholasticism and our modern-day disparateness-of-conceptualisation<unforegrounding-ment—failing—prospectively-to-reflect—immanent—relative—unreflexivity/relative—reflexivity—ontological—contiguity ’> are effectively of most advanced conception of the ‘given human secondnatured institutionalisation’ of their times respectively as to their base-institutionalisation, universalisation and positivism/rational-empiricism ‘convincing/persuading/swaying along the course of prior processive—aposteriorising/logicising/deriving–<as-from-prior–apriorising/axiomatising/referencing>’ (such that along those ‘secondnatured institutionalisation terms of rationalisation—of–contentivity/argumentativity/dialecticism/discursivity’ effectively there are respectively no base-institutionalisation, universalisation and positivism/rational-empiricism reasons for contesting respectively non-universalising ancient-sophists, non-positivising medieval-scholasticism and our modern-day disparateness-of-conceptualisation—<unforegrounding-ment—failing—prospectively—to—reflect—immanent—relative—unreflexivity/relative—reflexivity—ontological—contiguity’ >, with the contestation only arising as of the ‘ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming epistemic-projection of prospective—reference-of—thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence<as—to—
the-grandest-axiomatic-construct-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination-of-limitedness/human-subpotency-prospective-re-encountering/re-confrontation-with-unlimitedness/existence—induced-relative-ontological-completeness\(^\text{87}\)—of-re-apriorising/axiomatising/referencing-re-ontologising-prospective-re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity'); and it is this reality that points out that the very notion of prospective ontologising-and-re-ontologising is rather captured in the ‘potentiation/omnipotentiality that is human dimensionality-of-sublimating’—\(\langle\text{amplituding/formative}\rangle\) supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ (as it highlights the ‘defining sublimating/desublimating relationship-between-limitedness/human-subpotency—and—unlimitedness/existence—\(\langle\text{full-potency-of-sublimating—nascence}\rangle\)’ wherein ‘unlimitedness/existence—\(\langle\text{full-potency-of-sublimating—nascence}\rangle\)’ is not of prospective apriorising/axiomatising/referencing—sublimating—reflexivity—beholdening to <mere-formulaicity/ritualisation—of>—prior secondnatured institutionalisation of prospective shallow-supererogation’). This is exactly what underlies the veridical manifest conception of prospective re-ontologising rather as of ‘overarching existential—\(\langle\text{disontologising/re-ontologising—aporeticism}\rangle\) priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity—\(\langle\text{postconverging—de-mentating/structuring/paradigming}\rangle\) inducing of psychoanalytic-unshackling for the relative-ontological-completeness\(^\text{87}\)—of-re-apriorising/axiomatising/referencing-re-ontologising-prospective-re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ going by the ‘defining sublimating/desublimating relationship-between-limitedness/human-subpotency—and—unlimitedness/existence—\(\langle\text{full-potency-of-sublimating—nascence}\rangle\)’ (as to ‘limitedness/human-subpotency susceptibility to processing as of the prior mere-formulaicity/ritualisation—\(\langle\text{as-to-mere-formulaic—}\)
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\textit{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in-re-
originariness/re-origination' of prior rationalisation—of—contentivity/argumentativity/dialectism/discursivity’ that wrongly implicits ‘epistem-
growth,—as—\{veridical/sound\}-relative-reflexivity—in-existence/relativising—on—limited-
mentation as its deepening/psychologismic—epistemic-acutisation—residualising—
\{decompulsing\} delinearity—for-cogency conceptualisation’ can be formulated—as-if—of-absolute-
ontological-veracity—without—residuality—of-apriorising/axiomatising/referencing); with
prospective re-ontologising so-construed with respect to the undergirding profound—
supererogation associated with 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 psychologismic—epistemic-acutisation difficulty for—
residualising—\{decompulsing\} delinearity—for-cogency magnitudes\{of-experientiality/experiment\}. It can thus
be appreciated that (beyond the ‘mere fact of simply being secondnatured/institutionalised at the
backend of the relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-
human-institutionalisation-process as of any relative-ontological-completeness registry-worldview/dimension’) the more fundamental/incipient/seeding and recurrent issue for human
prospective re-ontologising has to do with the ‘potentiation/omnipotentiality that is human
dimensionality—of—sublimating \{\langle\text{amplituding/formative}\rangle supererogatory—de-
mentativeness/epistemic-growth-or—conflatedness \langle\text{transvaluative—}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit—drivenness—equalisation}\rangle \text{’ as it reflects existential—disontologising/re—ontologising—aporeticism—}
counteracting/supplanting/alienating—of—prior-apriorising/axiomatising/referencing as to
‘prospective re-eliciting of the undergirding-veracity of germinal/inceptive/formative

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individuals anarchistic self-reflexive–instigative-eventuating–(as-to-teleological–
instigative/incipient–willing/arbitrariness/waywardness/faith-drivenness/supererogating–for-
human-intelligibility–preceding-existence’s–eventuating–sublimating–validation/desublimating–
invalidation) manifestations and ontological-performance<including-virtue-as-ontology>’
(inducing sublimating–and–residually-accounted-for–apriorising/axiomatising/referencing
processing of prospective ‘human consciousness/collective-consciousness
representation/unity/comprehensiveness of the institutional/bureaucratic/social and their
purposefulness’ constructive-veracity as of ‘{veridical/sound}–relative-reflexivity–in-
existence/relativising from limited mentation as its deepening/psychologismic–epistemematic–
acutisation–residualising–{decompulsing} delinearity–for cogency anarchistic–
growth/anarchisation–for–re-ontologisation–{as-to-conscious/unconscious epistemically-sound
induced ‘demoronisation–<sublimating–nascence, nonextricatory–sublimating–
upstreaming/’amontée’> postconverging/dialectical-thinking conception of residual re-
original_anarchistic incipiency of human social-functioning-and-accordance—as-of–social–
stance-contention-or-confliction meaningfulness-and-teleology ’). But then such a veridical
prospective re-ontologising conception as to human profound-supererogation<underlying the
ontologising/scientific/existence–{honesty-constraining}–scope_for_prospective_re-
ontologising is hardly countenanced as to the shallow-supererogation<of ‘presencing–
absolutising-identitive-constitutedness advocacy/political/applicative–scope penchant for
‘convincing/persuading/swaying along the course of prior processive–
aposteriorising/logicising/deriving–<as-from-prior–apriorising/axiomatising/referencing>’ (in a
myopia that fails to appreciate that it is the profound-supererogation< of the
ontologising/scientific/existence–{honesty-constraining}–scope_for_prospective_re-
ontologising as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation
with unlimitedness/existence<full-potency of sublimating–nascence>’ that brings about
prospective underlying material, technical, organisational and/or mastery/know-how sublimation possibilities providing the ‘existential—disontologising/re-ontologising—aporeticism’ enabling-backdrop’ for the prospective advocacy/political/applicative—scope to arise); with this myopia so-manifested with human underpinning—suprasocial-constructs (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology) desublimating—existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ 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). Thus in-many-ways the prospective profundity of the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising is very much absent to an underpinning—suprasocial-construct but for the prospective positive-opportunism—of-social-functioning-and-accordance it presents as to the underpinning—suprasocial-construct prior ‘self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence’ desublimating—existentialising—decisionality—as to disontologising/re-ontologising—aporeticism’ naïve and ontologically-flawed supposed ‘backend—secondnatured-institutionalisation of prospective sublimating—nascence’; such that the ‘potentiation/omnipotentiality that is human dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ underlying the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising (beyond secondnaturedness) is mostly of messianicity ‘ever always in want for its futural coming’ as to profound-supererogation (with regards to Being-development/ontological-framework-expansion—as-to-depth-of-

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confaltedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and dimensionality-of-desublimating-lack-of

existential <disontologising/re-ontologising—aporeticism> priority/precedence/primacy of
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ in ‘recurrent/perpetuating/continuity—recomposuring
existential <disontologising/re-ontologising—aporeticism—
counteracting/supplanting/alienating—of—prior-apriorising/axiomatising/referencing’ over
‘secondnatured prior mere-formulaicity/ritualisation<as—to—mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively—losing—track—of—
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’ that achieves prospective postconverging—aporeticism—
overcoming/unovercoming (as to the veracity of epistemic—projection of ‘nonpresencing—
<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic—growth,—as—{veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—
mentation as its deepening/psychologismic—epistemic—acutisation—residualising—
(delinearity—for—cogency'), and so in the face of an ever renewing limitedness/human—
subpotency ‘secondnaturedness of epistemic prior mere-formulaicity/ritualisation’ as of
‘continuity of prior processive—aposteriorising/logicising/deriving—<as—from—prior—
apriorising/axiomatising/referencing—> that fails prospective postconverging—aporeticism—
overcoming/unovercoming (as to the inveracity of epistemic—projection of ‘presencing—
absolutising-identitive-constitutedness absolution/absolute-scope {flawed/unsound}—relative—
unreflexivity—in—existence/absolutising—from—limited—mentation/psychologismic—epistemic—
acutisation—nonresidualising-imbued—{compulsing}—linearity—in—eclecticism—of—prior—mere—
formulaicity/ritualisation'); with this dual dimensionality manifestations respectively underlying
profound-supererogation as dimensionality—of—sublimating—
(<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—
conflatedness /transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—

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ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising as to a veridical absolute-ontological-completeness—of-apriorising/axiomatising/referencing—<as-omnipotentiality>’ which is very much absent to an underpinning-suprasocial-construct but is rather grounded on the ‘‘positive-opportunism—of-social-functioning-and-accordance’’ of its ‘‘presencing—absolutising-identitive-constitutedness’’ advocacy/political/applicative—scope induced as from the prior profundity of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising’ (as to the effective reality that all registry-worldviews/dimensions effectively assume their given prior ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—’ meaningfulness-and-teleology’ moronisation—<sublimating—nascence—extricatory—desublimating—downstreaming/‘avalage’>’ and not their prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of—’ meaningfulness-and-teleology’ demoronisation—<sublimating—nascence—nonextricatory—sublimating—upstreaming/‘amontée’>’ as the latter is what will validate ‘prospective profundity of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising’ and as the latter is only instigatable as from prospective profound-supererogation as from ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency—of_sublimating—nascence>’ so-reflected with regards to prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence—<as-to-the—grandest-axiomatic-construct—{epistemic-totalising}—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination_of_limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>); such that prospective <overlaying/superstrating—‘thrownness-aestheticising’—of-relative-reflexivity—in-existence>—sparsity_of_postconverging-prospective-relative-ontological-completeness’—of—
referencing-residuality—in-re-originariness/re-origination’ that achieves prospective postconverging-aporeticism—overcoming/unovercoming). The bigger implication here (with regards to attaining Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology-psychologismic-epistemic-acutisation—difficulty—<for, residualising—delinearity—for-eogency—magnitude(of-experientiality/experiment) of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with respect to limitedness/human-subpotency ‘firstnaturedness—as-to-inkling profound-supererogation\(^6\) for overarching existential—<disontologising/re-ontologising—aporeticism—apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ in ‘recurrent/perpetuating/continuity—recomposuring existential—<disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ over ‘secondnatured prior mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—\(\langle\text{epistemic-totalising} \quad \text{re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination}\rangle\)’ that achieves prospective postconverging—aporeticism—overcoming/unovercoming) is that every registry-worldview/dimension is thus effectively constrained as to the social-setup (circumscribed/bounded overall human subconsciousness most-prospectively-conscious ‘re-ontologising—by—disontologising—existential-calculus\(\langle\text{between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’}\rangle\)’ of consciousness surrealisim—<as-to-supererogation—\(\langle\text{epistemic-totalising} \quad \text{re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination}\rangle\)) induced psychoanalytic-unshackling for
epistemic-break or notional-discontiguity/episte
supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation—of-mentally-
aestheticised–postconverging/dialectical-thinking—qualia-schema’). Such a ‘constraining (in
relative-ontological-incompleteness—of-apriorising/axiomatising/referencing)’ is effectively
contemplatable/assessable as from the ‘epistemic-projection ambit of the relative-ontological-
completeness—of-apriorising/axiomatising/referencing (induced prospective
notional–difference-conflatedness—as-to-totalitative-reification-in-singularisation)<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity-
relativism-determinism’), as to the fact that relative-ontological-completeness—of-
apriorising/axiomatising/referencing is rather effectively underlied as of: the-human/humanity
‘recurrently mediative—in-expectation/in-anticipation—unconsciousness/potentiation-of-
conscionability—anxiety-as-to-reconstitution/reparation,—including-dreaming/psychical-
reshuffling’ (as the ‘psychoanalytic boundlessness of human notional–reflexivity-
<}{veridical/sound}–relative-reflexivity—in-existence/relativising—from-limited-mentation-as-
its-deepening/psychologismic<residualising—decompulsing—delinearity—for-cogency>—by
}{flawed/unsound}–relative-unreflexivity—in-existence/absolutising—from-limited-
mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued-
}{compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation>—
existent-
disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of
subconsciousness knowingly/unknowingly—manifest human ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—by—
ontological-bad-faith/inauthenticity—preconverging—de-mentating/structuring/paradigming
) as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the
effective
formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology of consciousness surrealising-<as-to-supererogation’>’ (as
so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising-
by–disontologising_existential-calculus-⟨between ‘prospective existentialising—
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction’⟩’ of consciousness surrealising-<as-to-supererogation’>). In
other words, this illuminates that the-human/humanity ‘recurrently mediative—in-
expectation/in-anticipation> unconsciousness/potentiation-of-conscionability-<anxiety-as-to-
reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ rather speaks to the
‘potentiation/omnipotentiality of human adjustable/subjectable placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology’ with respect to
unlimitedness/existence—⟨full potency of sublimating nascence⟩—as ‘sublimating enabling-
backdrop of profound-supererogation’ for ‘relative-ontological-completeness—as-of–
apriorising/axiomatising/referencing induced prospective notional–difference-conflatedness—
as-to-totalitative-reification-in-singularisation—⟨as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism’ (as to
manifest human subconsciousness most-prospectively-conscious ‘re-ontologising–by–
disontologising_existential-calculus-⟨between ‘prospective existentialising—
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction’⟩’ of consciousness surrealising-<as-to-supererogation’>). In
this regards (as to the implications for ‘human psychologismic–epistemic-acutisation—
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound} relative-reflexivity in-existence relativising from limited-mentation as its deepening/psychologismic epistemic-acutisation residualising (decompulsing) delinearity for cogency), human ‘sublimating mental-aestheticising <as-‘psychologismic-existential-metaphoricity {as-to –epistemic-totalising re-apriorising/re-axiomatising/re-referencing in-becoming,’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’> (as to limitedness/human-subpotency ‘firstnaturedness—as-to-inkling profound-supererogation for overarching existential-disontologising/re-ontologising—aporeticism> priority/precedence/primacy of epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ in ‘recurrent/perpetuating/continuity—recomposuring existential-disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ over ‘secondnatured prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’>’ that achieves prospective postconverging—aporeticism—overcoming/unovercoming) is what underlies ‘reifying—mental-aestheticising<as-of—prospective reformulating-of-mental-aestheticising’as-to—residuality—in—re-originariness/re-origination’of-mental-aestheticising> educed processive-motif ‘exuding—aestheticising—gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation—and—re-aestheticisation-towards-ontology—elicited–prospective-idiomatisation’> so-implied as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence <full potency of sublimating nascence’> (as so-enabling of the ‘very fundamental notion of knowledge reifying’ as being about limitedness/human-subpotency

2613
prospective re-encountering/re-confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence–as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’>” for human epistemic-growth,—as—
{veridical/sound}–relative-reflexivity–in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}—delinearity—
{decompulsing}~for-
cogency); and so-manifested with a ‘reifying–mental-aestheticising—as—prospective_reformulating-of-mental-aestheticising—<as-of-
prospective_reformulating-of-mental-aestheticising—as—to—residuality—in—re-originariness/re-
origination’—of-mental-aestheticising—’ educed processive-motif—‘exuding—aestheticising-
gesturing’—of-apriorising/axiomatising/referencing as to re-aestheticisation—and—re-
aestheticisation-towards-ontology—<elicited—prospective-idiomatisation>’ associated
unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation—,—while-anecdotalising-prior-
disontologising-thresholding> for engaging/reflecting about ‘limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence—full potency—
of_sublimating–nascence’ as to a re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity that effectively projects of prospective
‘human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency—
to—‘educed—unlimitedness/existence—sublimating–nascence’ intolere<of-
disparateness>/exactifying_precisioning’ induced foregrounding—entailment—<in-succession—
of—profound-supererogation—<postconverging—narrowing-down—sublimation—as—to—
existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited—from—
prospective—profound-supererogation—’—in-reflecting—‘immanent—relative-
unreflexivity/relative-reflexivity—ontological-contiguity’—;—as-operative—
notional— deprocrypticism> (in reflection of the epistemic-projection of ‘nonpresencing—
ratings purposes of sales, audience-numbers and entertainment’ subtly-and-deceitfully
creeping/sliding/re-orientating into ‘supposedly existential—disontologising/re-ontologising—
aporeticism> elucidating pretenses of prospective knowledge reifying purpose’ so-translated in
knowledge misrepresentation with manifestations of pop-intellectualism of shallow intellectual
investment, popular-driven/impression-making communication/media activities,
popular/impression politics and worst still the construal of inherent knowledge reifying in terms
of popularity/impression-driven and secondary interests purposes all in a predisposition to blur
or directly subvert the space of the ontologising/scientific/existence<-honesty-constraining>-—
scope_for_prospective_re-ontologising, thus failing the ‘very fundamental notion of knowledge
reifying’ as being about limitedness/human-subpotency prospective re-encountering/re-
confrontation with the ‘constraining/defining intersolipsistic reflexive–sublimating/unreflexive–
desublimating measure/objectification that is unlimitedness/existence—as-ontological-
normalcy/postconvergence<-in-validation-of-‘metaphysics-of-absence_epistemic-projection’—
for human epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-
relativising from limited mentation as its deepening/psychologismic_epistemie-
acutisation—residualising,—{decompulsing}—delinearity-for-cogency); and so-manifested with a
‘dereifying–mental-aestheticising<-as-of-‘prior_mere-formulaicity/ritualisation-of-mental-
aestheticising’-failing-‘residuality—in–re-originariness/re-origination’-of-mental-
aestheticising> as of the processive-motif–exuding–aestheticising-gesturing’-of-
apriorising/axiomatising/referencing of prior aestheticisation–and–aestheticisation-towards-
ontology<-elicited–idiomatisation’ associated blurriness-
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> for engaging/reflecting about
‘limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence—full-potency_of_sublimating_nascence’ as to a rationalisation—of—
conscious/unconscious ‘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 strategising/inclination’ that operates on the basis that the ‘direct
eliciting of the human sovereign—function/posture<as-to-existentially-manifest—embodied-
subject—consciousness-and-direct/deferential—conscientiousness’,-as-of-its—epistemic-
reflexivity/unreflexivity-in-existence’/teleology> prior processive—
aposteriorising/logicising/deriving<as-from-prior—apriorising/axiomatising/referencing> (so-
reflecting the human sovereign—function/posture<as-to-existentially-manifest—embodied-
subject—consciousness-and-direct/deferential—conscientiousness’,-as-of-its—epistemic-
reflexivity/unreflexivity-in-existence’/teleology> prior ‘human consciousness/collective-
consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social
and their purposefulness’ constructive-inveracity’) is effectively how to go about
undermining/subverting the inherent knowledge reifying purpose of the genuine social
intellectual—function/posture (as of its ontologically-veridical propping of the human sovereign—
function/posture<as-to-existentially-manifest—embodied-subject—consciousness-and-
direct/deferential—conscientiousness’,-as-of-its—epistemic-reflexivity/unreflexivity-in-
existence’/teleology> by providing the underlying ontologising/scientific/existence—<honesty-
constraining>—scope_for_prospective_re-ontologising as to ‘limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency—
of_sublimating—nascence’ as so-providing the ‘existential—disontologising/re-ontologising—
aporeticism> enabling-backdrop’ for the advocacy/political/applicative—scope to arise) by way
of its requisite inclination for ‘reifying—mental—aestheticising<as-of-
‘prospective_reformulating-of-mental—aestheticising’as-to—residuality—in—re-originariness/re-
origination’—of-mental—aestheticising> educed processive-motif ‘exuding—aestheticising—


2622
constraining—scope_for_prospective_re-ontologising implications of existential-
<disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-
prior-apriorising/axiomatising/referencing inducing of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (upon such registry-
worldview/dimension underpinning—suprasocial-construct prior ‘self-presence/self-
constitutedness’<in-perspective—epistemic-abnormalcy/preconvergence
>
desublimating—existentialising—decisionality—<as to disontologising/re-ontologising—
aporeticism>’ imbued ‘variegated confusion of epistemic-totalising
meaningfulness-and-teleology’); as to invigorating sublimating—
and—residually-accounted-for—apriorising/axiomatising/referencing processing of prospective ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ constructive-veracity (as of ‘{veridical/sound}—relative-reflexivity—in-existence/relativising—of—
deepening/psychologismic—epistemic-acutisation—residualising—
(decompsiling) delinearity—
cogency anarchistic-growth/anarchisation—
for—re-ontologisation—
epistemically-sound induced ‘demoronisation—
sublimating—nascence—
nonextricatory—
sublimating—upstreaming’<amontée’> postconverging/dialectical-thinking

conception of residual re-originary anarchistic incipiency of human social-functioning-and-accordance—
as-of—
social-stake-contention-or-confliction meaningfulness-and-teleology

) over debilitating desublimating—and—
residually-unaccounted-for—apriorising/axiomatising/referencing processing as of prior ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ constructive-inveracity (as of ‘{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—
from limited-mentation/psychologismic—epistemic-acutisation—
nonresidualising imbued linearity—in eclecticism of prior mere—
formulaicity/ritualisation insidious-anarchy -<as-to-conscious/unconscious epistemically-flawed
induced ‘moronisation<-sublimating–nascence,-extricatory-desublimating-
downstreaming/'avalage'> preconverging/dementing ‘ conception of prior mere-
formulaicity/ritualisation incipiency of human social-functioning-and-accordance—as-of-
social-stake-contention-or-confliction ‘ meaningfulness-and-teleology ’). The fundamental
issue of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with
regards to reflecting ‘unlimitedness/existence<-full-potency-of-sublimating-nascence>
prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholding under
which limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’ as to the ontologising/scientific/existence<-honesty-constraining>—
scope_for_prospective_re-ontologising implications of existential<-disontologising/re-
tonologising—aporeticism>—counteracting/supplanting/alienating–of-prior-
apriorising/axiomatising/referencing inducing of human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity) it is herein contended underlies the
mental-aestheticising<-as-of
-potency-of-as-to-
epistemic-totalising
re-apriorising/re-axiomatising/re-referencing_in
becoming+’-so-implicated-'by-way-of-the-existentially/contextually/textually-manifest-motif-
construct-as-specific-language’-as-so-reflecting-'the-existentially/contextually/textually-
manifest–moronisation/demoronisation’ that veridically exudes of
apriorising/axiomatising/referencing’ (as ‘reifying–mental-aestheticising<-as-of-
‘prospective_reformulating-of-mental-aestheticising’as-to-*residuality—in–re-originariness/re-
origination’-of-mental-aestheticising> educed processive-motif ‘exuding–aestheticising-
gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation–and–
aestheticisation-towards-ontology<-elicited–prospective-idiomatisation>’ underlied as of
manifest human subconsciousness most-prospectively-conscious ‘re-ontologising—by—
disontologising_existential-calculus-{between ‘prospective existentialalising—
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of—social-
stake-contention-or-confliction’-’ of consciousness surrealising<as-to-supererogation >}; and
so-reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process^, as from the
experientiality/experiment<as-to-existentially-formative—‘epistemic-totalising re-apriorising/re-
axiomatising/re-referencing residuality—in-re-originariness/re-origination’,—so-
‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction—of—reframing-
and-reformulation}’ > of trancing—processive-motif‘exuding—aestheticising-gesturing’ of-
apriorising/axiomatising/referencing—as-to-trepidatious-
consciousness—moronisation/demoronisation, mysticising—processive-motif‘exuding—
aestheticising-gesturing’ of apriorising/axiomatising/referencing—as-to-warped-
consciousness—moronisation/demoronisation, occulticising—processive-motif‘exuding—
aestheticising-gesturing’ of apriorising/axiomatising/referencing—as-to-preclusive-
consciousness—moronisation/demoronisation, procrypticising/subtranslational/subnotionality/subepistemicity—processive-motif‘exuding—
aestheticising-gesturing’ of apriorising/axiomatising/referencing—as-to-occlusive-
consciousness—moronisation/demoronisation and prospectively
deprocrypticising/omnitranslational/omninotionality/omniepistemicity—processive-motif—
‘exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing—as-to-protensive—
consciousness—moronisation/demoronisation successively imbued ‘reifying—mental—

prospective-aporeticism-overcoming/unovercoming

that is not subjected to limitedness/human-subpotency ontologically-flawed in-effect absolution temporal-dispositions. The further implication here is that thus limitedness/human-subpotency epistemic-growth-as—{

totalising—thrownness-in-existence mental-aestheticising—psychologismic-existential-
{veridical/sound} relative-reflexivity in-existence/relativising from limited-mentation as its
deepening/psychologismic epistemic-acutisation residualising ~(decompulsing) delinearity for-
ecogency), the ontologising/scientific/existence-<honesty-constraining>—
scope for prospective re-ontologising implications of existential—<disontologising/re-
ontologising aporeticism>—counteracting/supplanting/alienating—of-prior-
apriorising/axiomatising/referencing (as of its intolerance—of-
disparateness)/exactifying precisioning—of-sublimation<as-to-postconverging—narrowing-
down—apriorising/axiomatising/referencing—entailing-theoretical,—conceptual-and-operant-
implications>) liberates/empowers limitedness/human-subpotency (from its
‘experientiality/experiment<as-to-existentially-formative—{epistemic-totalising} re—
apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so-
‘notionally/epistemically(bindingnessly—<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—
implicated—and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/projection—protraction—of} reframing-
and-reformulation’) > cloudiness’ of prior <amplituding/formative—epistemicity—
totalising—thrownness-in-existence mental-aestheticising<as—psychologismic-existential-
metaphoricity —<as—to—epistemic-totalising re—apriorising/re-axiomatising/re-referencing in—
becoming) > so-implicated—by-way-of-the-existentially/contextually/textually-manifest-motif-
construct-as-specific-language’—as-so-reflecting—‘the-existentially/contextually/textually-
manifest—moronisation/demoronisation’ institutional/bureaucratic/social procession—<as-to-
constructive—veracity/inveracity_of-apriorising/axiomatising/referencing>) going by the
‘constraining/defining intersolipsistic reflexive—sublimating/unreflexive—desublimating
measure/objectification that is unlimitedness/existence’; such that prospective human
sublimating is not construed as in any way dependent-on/defined-by any limitedness/human-
subpotency protracted-social—as-to-individual-by-institutional-by-social ‘covert/overt
deepening/psychologismic–epistemic-acutisation—residualising—

decompressing—delinearity-for-economy') translate into the fact that the respective prospective re-ontologising of universalising-idealisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of reference-of-thought effectively relate to the respective prior disontologising non-universalising ancient-sophists, non-positivising medieval-scholasticism and our modern-day disparateness-of-conceptualisation—unforegrounding-ment—
dementating/structuring/paradigming—eliciting-of-existence’s—sublimating-nascence-in—
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from—limited-mentation-as-its—
as-precalculated-purpose-<as-prospectively-losing-track-of-‘epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination’-of-thinking>’


teleology

psychologismic–epistemic-acutisation—difficulty <for, residualising—
delinearity-for-cogency—magnitude of-experientiality/experiment>, and so rather than the ontological-veracity of sublimating–and–residually-accounted-for–apriorising/axiomatising/referencing processing of prospective ‘human consciousness/collective-consciousness representation/unity/comprehensiveness of the institutional/bureaucratic/social and their purposefulness’ constructive-veracity as of ‘{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,< (decompulsing) delinearity—for-cogency anarchistic-growth/anarchisation–for–re-ontologisation ⟨as-to-conscious/unconscious epistemically-sound induced <demoronisation<sublimating–nascence, nonextricatory-
sublimating–upstreaming/“amontée”> postconverging/dialectical-thinking⟩ conception of residual_re-originary_anarchistic incipiency of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction meaningfulness-and-teleology ⟩). In this regards, ‘human segmentation and division-of-labour as of secondnatured institutionalisation induced prospective shallow-supererogation ’ doesn’t override the ‘requisite profound-supererogation prospective contemplation of overall human knowledge’ imbued ‘human psychologismic–epistemic-acutisation—<as-to-postconverging–de-mentating/structuring/paradigming, eliciting-
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’)) existential <disontologising/re-ontologising–aporeticism>
phenomenalism<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-
prospectively-implicated-attendant-ontological-contiguity '~-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
imbued-notional-cogency'}—conflatedness -in-{preconverging-ment-by}-
postconverging-entailment ending up projecting ‘ontologically-flawed existential-
<disontologising/re-ontologising—aporeticism> gesturing/accounting—of-epistemic-
phenomenalism conceptualisation’, and so rather than the ‘ontologically-veridical existential-
<disontologising/re-ontologising—aporeticism> gesturing/accounting—of-epistemic–
phenomenalism conceptualisation’ (as of the overaching epistemic-projection of
nonpresencing<-perspective–ontological-normalcy/postconvergence> relativism/relative-
scope for epistemic-growth, as—{veridical/sound} relative-reflexivity—in-
existence/relativising from limited mentation as its deepening/psychologismic–epistemic-
acutisation—residualising, {decompulsing} delinearity for cogency` imbued underlying elucidation
‘requisite sublimating/desublimating formulative–framing/fielding—of-entailment of human
ontological-performance <-including-virtue-as-ontology>/morality/ethics/justice/etc.
contemplation’ as of notionally~implied `foregrounding_entailment<-in-succession-of-
profound-supererogation ->{postconverging–narrowing-down–sublimation-as-to–'existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–'immanent–relative-unreflexivity/relative-reflexivity–
ontological-contiguity ’; as-operative-notional~ deprocrypticism}). Such deficiency in
gesturing/accounting—of-epistemic–phenomenalism as failing/subpar-to the requisite
‘ontologising/scientific/existence<-honesty-constraining>—scope_for_prospective_re-
ontologising implications of existential<disontologising/re-ontologising—aporeticism—
counteracting/supplanting/alienating–of-prior-apriorising/axiomatising/referencing’ (with
regards to ‘human psychologismic–epistemic-acutisation<as-to-postconverging-de-
mentating/structuring/paradigm/ing-eliciting-of-existence’s-sublimating-nascence-in
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity-in-existence/relativising–from-limited-mentation-as-its-
deepleveling/psychologismic-epistemic-acutisation—residualising,-(decompulsing)~for-
delinearity—for
cogency’), it is herein contended, is tantamount to say switching the construal of the-very-same
purview-of-unlimitedness/existence—full-potency-of_sublimating-nascence—;
implicated_attendant—ontological-contiguity
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency’)
of physics (rather into a ‘supposedly reactivity notion of physics
sublimation’) with that of chemistry (rather into a ‘supposedly action-and-reaction notion of
chemistry sublimation’) thus ending up rendering such supposed elucidation of physics and
chemistry rather of ‘ontologically-flawed existential—disontologising/re-ontologising—
aporeticism—gesturing/accounting—of-epistemic—phenomenalism conceptualisations’ (even if
both end up speaking of common terms associated with physics and chemistry like atoms,
molecules, bonding, matter, measurements, etc.), with the result that both end up losing their
‘veridical sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
<reifying{as-to-knowledge-developing]-and-empowering¥ entailment’ (and it is herein implied
that as to the ontologising/scientific/existence—honesty-constraining>—
scope_for_prospective_re-ontologising necessicity to abstractly account for-
everything/epistemic-totalisingly¥/acutely/in-intolerance—of
disparateness>/exactifying_precisioningly, such will hypothetically be the most effective way of
undermining physics and chemistry as to the luring notion of effective overt investment in
physics and chemistry knowledge elucidation on the supposed legitimate basis respectively of a
’supposedly reactivity notion of physics sublimation’ and a ‘supposedly action-and-reaction
notion of chemistry sublimation’ while consciously or unconsciously destroying the prospective
potential for physics and chemistry by such ontologically-flawed gesturing/accounting—of-epistemic–phenomenalism undermining of their ‘ontologically-veridical given gesturing/accounting—of-epistemic–phenomenalism for sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-
\textit{<reifying\{as-to-knowledge-developing\}-and-empowering>} entailment’ as of the veridically ‘action-and-reaction notion of physics sublimation’ and ‘reactivity notion of chemistry sublimation’ as to their ‘phenomenological and associated epiphenomenological constructs’
\textexclamdown). In-many-ways it is herein asserted that the deficient/poor aptitudinal moronisation-
\textit{<sublimating–nascence, extricatory desublimating–downstreaming/‘avalage’>} with which the comprehensive work of many a budding-postmodern thinker has been engaged with cannot truly be considered as of legitimate intellection and critique but rather speaks of ‘blatant knowledge destroying strategising’ driven by mere institutional-prescience/imprimaturing-
\textit{<dullness of the spirit/psychologismic–epistemic–acutisation—nonresidualising-imbued-\{compulsing\} linearity in eclecticism of prior mere-formulaicity/ritualisation>} (and in this regards, part-and-parcel of the requisite ‘ontologising/scientific/existence-
\textit{<honesty-constraining>—scope_for_prospective_re-ontologising implications of existential <disontologising/re-ontologising—aporeticism>—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ is to undermine disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>) imbued ontological-bad-faith/inauthenticity\textsuperscript{64}—preconverging—dementating/structuring/paradigmising\textsuperscript{65} by holding such prior-perspective—falsity/falseness/fallaciousness into account beyond the naivety and vague impressiveness of ‘ordinary laypersonhood arrogation/presumptuousness’ and media nonsensical conception of sublimating social intellection as to vague popular impression). Critically in this respect, ‘human psychologismic–epistemic–acutisation—\textit{<as-to-postconverging–de-}
mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—[decompulsing]–delinearity–for-
cogency’ is simply the ‘reflection of core-philosophy/derivative–core-philosophy—(imbued
requisite ‘inkling-drive of dimensionality-of-sublimating”
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation”)’ implications of requisite profound-supererogation‘ contemplation of
overall human knowledge imbued experientiality/experiment<-as-to-existentially-formative-
<epistemic-totalising‘ re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’,—so-‘notionally/epistemically/bindingnessly—
<implicated-and-articulated’ as-from-
nonextricatory-‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-
of-{hermeneutic/reprojection–protraction-of-reframing-and-reformulation}> (as beyond/so-
overriding human segmentation and division-of-labour as of secondnutured institutionalisation
induced prospective shallow-supererogation96 failing to reflect ‘unlimitedness/existence<-full-
potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound-supererogation for prospective sublimating’); wherein ‘<epistemic-totalising‘ re-
apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination
eliciting of epistemic-growth,-as—{veridical/sound}-relative-reflexivity–in-
existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-
acutisation—residualising,—[decompulsing]–delinearity–for-cogency (as to cogent/tense/limpid<-as-
of-prospective-profound-supererogation96,-for-residuality—in–re-originariness/re-origination>
epistemic-totalising ‘apriorising/axiomatising/referencing disambiguating/de-leveling/deressentiment/opened-construct-of—meaningfulness-and-teleology demoronisation
sublimating–nascent, nonextricatory–sublimating–upstreaming/’amontée’)’ is effectively what is central to postconverging–aporeticism–overcoming/unovercoming ‘ontologically-veridical existential–disontologising/re-ontologising–aporeticism’ gesturing/accounting—of-epistemic–phenomenalism conceptualisation’ (as of the overarching epistemic-projection of
acutisation—residualising—decompulsing—delinearity–for-cogency’ imbued underlying-elucidative
as-sublimating-withdrawal/unenframing/re-ontologising–elicited-from-prospective–profound-
supererogation −in-reflecting–immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;–as-operative-notional– deprocrypticism). The point here is that the
prospective re-ontologising-failsafe–as to ‘relative unreflexivity/relative-reflexivity—
bindingness/nondiscretionariness’ of totalising entailment> that is the
‘ontologising/scientific/existence–honesty-constraining—scope_for_prospective_re-
ontologising implications of existential–disontologising/re-ontologising–aporeticism
counteracting/supplanting/alienating–of-prior-apriorising/axiomatising/referencing’ is
effectively driven as of ‘overarching existential–disontologising/re-ontologising–
aporeticism> priority/precedence/primacy of requisite prospective ontological-good-
faith/authenticity—postconverging–de-mentating/structuring/paradigmimg inducing of
psychoanalytic-unshackling for the relative-ontological-completeness of apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation of contentivity/argumentativity/dialecticism/discursivity; with the implication here that it is profound-supererogation (as to its ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’) that can allow for prospective re-ontologising and so different from the shallow-supererogation of mere prior rationalisation of contentivity/argumentativity/dialecticism/discursivity (which is not truly ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation rationalisation of contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance) as in-effect it is rather a ‘logical eliciting of conscious/unconscious positive-opportunism—of-social-functioning-and-accordance as to constraining existential disontologising/re-ontologising aporeticism postconverging aporeticism overcoming/unovercoming’ (so-underlied as of human subconsciousness most-prospectively-conscious ‘re-ontologising—by disontologising existential-calculus-between ‘prospective existentialising—postconverging framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’)’ of consciousness surrealisating-as-to-supererogation. This difference is critical because the condition for prospective re-ontologising as to the failsafe—of—relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—of—totalising—entailment that is ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising implications of existential disontologising/re-ontologising aporeticism’—counteracting/supplanting/alienating—of—prior-apriorising/axiomatising/referencing’ (especially as of the difficulty associated with prospective

psychologismic—epistemic-acutisation—difficulty—for—residualising—

(delinearity—for—cogency—magnitude) is not one of a shallow-supererogation ‘logical eliciting of conscious/unconscious positive-opportunism—of-social-functioning-and-accordance as to the constraining existential—disontologising/re-ontologising—aporeticism—postconverging—aporeticism—overcoming/unovercoming’ but rather speaks of the need for prospective profound-supererogation (as to its ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’) which is exactly what is apt at

(re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination with regards to the-very-same purview/devolved—purview/devolving—purview-of-unlimitedness/existence—full-potency—of—sublimating—nascence);—‘implicated—attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ (whereas the shallow-supererogation of prior mere rationalisation—of—contentivity/argumentativity/dialecticism/discursivity which is not truly ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning-and-accordance will rather prospectively digress into secondnatured prior mere-formulaicity/ritualisation—as—to—mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively—losing-track-of—

(re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination) in the face of prospective postconverging—aporeticism—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
\textsuperscript{epistemic-totalising}—re-apriorising/re-axiomatising/re-referencing—residuality—in-re-
originariness/re-origination’ that doesn’t project of ‘coherent/contiguous
acuity/perspicacity/astuteness/edginess/incisiveness reflection of the-very-same
purview/devolved—purview/devolving—purview-of-unlimitedness/existence—full-potency-
of-sublimating—nasenence>;—‘implicated_attendant—ontological-contiguity’ ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> (as to cogent/tense/limpid—<as-of-prospective-profound-
supererogation>,—for—residuality—in—re-originariness/re-origination> implicated contrast of
relative-ontological-completeness—over relative-ontological-incompleteness’); such that with
profound—
supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness—re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation ,—while—anecdotalising-prior-
disontologising-thresholding> a requisite and core element of sublimating

gesturing/accounting—of-epistemic–phenomenalism is the cogent/tense/limpid—<as-of-
prospective—profound—supererogation>,—for—residuality—in—re-originariness/re-origination>
elucidating of the precedence of the prospective—state-of-the-art over-and-thereafter the
‘subordinating superseded successive prior—state-of-the-art as to the historical and formative
account of epistemic—growth, as—{veridical/sound}—relative-reflexivity—in-
existence/relativising—from—limited—mentation as its—deepening/psychologismic—epistemic—
acutisation—residualising,—delinearity—for—cogency’ whereas with shallow—
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of-opaque/contentious/un-nominalised/flawed—interpretations/domains of manifest
{of relative unreflexivity—in-existence}> profusion of preconverging prior relative-ontological-incompleteness of—apriorising/axiomatising/referencing, that is more than just an ‘eclecticism-of-prior—mere-formulaicity/ritualisation—<as—of—prior—rationalisation—of—contentivity/argumentativity/dialecticism/discursivity> composition/blending—<compulsing> linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaicity/ritualisation—<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—prospectively—losing—track—of—epistemic-totalising33—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination> in moronisation—<sublimating—nascence,—extricatory—desublimating—downstreaming/‘avalage’) can be appreciated in the sense that even though much of Newtonian physics was developed by Newton (as underlaid with the physics of Galileo, Descartes, etc.) the ‘cogent/tense/limpid—<as—of—prospective—profound—supererogation—,—for—residuality—in—re-originariness/re-origination> sublimation emphasis on re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination with regards to the—very—same—purview/devolved—purview/devolving—purview—of—unlimitedness/existence—<full—potency—of—sublimating—nascence>;—‘implicated_attendant—ontological-contiguity<sup>40</sup>—‘educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency> meant that in—many—ways the prospect for still further prospective postconverging—aporeticism—overcoming/unovercoming naturally required the adoption of Leibniz’s notational presentation over Newtonian notational presentation (and the further cogent/tense/limpid—<as—of—prospective—profound—supererogation,—for—residuality—in—re-originariness/re-origination> overlaying with say Maxwellian physics, Poincaréan physics, etc.). In this same respect, the previous theorising respectively of the Poincarés, Einsteins, Bohrs,
inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics)’ as to preconverging/postconverging—de-
mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—
and—unlimitedness/existence—full potency of sublimating—nascence— with respect to the pre-
eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-
confrontation with unlimitedness/existence—full potency of sublimating—nascence’), as so-
manifested with profound-
supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness—re-ontologising by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation , while-anecdotalising-prior-
disontologising-thresholding>, that enables sublimating conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing}-and-
empowering> to arise; as to the fact that the sublimating is rather of ‘unlimitedness/existence-
<full potency of sublimating—nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound-supererogation for prospective sublimating’ arising as to successive human mortals
submission/subjection to unlimitedness/existence—full potency of sublimating—nascence to
elicit prospective sublimating (and ‘not the inherent anointing of any human mortal/mortals as
supposedly superseding unlimitedness/existence—full potency of sublimating—nascence’ and
so not even as of vague impression-driven/good-naturedness/wishfulness associated with
presencing—absolutising-identitive-constitutedness advocacy/political/applicative—scope
that cannot be confused with the ‘more profound underlying sublimating potency of the
ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-
of_sublimating–nascence> (as to the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence—full potency of_sublimating–nascence);—
‘ implicated_attendant–ontological-contiguity’—‘educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—imbued–notional–cogency’ (as to the fact that failing or being incapable or unwilling to do one’s homework doesn’t mean that the resolution to the homework doesn’t exist as of potential prospective sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying {as-to-knowledge-developing}—and-empowering). The ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising as such (as to its underlying educated sublimating ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. as from experientiality/experiment—<as-to-existentially-formative—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’, so—
‘notionally/epistemically/bindingnessly—implicit—articated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then-Institutional—Living—magnitudes-of—hermeneutic/reprojection—protraction—reframing—and-reformulation’) effectively implies that there is ‘no epistemic difference’ between ‘science as of its intolerance—of-disparateness/exactifying_precisioning—sublimation—as-to-postconverging—narrowing-down—apriorising/axiomatising/referencing—entailing—
theoretical,-conceptual-and-operant-implications’ and ‘overall human
historicality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–
onological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ (as to
the implications of ‘limitedness/human-subpotency prospective re-encountering/re-
confrontation with unlimitedness/existence<full-potency-of_sublimating–nascence>’ with
respect to ‘the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence<full-potency-of_sublimating–nascence>;—‘implicated_attendant–
onological-contiguity’ ~educed–
esternalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbued–notional–cogency’ in {epistemic-totalising\(^{33}\)} re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’ so-undergirding epistemic-
growth, as {veridical/sound–relative-reflexivity–in-existence/relativising–from-limited-
mentation as its deepening/psychologismic_epistemic acutisation—residualising–
decompulsing} delinearity—for cogency); since both speak of the very same ‘cogent/tense/limpid–
as-of-prospective-profound-supererogation,–for-residuality—in–re-originariness/re-
origination> overlaying/superstratting ‘thrownness aestheticising’ (of relative-reflexivity–in-
existence> sparsity of postconverging–prospective relative-ontological-completeness—of–
apriorising/axiomatising/referencing in demoronisation<sublimating–nascence,<
nonextricatory–sublimating–upstreaming/’amontée’> over <underlaid/substrated ‘thrownness–
aestheticising’ (of relative-unreflexivity–in-existence> profusion of preconverging–prior–
relative-ontological-incompleteness—of–apriorising/axiomatising/referencing (that is more
than just an ‘eclecticism-of-prior-mere-formulaicity/ritualisation<as-of-prior–rationalisation–
of–contentivity/argumentativity/dialecticism/discursivity> composition/blending—in–
{compulsing} linearity/linear-accretion of relative-ontological-completeness and relative–
onological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior
mere-formulaicity/ritualisation—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
{epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination}>’ in moronisation—<sublimating—nascence,—extricatory—
desublimating—downstreaming/’avalage’>). Rather it is the secondnatured prior mere-formulaicity/ritualisation—as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
{epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination}> of human social practices of the sciences on-the-one-hand and
social-sciences and humanities on-the-other-hand (construing of their ‘material difference’ with respect to ‘their various nonhuman phenomena’ and the ‘various human consciousness-driven phenomena’ as naively-and-wrongly implying their underlying ‘epistemic difference’ as to overall knowledge requisite {epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination) that induces an ‘epistemic confusion’ with regards to the overall underlying ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising (as to their respective ‘ontologically-veridical given gesturing/accounting—of-epistemic–phenomenalism for sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying {as-to-knowledge-developing}-and-empowering entailment’); as the overall underlying ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising effectively speaks of the ‘experientiality/experiment—as-to-existentially-
formative—{epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in—re-originariness/re-origination>,—so—notionally/epistemically/bindinglessly—
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—implicated-and-articulated’ as-from-
nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living—magnitudes—
consciousness–distendedness/detruncating—beyond-selfpresencing—as-re-ontologising–
decentering_of-consciousness/collective-consciousness—as-to-psychologismic–epistemic–
acutisation—residualising—{decompulsing}/delinearity—for-cogency⟩ 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’—
entailing>-existentialising—enframing/imprintedness{(as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition⟩); in so ‘de-privying/rendering–
universally-transparent ontological-veracity with regards to prospective
postconverging—aporeticism—overcoming/unovercoming’ (however the manifestation of either
blurriness}<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out> or unblurriness-
<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation , -while-anecdotalising-prior-
disontologising-thresholding>). In this regards, ‘there can’t be a privy issue’ of the
ontologising/scientific/existence<′honesty-constraining’—scope_for_prospective_re-
ontologising in the sense that ‘claims of ontological-veracity/ontological-inveracity’ are much
more than ‘privy purposes claims’ as to the direct or indirect sublimating/desublimating effect
on all humans (whether so conscious or unconscious of the sublimating/desublimating effect),
and such that supposed technicians, experts, intellectuals, etc. (so-defined as of human socially
expanded framework of deferential-formalisation-transference as to various cultivated skills/arts
and time investment) cannot truly have ‘privy purposes disagreements of ontological-
veracity/ontological-inveracity’ since the subsequent manifestation of defective products,
regulations, practices, policies will ultimately directly or indirectly affect the general public (as
to the human sovereign–function/posture<′as-to-existentially-manifest-′embodied-
subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-′epistemic-
reflexivity/unreflexivity-in-existence'/teleology') however the latter levels of conscious or unconscious awareness of the sublimating/desublimating effect; thus implying that consciously cynical 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
`sublimating’ implies that ‘ontologically-veridical existential—disontologising/re-
ontologising—aporeticism> gesturing/accounting—of-epistemic–phenomenalism
conceptualisation’ is not as of ‘eclecticism-of-prior-mere-formulaicity/ritualisation-<as-of-
prior~rationalisation–of–contentivity/argumentativity/dialecticism/discursivity>
composition/blending–in {compulsing} linearity/linear-accretion of <underlaid/substrated-
‘thownness-aestheticising’ {of relative-unreflexivity–in-existence}> profusion of-
preconverging-prior-relative-ontological-incompleteness –of–
apriorising/axiomatising/referencing and overlaying/superstrating ‘thownness-aestheticising’–
{of relative-reflexivity–in-existence}> sparsity of postconverging-prospective-relative-
ontological-completeness –of–apriorising/axiomatising/referencing’ but is rather utterly of
prospective ___________ (epistemic-totalising) ___________ (decompulsing) delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity–<as-of-prospective-profound-
supererogation _, for-residuality—in–re-originariness/re-origination>_ —prospective_reifying—
mental-aestheticising <as of ‘prospective_reformulating of mental-aestheticising’ as to-
‘residuality—in–re-originariness/re-origination’ of mental-aestheticising>’ epistemic-
projection (as to postconverging–de-mentating/structuring/paradigming
overlaying/superstrating ‘thownness-aestheticising’ {of relative-reflexivity–in-existence}>-
sparsity of postconverging-prospective-relative-ontological-completeness –of–
apriorising/axiomatising/referencing) induced psychoanalytic-unshackling; and as previously
indicated the overly abundant/generous elucidation herein is critically to reflect this underlying
effective psychoanalytic-unshackling depth of demoronisation–<sublimating–nascence,—
nonextricatory–sublimating–upstreaming/amontée> (as to implicated metaphoricity >7 beyond
our natural positivism– procrypticism predisposition of procession–<as–to–constructive–
veracity/inveracity_of-apriorising/axiomatising/referencing>). That said the ontological-
veracity of such underlying ‘existential—disontologising/re-ontologising—aporeticism—
counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing inducing of
human epistemic-growth—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—
residualising—{decompulsing}—delinearity—for-cogency’ is effectively understandable with
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development psychological—epistemic-acutisation—difficulty—<for—
residualising—{decompulsing}—delinearity—for-cogency>—magnitude—{of-experientiality/experiment
(notwithstanding the disinhibition/complexification arising when it comes to Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology psychological—epistemic-acutisation—
difficulty—<for—residualising—{decompulsing}—delinearity—for-cogency>—magnitude—{of—
experientiality/experiment}). It is rather such an ontologically-flawed ‘eclecticism-of-prior-mere-
formulaicity/ritualisation—<as-of-prior—rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity> composition/blending—in—
decompulsing—linearity/linear-accretion of <underlaid/substrated—‘thrownness—aestheticising’—{of—
relative-unreflexivity—in-existence}—profusion-of—preconverging-prior-relative-ontological-
incompleteness—as—apriorising/axiomatising/referencing and overlaying/superstrating—
‘thrownness—aestheticising’—{of-relative—reflexivity—in-existence}>—sparsity-of—
postconverging-prospective-relative-ontological-completeness—as—of—
apriorising/axiomatising/referencing that effectively underlies any prospectively
uninstitutionalised-threshold’; as to the fact that the latter is fundamentally underlied by the
prior ‘dereifying—mental-aestheticising—<as—of—prior—mere—formulaicity/ritualisation-of—
mental-aestheticising’—failing—‘residuality—in—re-originariness/re-origination’—of—mental—
aestheticising—> as of the processive-motif—‘exuding—aestheticising—gesturing’—of—
mysticising–processive-motif ‘exuding–aestheticising–gesturing’ of apriorising/axiomatising/referencing’). Such that notwithstanding this elucidation of prospective re-ontologising-failsafe <as to ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment> that is the ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising implications of existential <disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ that doesn’t cancel the fact that (as with the animistic social-setup example above) ‘abstract ontological-veracity is not the sufficient basis for registry-worldviews/dimensions contemplation of prospective re-ontologising-failsafe <as to ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment> (that is the ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising implications of existential <disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing)’; as in effect the failsafe <as to ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness’ of totalising-entailment> is rather underlied as of its constraining ramifications of crossgenerational existential <disontologising/re-ontologising—aporeticism> import upon social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ (à la Diderot and Encyclopédistes active crossgenerational epistemic-projection or overall budding-positivists passive crossgenerational epistemic-projection of the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising), as so-associated with the overall transformation of processive-motif ‘exuding—aestheticising–gesturing’ of apriorising/axiomatising/referencing so-underlying the relative-
ontological-completeness\textsuperscript{87}—of—apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity. Thus the uninstitutionalised-threshold\textsuperscript{92} (as of such ‘eclecticism-of-prior-mere-formulaicity/ritualisation—<as-of—prior—rationalisation—of—contentivity/argumentativity/dialecticism/discursivity> composition/blending—in—\{compulsing\} linearity/linear-accretion of <underlaid/substrated ‘thrownness-aestheticising’—\{of—relative-unreflexivity—in—existence\}> profusion—of preconverging—prior—relative—ontological— incompleteness —of—apriorising/axiomatising/referencing and overlaying/superstrating—‘thrownness-aestheticising’—\{of—relative—reflexivity—in—existence\}> sparsity—of—postconverging—prospective—relative—ontological—completeness —of—apriorising/axiomatising/referencing’) is a reflection of the ‘deficiency of the notion of facticity/factness as to a \textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{4} conceptualisation’ (so-reflected historically as of ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{11}—presublimation-construct—of—meaningfulness-and-teleology\textsuperscript{99} desublimating—existentialising—decisionality—<as—to—disontologising/re-ontologising—aporeticism>—\textsuperscript{1} as from the ‘dereifying—mental-aestheticising—<as-of—prior_mere-formulaicity/ritualisation-of-mental-aestheticising’—failing—‘residuality—in—re-originariness/re-origination—of—mental-aestheticising>—\textsuperscript{2} as of the processive-motif ‘exuding—aestheticising—gesturing’—of—apriorising/axiomatising/referencing of prior aestheticisation—and—aestheticisation-towards-ontology—<elicited—idiomatisation>—\textsuperscript{3} of blatant brutish conquest/subjugation conception of apportioning implied factness/fact, dominion protection conception of apportioning implied factness/fact, to the very natural-order-of-things conception of apportioning implied factness/fact and to our subtle modern-day institutionally-distorted/disjointed conception of apportioning implied factness/fact); given that it fails to reflect ‘unlimitedness/existence—<full-potency—of—sublimating—nascence> prospective
apriorising/axiomatising/referencing sublimating-reflexivity—beholdering under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ and supposedly seem to imply that any notion of fact/factness can be segregated from the epistemic-projection of ‘nonpresencing-<perspective–ontological-normaley/postconvergence> relativism/relative-scope for epistemic-growth,-as—{veridical/sound} relative-reflexivity—in-existence/relativising—from limited mentation as its-deepening/psychologismic epistemic-acutisation—residualising—decompulsing—delinearity—for-eogeney’ and failing to then account for the human <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) (so-underlying ‘human psychologismic–epistemic-acutisation—<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—{veridical/sound} relative-reflexivity—in-existence/relativising—from limited mentation as its-deepening/psychologismic epistemic-acutisation—residualising—decompulsing—delinearity—for-eogeney’). In this regards, the notion of a rock speaks to its central significance as a potential weapon, a totem, a mineral resource, a construction material, etc. as of the ‘ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising potential’ as to the indissociable level of epistemic-growth,-as—{veridical/sound} relative-reflexivity—in-existence/relativising—from limited mentation as its-deepening/psychologismic epistemic-acutisation—residualising—decompulsing—delinearity—for-eogeney attached to the conceptualisation of the rock. In-the-bigger-picture, such a defective conception of fact/factness (with regards to the ‘deficiency of the notion of facticity/factness as to a ‘presencing—absolutising-identitive-constitutedness’ conceptualisation’) is in-effect
aestheticising-gesturing’ of apriorising/axiomatising/referencing — as to occlusive-consciousness — moronisation/demonorisation ‘dereifying—mental-aestheticising’<as-of—prior mere-formulaicity/ritualisation-of-mental-aestheticising’—failing—residuality—in—re-originariness/re-origination’—of-mental-aestheticising> as of the processive-motif ‘exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing of prior aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation’) associated for instance with media, marketing and entertainment usage of ratings’ wherein a ‘mere numerative conception’ (as to the cultivation and enculturation of shallow attention-grabbing and superficial interest) is in many-ways increasingly translated into the undergirding—and-defining prospective possibility of overall human aestheticising and imagination for prospective aestheticisation on-the-one-hand and with regards to aestheticisation-towards-ontology on-the-other-hand is associated for instance with the ‘mere conception of numbers/statistics/mathematics and scientific experimentation/observation/survey designs in the social’ as inherently defining of sublimating ontological-veracity (notwithstanding the poor elucidation of a ‘re-ontologising—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination {decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-prospective-profound-supererogation}, for-residuality—in—re-originariness/re-origination>—prospective_reifying—mental-aestheticising<as-of—prospective_reformulating—of—mental—aestheticising’ as to ‘residuality—in—re-originariness/re-origination’—of—mental— aestheticising’—epistemic-projection about factness/fact’); and so as such factness/fact implications ontologically-flawed processive-motif ‘exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing so define-and-undergird human ‘information crisis’ and ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises manifested in the socio-econo-political domains’ (which are effectively all interlinked), as to when such superficiality (of poor elucidation of a ‘re-ontologising—epistemic-totalising re—
apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination
delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-
prospective-profound-supererogation—, for-residuality—in–re-originariness/re-
origination>—prospective_reifying_mental-aestheticising—<as-of—prospective_reformulating-
of-mental-aestheticising—as-to—residuality—in–re-originariness/re-origination’of-mental-
aestheticising>’ epistemic-projection about factness/fact) threatens to submerge the genuine
social intellectual–function/posture re-ontologising (as the ontologically-flawed factness/fact
practices of our ‘presencing—absolutising-identitive-constitutedness conceptualisation
increasingly substitute the ‘constraining/defining intersolipsistic reflexive–
sublimating/unreflexive–desublimating measure/objectification that is unlimitedness/existence’
derivation of factness/fact as to the requisite sublimating epistemic-projection of
‘nonpresencing—perspective–ontological-normalcy/postconvergence relativism/relative-
scope for epistemic-growth, {veridical/sound} relative-reflexivity—in-
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-
aeutisation—residualising,—delinearity—for-cogency’ inducing of appropriate
‘reifying—mental-aestheticising—<as-of—prospective_reformulating-of-mental-aestheticising’as-
to—residuality—in–re-originariness/re-origination’of-mental-aestheticising>’ educed
processive-motif—‘exuding–aestheticising—gesturing’ of apriorising/axiomatising/referencing as
to re-aestheticisation—and—re-aestheticisation-towards-ontology—elicited—prospective-
idiomatisation’). Ultimately, the ‘ontologising/scientific/existence—honesty-constraining—
scope_for_prospective_re-ontologising implications of existential—disontologising/re-
ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-
apriorising/axiomatising/referencing’ (with regards to ‘human psychologismic—epistemic-
aeutisation—<as-to-postconverging—de-mentating/structuring/paradigming,—eliciting-of-
existence’s—sublimating-nascence-in-prospective—aporeticism—overcoming/unovercoming’ as to
epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising—
decomposing—delinearity—for-cogency’), reflecting the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-(supererogatory–ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ as to preconverging/postconverging—de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—&—unlimitedness/existence—<full-potency-of_sublimating—nascence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency—of_sublimating—nascence>’), notionally/epistemically/bindinglessly—implies that a ‘human processive-motif—carrying—gesturing’ of apriorising/axiomatising/referencing of prior processive—aposteriorising/logicising/deriving—<as-from-prior—apriorising/axiomatising/referencing—of—apriorising/axiomatising/referencing—imbued_notional—reductionism—<of—existential-prospection,—whether—as-of—trepidatious/warped/preclusive/occlusive/protensive—notional—reductionism>’ (whether as to trancing—processive-motif—‘carrying—gesturing’ of apriorising/axiomatising/referencing with recurrent-utter-uninstitutionalisation,
mysticising—processive-motif—‘carrying—gesturing’ of apriorising/axiomatising/referencing with base-institutionalisation, occulticising—processive-motif—‘carrying—gesturing’ of apriorising/axiomatising/referencing with non-positivism/medievalism or subtranslational—processive-motif—‘carrying—gesturing’ of apriorising/axiomatising/referencing with our procrypticism/disjointedness—as-of-reference—of—thought); with the bigger point here being that the ‘capacity to
notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic-epistemic-acutisation—residualising.—{decompulsing}—delinearity—for-
cogency’). Critically, the ‘very germinal/inceptive/formative anarchistic manifestation of human
totalitarianism (as to human mental-totalitarianism, so-construed as to its lack of a ‘re-
ontologising—{epistemic-totalising}—re-apriorising/re-axiomatising/re-referencing—residuality—in—
originariness/re-origination —{decompulsing}—delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—<as-of-prospective-profound-supererogation°,—for-residuality—in—
re-originariness/re-origination—prospective_reifying—mental-aestheticising<as-of-
‘prospective_reformulating—of—mental-aestheticising’as—to—residuality—in—re-originariness/re-
origination’—of—mental-aestheticising’a’ epistemic-projection) is preconvergingly—de-
mentated/structured/paradigmed’, and so-reflected manifestly on-the-one-hand as to the
‘stunted-profusion of human mental-totalitarianism social manifestation’ and on-the-other-hand
as to the ‘unstunted-sparsity of human mental-totalitarianism social manifestation’ (and so,
‘respectively as from stunted-profusion to unstunted-sparsity manifestation’ reflected in the
interrelatedness-dynamics—of—social-constructing as from ‘catchmented—and—compulsed—<in-
‘existential-dearth-of—demoronisation’—so—construed—as—from—ontological-
normalcy/postconvergence-perspective—reflection—of—the—destructuring-threshold—of—
the—given—level’s—conjugated—postlogism—as—dementing’ interpersonal, group, intergroup,
community, local, national, political, geostrategic, etc. psychologismic—epistemic-acutisation—
difficulty—<for—residualising—{decompulsing}—delinearity—for—cogency—levels of interrelatedness-
dynamics—of—social-constructing’ of ‘formativeness—<as—to—intersolipsism—of—
preformulating/preframing/premeaningfulness—imbued—mediativity—and—deferentialism—of—
meaningfulness—and—teleology and existential—<disontologising/re—ontologising—
aporeticism> articulation manifestations’ as to the ‘undergirding-veracity of
apriorising/axiomatising/referencing of existential—disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior
<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 not prospectively-superseding—but-rather-superseded by the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising. The implication of such a notional—deprocrypticism here is that any registry-worldview/dimension social-setup can effectively be ‘looked down upon’ as ‘mentally underdeveloped as preconvergingly—de-mentated/structured/paradigmed’ and so ‘only-for-the-requisite sake/prospect/purpose of its prospective re-ontologising sublimation/emancipation/enfranchisement’ as of prospectively ‘inventing’/‘creating’—and—‘nurturing’ the-human/humanity as to the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising thus so-making nonsensical ontologically-flawed ‘self-exulting exercise of epistemic-projection in prior processive-motif—exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing—imbued_notional—reductionism—of-existential-prospection,—whether-as-of—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. It is effectively by such unblurriness—\textless\textit{re-ontologising by-postconverging-as-to-dragged-out-supерerogatory—wholesomeness/profound-supерerogation}, -while-anecdotalising-prior-disontologising-thresholding\textgreater\ induced sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\textless\textit{reifying\{as-to-knowledge-developing\}-and-empowering}\textgreater\ that the veridically profound prospective sublimating possibilities of the advocacy/political/applicative—scope can arise as it is so-undergirded by the ontologising/scientific/existence—\textless\textit{honesty-constraining}\textgreater\—scope_for_prospective_re-ontologising. The ontologising/scientific/existence—\textless\textit{honesty-constraining}\textgreater\—scope_for_prospective_re-ontologising is thus the ‘sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\textless\textit{reifying\{as-to-knowledge-developing\}-and-empowering}\textgreater\ overarchings-undergirding’ enabling the advocacy/political/applicative—scope to arise (but is not of ‘existential—\textless\textit{disontologising/re-ontologising—aporeticism}\textgreater\ substituting-for/taking-the-place-of the human sovereign—function/posture—\textless\textit{as-to-existentially-manifest-‘embodied-subject—consciousness-and-direct/deferential-conscientiousness’,-as-of-its-epistemic-reflexivity/unreflexivity-in-existence’/teleology}\textgreater\ imbued protracted-social—as-to-individual-by-institutional-by-social self supерerogation’’ as underlied-and-reflected with the manifest techno-socio-econo-political dynamics of the advocacy/political/applicative—scope); and so overarchings-undergirding practically as to the ontologising/scientific/existence—\textless\textit{honesty-constraining}\textgreater\—scope_for_prospective_re-ontologising imbued ‘\textless nonpresencing—\textless perspective—ontological-normalcy/postconvergence\textgreater\ anarchistic-growth/anarchisation—for—re-ontologisation—\textless as-to-conscious/unconscious epistemically-sound induced ‘demoronisation—\textless sublimating—nascence,-nonextricatory-sublimating—upstreaming/’amontée’\textgreater\ postconverging/dialectical-thinking conception of residual_re-originary anarchist incipiency of human social-functioning-and-accordance—as-of-social-stake-contention-or-
confliction ‘meaningfulness-and-teleology’)’ (as so-reflecting ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-
growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-
mentation as its deepening/psychologismic–epistemic-acutisation—residualising—
(decompulsing) delinearity for cogency’ imbeded underlying-elucidative ‘requisite
sublimating/desublimating formulative–framing/fielding—of-entailment of human ontological-
performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ as of
notionally~implied ‘foregrounding entailment<in-succession-of-profound-
supererogation’ >{postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising, elicited-from-prospective–profound-
supererogation ’–in-reflecting–‘immanent—relative-unreflexivity/relative-reflexivity—
onontological-contiguity ’;–as-operative-notional~ deprocrypticism}), as so effectively speaking
of the overarching-undergirding re-ontologising within which ‘human succession of
advocacy/political/applicative—scope arise’ as to the given station/locus of limitedness/human-
subpotency <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’. In
other words, it is within the framework of the ontologising/scientific/existence-<honesty-
constraining>—scope_for_prospective_re-ontologising successively induced
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of– meaningfulness-and-teleology’ ‘demoronisation—sublimating–nascence,-
nonextricatory—sublimating–upstreaming/‘amontée’’ that successive human
advocacy/political/applicative—scope arise; as to the fact that in-the-bigger-scheme-of-things,
the ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to
techno-socio-econo-political implications’ of any given epoch is effectively within the
framework of that epoch ‘prospectively debatable/discussable ontologising/scientific/existence-
<honesty-constraining>—scope_for_prospective_re-ontologising’ (so-reflect by the fact that
for instance however the apparent discord manifested with the present-day political parties
discourse there are inherent limits to the ‘possibility of disontologising/subontologising—
imbuing–prospectively-of-human-desublimating/subjugation/disenfranchisement that are
ePOCHALLY untenable as of policy orientation no matter the politics’ as so-constrained by the
ePOCHAL overacnning-undergirding ontologising/scientific/existence-<honesty-constraining>—
scope_for_prospective_re-ontologising). In this regards, the possibility for successive human
’social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to
TECHNO-socio-econo-political implications’ to develop (as from <mere-
formulaicity/ritualisation-of>-prior secondnatured blatant brutish conquest/subjugation
conception of apportioning imbued shallow-supererogation 96, <mere-formulaicity/ritualisation—
of—prior secondnatured dominion protection conception of apportioning imbued shallow-
supererogation 96, <mere-formulaicity/ritualisation-of—prior secondnatured the very natural-
order-of-things conception of apportioning imbued shallow-supererogation 96 and prospectively
our <mere-formulaicity/ritualisation—of—prior secondnatured subtle modern-day institutionally-
distorted/disjointed conception of apportioning imbued shallow-supererogation 96) is effectively
manifested as to the overarching-undergirding of developing ontologising/scientific/existence-
<honesty-constraining—scope_for_prospective_re-ontologising so-reflected historically with
THE very developing of human social formations as to their sublimating re-ontologising
possibilities, re-ontologising developing sense for overcoming practices of human servitude, re-
ontologising developing sense of common humanity as to sublimating emancipation and
enfranchisement, re-ontologising developing sense of greater human egalitarianism as well as
the underlying re-ontologising technical developments across successive epochs as to eventually
overcoming a human mentality for punctual/immediacy/constituted/compulsions-encumbered
perceived subsistence/survival/advantage which is undermining-of/detrimental-to prospective
‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-

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That said, it is equally the case that such overarching-undergirding by the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising (of human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’) has ever always historically effectively been susceptible to a punctual/immediacy/constituted/compulsions-encumbered predisposition misconstrual from the advocacy/political/applicative—scope (as to a ‘presencing—absolutising-identitive-constitutedness’ ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’ moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/‘avalage’’) as ‘supposedly being all-determinant with regards to the manifest possibility of human sublimating/desublimating’; such that the reality is one where in-many-ways across all human epochs as so-inherent to the implications of the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ as to preconverging/postconverging—de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency–and–unlimitedness/existence—full-potency-of_sublimating–nascence> implied human <amplituding/formative–epistemicity> totalising–thrownness-in-existence—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’), human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ do not necessarily absolutely-and-overtly subscribe to the notion of its overarching-undergirding of the ontologising/scientific/existence-<honesty-
constraining>—scope_for_prospective_re-ontologising (as so-projecting of ‘non-
ontologising/disontologising surreptitious knowledge-without-knowledge/knowledge-outside-
knowledge/extra-knowledge constructs out-of/besides human ontological-commitment’
<implied—self-assuredness-of-ontological-good-faith/authenticity’—postconverging-de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> and implicitly
obviating the veracity of the universal-transparency={transparency-of-totalising-entailing,-
as-to-entailing<amplituding/formative–epistemicity>totalising—in-relative-ontological-
completeness} of knowledge-reification—gesturing-and-accounting—of-epistemic–
phenomenalism<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’}—conflatedness—in {preconverging–ment–by}–
postconverging-entailment’) and so as to self-serving presencing—absolutising-identitive-
constitutedness social-vestedness/normativity<discretely-implied-functionalism>). Such that
in-many-ways the possibility for prospective human re-ontologising as to the
ontologising/scientific/existence<honesty-constraining>—scope_for_prospective_re-
ontologising has historically had to deal with confliction arising from social disagreements,
contestations, revolutions, etc. so-inherently associated with the fact that ‘human
<amplituding/formative–epistemicity>totalising—thrownness-in-existence’ by itself
prospectively exudes of disontologising/subontologising as to human
punctual/immediacy/constituted/compulsions-encumbered and ideology mental-totalitarianism’
(in want for prospective manifest mental–anti-totalitarianism imbued in the
‘notional~ deprocrypticism—or—notional–preempting—disjointedness-as-of- reference-of-
thought of the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity”~of-
the-human-institutionalisation-process)’ for the prospective perpetuating/upholding of the
ontologising/scientific/existence-<honesty-constraining,—scope_for_prospective_re-ontologising). Such an inclination for the overriding of the ontologising/scientific/existence-<honesty-constraining,—scope_for_prospective_re-ontologising is manifested with present-day centralising-totalitarianism or decentralising-totalitarianism ideological predispositions of the advocacy/political/applicative—scope and as these surreptitiously strive to coopt-and-usurp the ontologising/scientific/existence-<honesty-constraining,—scope_for_prospective_re-ontologising (especially manifested with contentious/un-nominalised ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’), and so-increasingly manifested with the desublimating implications arising from the curtailing of the autonomy of knowledge institutions and their increasing subjection to the ‘prioritised overt/covert motives of both private interest and public dominance/vested-interest advocacy/political/applicative—scope’ (so-associated with funding and sponsorship implications of co-optation/usurpation); eventually leading to the ‘cultivation and enculturation of practices of overt/covert privying of the supposed conception of the ontologising/scientific/existence-<honesty-constraining,—scope_for_prospective_re-ontologising’ (as so-associated with surreptitious and media-savvy political and economic think-tanking and related pop-intellectualism) effective participation in inducing the overall existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the underpinning—suprasocial-construct desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity (as to desublimating eliciting/prompting of human subconsciousness most-prospectively-conscious ‘re-ontologising—by—disontologising_existential-calculus—(between ‘prospective existentialising—postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging_enframing/imprintedness social-functioning-and—
accordance—as-of–social-stake-contention-or-confliction’ of consciousness surrealising—<as-to-supererogation>). Such that eventually a re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation⟨(imbued-postconverging/dialectical-thinking ↵‘projective-insights’/epistemic-projection-in-conflatedness ’-of-notchional—deprocrypticism-prospective-sublimation)⟩ conception of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising is rather dissipated; as reflected with the elucidatation above on-the-one-hand and on-the-other-hand as to the manifestation of mere competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends—<as-preconverging–de-mentating/structuring/paradigming>”) with regards to relatively uncontentious/nominalised social-stake-contention-or-confliction. But then this ‘supposed comprehensive conception of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising’ is rather a ‘prospectively ontologically-flawed presencing—absolutising-identitive-constitutedness conception of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising’ that fails to effectively reflect ‘core-philosophy/derivative–core-philosophy (as of notional—philosophy—<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,—beyond-a-convenient-division-of-labour-conception-of-knowledge>) implications of requisite supererogatory—wholesomeness/profound-supererogation contemplation of overall human knowledge imbued experientiality/experiment—<as-to-existentially-formative—epistemico-re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-
origination',—so-'notionally/epistemically/bindingnessly—<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—implicated-and-articulated—as-from-nonextricatory—'prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of—

{hermeneutic/reprojection—protraction-of—re reframing-and-reformulation}’—>(with regards to reflecting the ‘re-ontologising—epistemically-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—<decompulsing>—decomposing ~delinearity/delinear-accreting/recomposing—cogency/tensing/limpidity—<as—of—prospective—profound-supererogation—,—for-residuality—in—re-originariness/re-origination—,—prospective_reifying—mental-aestheticising—<as—of—‘prospective_reformulating-of—mental—aestheticising—as—to—residuality—in—re-originariness/re-origination’—of—mental—aestheticising’—of—


{veridical/sound}—relative-reflexivity—in—existence/relativising—from—limited—mentation—as—its—deepening/psychologismic—epistemic—acutisation—residualising—<decompulsing>—delinearity—for—
cogency’), as so-underlining the requisite prospectively sublimating ‘human processive-motif—exuding—aestheticising—gesturing’—of—apriorising/axiomatising/referencing of existential—<disontologising/re—ontologising—aporeticism—counteracting/supplanting/ alienating—of—prior-apriorising/axiomatising/referencing’; which is herein underlined as the mental—anti-totalitarianism of prospective deprocrypticism—or—preempting—disjointedness—of—reference—of—thought as to the ‘capacity to notionally/epistemically/bindingnessly—assume (not in reaction as with the prior
ontologising). In contrast the punctual/immediacy/constituted/compulsions-encumbered nature of the ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ of any given epoch so-speaks to an intragenerational epistemic-projection (that is effectively beholdening to the ‘notional/epistemic/bindingness—
to-determinism/conceptivity–of-relative-unreflexivity/relative reflectivity’-preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) of the underpinning–suprasocial-construct desublimating rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’) however the ‘perceived relative ontological-veracity or releative ontological-inveracity orientation of the advocacy/political/applicative—scope’; whereas (more than just any given intragenerational epistemic-projection ‘perceived relative ontological-veracity or releative ontological-inveracity orientation of the advocacy/political/applicative—scope’) the ontologising/scientific/existence-
honesty-constraining>—scope_for_prospective_re-ontologising is critically about ushering in prospective
notional/epistemic/bindingness–to-determinism/conceptivity–of-relative-unreflexivity/relative

<postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—framing/imprinting—<as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-

normalcy/postconvergence-reflected~'epistemicity-relativism-determinism’>’ as rather re-
defining of the prospective overarching-undergirding re-ontologising for prospective human
’social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’. Critically, the very manifestation across the
<cumulating/recomposuring~attendant–ontological-contiguity >-successive registry-
worldviews/dimensions of notional–intellection (as to the preconverging/postconverging–de-
mentatively/structurally/paradigmatically dynamics of pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness) and the genuine social intellectual—function/posture re-ontologising) is effectively underlied by such a differing appraisal (of the prospective overarching-undergirding by the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising of human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’); inducing respectively an inclination for ‘lifespan extricatory/preconverging psychical-nascency moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’— and ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation—sublimating—nascence, nonextricatory—sublimating—upstreaming/‘amontée’’. This naivety (with regards to failing to grasp the ‘crossgenerational nature of the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising’) is effectively reflected with ‘intragenerational presencing—absolutising-identitive-constitutedness’ construal as supposedly in-effect ontological in absolution’ with respect to successive human ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ (as from <mere-formulaicity/ritualisation—of>-prior secondnatured blatant brutish conquest/subjugation conception of apportioning imbued shallow-supererogation, <mere-formulaicity/ritualisation—of>-prior secondnatured dominion protection conception of apportioning imbued shallow-supererogation, <mere-formulaicity/ritualisation—of>-prior secondnatured the very natural-order-of-things conception of apportioning imbued shallow-supererogation and prospectively our <mere-formulaicity/ritualisation—of>-prior secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning imbued shallow-supererogation), in an inclination to 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} cooptation-and-usurpation of the 
ontologising/scientific/existence←honesty-constraining—scope_for_prospective_re-
tonologising. Effectively, the ontologising/scientific/existence←honesty-constraining—
scope_for_prospective_re-ontologising is about supererogatory—wholesomeness/profound-
supererogation as of prospectively ‘thinking at first/pure predisposition preemptive of 
prospective disontologising/subontologising’ and so not on the basis of ‘rhetorical vagueness of 
mere abstractly-elaborate apriorising/axiomatising/referencing’ (but rather as to the sublimating 
eliciting/prompting of human subconsciousness most-prospectively-conscious ‘re-ontologising– 
by–disontologising existential-calculus←(between ‘prospective existentialising— 
postconverging framing/imprinting re-ontologising’ and ‘prior existentialising— 
preconverging enframing/imprintedness social-functioning-and-accordance—as-of—social-
stake-contention-or-confliction’)’ of consciousness surrealising<as-to-supererogation 
96 >’ with 
respect to prospective human crossgenerational social-functioning-and-accordance—as-of— 
social-stake-contention-or-confliction imbuing existentialising—frame-of entailment of motif-
and-apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ 
in so-enabling prospectively the ‘sublimating conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism<reifying{as-to-knowledge-developing}—and-empowering— 
overarching-undergirding’ that is the ontologising/scientific/existence←honesty-
constraining—scope_for_prospective_re-ontologising); as so sublimatingly transforming (by 
the induced ‘nonpresencing—perspective—ontological-normalcy/postconvergence>
anarchistic-growth/anarchisation—for—re-ontologisation<as-to-conscious/unconscious 
epistemically-sound induced ‘demoronisation<sublimating—nascence,—nonextricatory— 
sublimating—upstreaming⁄amontée’> postconverging/dialectical-thinking conception of
supererogatory~wholesomeness/profound-supererogation” of ‘overall human knowledge imbued experientiality/experiment-as-to-existentially-formative-‘[epistemic-totalising \[re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’,—

so-'notionally/epistemically/bindingnessly

implied-and-articulated’ as-from-nonextricatory-'prospective-re-ontologising-

Being-then-Institutional-then-Living—magnitudes-of-{hermeneutic/reprojection—protraction-

of/reframing-and-reformulation}’ (with regards to reflecting the ‘re-ontologising—[epistemic-
totalising \[decompulsing\] delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-

<as-of-prospective-profound-supererogation",-for-residuality—in–re-originariness/re-

origination>,—prospective_reifying—mental-aestheticising<as-of-'prospective_reformulating-
of-mental-aestheticising’as-to—residuality—in–re-originariness/re-origination’of-mental-
aestheticising’ of ‘unlimitedness/existence—full-potency-of_sublimating–nascence>

prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under

which limitedness/human-subpotency submits in profound-supererogation for prospective

sublimating’ as of ‘human psychologismic—epistemic-acutisation—epistem-growth—as—

{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising—{decompulsing}\[delinearity—for-
cogency’). Thus the ontologising/scientific/existence—<honesty-constraining>—

scope_for_prospective_re-ontologising can be construed as merely sublimatingly expanding

upon human \[decompulsing\] delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—<as-of-prospective-profound-supererogation",-for-residuality—in–

re-originariness/re-origination> (as of ‘human psychologismic—epistemic-acutisation—epistem-

speaks to the fact that the
<cumulating/recomposuring—attendant—ontological-contiguity >-successive registry-worldviews/dimensions (as to the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity ′of-the-human-institutionalisation-process) are instigatingly ‘much more than just successions of prior mere secondnatured institutionalisations (as of mere rationalisation–of–contentivity/argumentativity/dialecticism/discursivity devoid of prospective profound-supererogation’); with the implication that the possibility for the succession of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather of the veridical ‘fundamental/incipient/seeding experientiality/experiment<as-to-existentially-formative—{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—notionally/epistemically/bindingnessly—implicated-and-articulated’ as-from—nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living—magnitudes—of—{hermeneutic/reprojection—protraction—of} reframing—and-reformulation’ that is human profound-supererogation’ so-reflecting the ‘overarching existential—disontologising/re-ontologising—aporeticism’ priority/precedence/primacy of ‘re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ (as dimensionality-of-sublimating —{amplituding/formative}supererogatory-de-mentativeness/epistemie-growth—or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation))’. This elucidation is to point out prospectively the ‘fundamental/incipient/seeding profound-supererogation—deficiency’ of a supposed conception of prospective human re-ontologising (especially as to re-ontologising prospective Being-development/ontological-framework—expansion—as-to-depth-of-ontologising—development—as-infrastructure-of—meaningfulness—and-teleology—psychologismic—epistemic-acutisation—difficulty<for—residualising—delinearity—for-elegancy—magnitude {of-experientiality/experiment}) on the basis of ‘any given
registry-worldview/dimension overall <preconverging~мотif-and-
apriorising/axiomatising/referencing’~entailing>-existentialising—enframing/imprintedness;
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of its
underpinning—suprasocial-construct desublimating rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’, as so-occurent in our modern-day with
the ‘cultivation and enculturation of practices of overt/covert privying of the supposed
conception of the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising (as so-associated prominently with surreptitious and
media-savvy political and economic think-tanking and related pop-intellectualism with regards
to relatively contentious/un-nominalised social-stake-contention-or-confliction) as well as mere
competence/expertising (as of human socially expanded framework of deferential-formalisation-
transference as to various cultivated skills/arts and time investment with regards to relatively
uncontentious/nominalised social-stake-contrention-or-confliction with regards to effectively
manifest ‘underlying veracity of core-philosophy/derivative—core-philosophy prospective re-
ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced
knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’); with such
an inclination to ‘prior mere secondnatured institutionalisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ bound to fundamentally fail to put-into-
question the given registry-worldview/dimension overall gesturing/accounting—of-epistemic–
phenomenalism as to prospective ^ reference-of-thought—point-of-
devolving/departure/anchoring/backdrop_of_sublimating–nascence<as-to-the-grandest-
axiomatic-construct-<epistemic-totalising ^re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination_ofLimitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence^ re-rationalisation—
of—contentivity/argumentativity/dialecticism/discursivity. In other words, ‘re-ontologising
re-apriorising/re-axiomatising/re-referencing residuality—in re-originariness/re-origination
delinearity/delinear-accreting/recomposing
imbued_notional-reductionism<-of-existential-prospection,-whether-as-of-
trepidatious/warped/preclusive/occlusive/protensive—notional-reductionism>'), which is
rather bound to stifle/undermine prospective re-ontologising (highlighting the inherently
requisite consciousness elevation associated with prospective human re-ontologising as not
‘thinking-by-the-side as of a mere-thing in soullessness’ as to the requisite prospective
sublimating by desublimating distinction between ‘nonextricatory/postconverging ontologising-
and-re-ontologising angling-of-imaginary demoronisation<-sublimating–nascence,-
nonextricatory–sublimating–upstreaming/’amontée’>’ and ‘lifespan extricatory/preconverging
psychical-nascency moronisation<-sublimating–nascence–extricatory–desublimating–
downstreaming/’avalage’>). That is exactly why it is herein contended that there is ‘no self-
presence/self-constitutedness
purposefulness of core philosophy (as to ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social
sovereign’s service’) but rather core philosophy is about the ‘prospective educing–and–
availing–and–re-availing of relative-ontological-completeness’, and its implication as to
‘despite-the-self exercise of epistemic-projection in notional–self-distantiation<-imbued—re-
motif-and-re-apriorising/re-axiomatising/re-referencing>’; and so in reflecting
‘unlimitedness/existence<-full-potency-of_sublimating–nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’. In the bigger scheme of things, it is ontologically-flawed to imply that the
succession of registry-worldviews/dimensions are merely a succession of their ‘rationalisations–
of–contentivity/argumentativity/dialecticism/discursivity (imbued processive-motif ‘exuding–
aestheticising-gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation–and–
re-aestheticisation-towards-ontology<-elicited–prospective-idiomatation>)’, supposedly
excluding the veridical ‘fundamental/incipient/seeding experientiality/experiment-as-to-existentially-formative—re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination’, so-

performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as to human rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (but for manifestable prospective parrhesiastic/messianicity/profound-supererogation\textsuperscript{[6]} which is what can fundamentally/incipiently/seedingly instigate their prospective re-rationalisations–of–contentivity/argumentativity/dialecticism/discursivity for prospective re-ontologising); and so, as to ‘the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence-<full potency of sublimating nascence>—’implicated_attendant–ontological-contiguity ‘~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>\textsuperscript{[10]} in {epistemic-totalising\textsuperscript{[33]} re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’. Insightfully, this means that ‘social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ (inevitably enjoined to its given epochal underpinning–suprasocial-construct \textsuperscript{<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness\textsuperscript{[11]} (as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)) cannot be construed as superseding/overriding the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising which is rather of ‘unlimitedness/existence-<full potency of sublimating nascence> prospective apriorising/axiomatising/referencing–sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ as so-enabling the possibility for prospective re-ontologising as to prospective \textsuperscript{<postconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–existentialising—framing/imprinting{as-to-prospective–historicality/ontological-eventfulness /ontological-aesthetic-tracing}<perspective–ontological-}
prior-rationalisation-of-contentivity/argumentativity/dialecticism/discursivity>

composition/blending—in—linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaic-ritualisation—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—

re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination” in moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/“avalage”;

and as so-inherent to human desublimating interrelatedness-dynamics—of-social-constructing as from ‘catchmented—and—compulsed—interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic—epistemic—acutisation—difficulty—levels of interrelatedness-dynamics—of-social-constructing’ of ‘formativeness—as-to-intersolipsism—of—

meaningfulness-and-teleology and existential—disontologising/re-ontologising—aporeticism—articulation manifestations’ (in preconverging—‘motif-and—apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness—

(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)). ‘re-ontologising—(epistemic-totalising)—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination—delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—as-of-prospective—profound—supererogation”,—for—residuality—in—re-originariness/re-origination—prospective—reifying—mental—aestheticising—as—of—

‘prospective—to—residuality—in—re-originariness/re—

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underlied by the fact that various ‘pieces of knowledge’ are squared-up/cross-examined with one another for arriving-at/eliciting sublimating–existential-eventuating/denouement of relative–sublimating over relative–desublimating’; in the sense for instance that ‘apart from breakthrough research’ the overall state-of-the-arts of such domains/interpretations are highly coherent/contiguous/noncontradictory as to their underlying practice of transversality—sublimating–existential-eventuating/denouement, from ‘thinking at first/pure predisposition—preemptive of prospective–disontologising/subontologising’—as–of–prospectively–disambiguated–affirmed–and–unaffirmed—‘motif–and–apriorising/axiomatising/referencing’. In contrast

as overall state-of-the-arts’ as to an underlying practice that is-coy-on/shuns transversality—sublimating—existential-eventuating/denouement—from—thinking-at-first/pure-predisposition—preemptive—of—prospective—disontologising/subontologising’—as—of—prospectively—disambiguated—affirmed—and—unaffirmed—’motif—and—apriorising/axiomatising/referencing’

reifying–mental-aestheticising~as-of~prospective_reformulating-of-mental-aestheticising~as-to~residuality—in~re-originariness/re-origination~of-mental-aestheticising> educed processive-motif~exuding–aestheticising-gesturing~of-apriorising/axiomatising/referencing as to re-aestheticisation—and–re-aestheticisation-towards-ontology~elicited–prospective-idiomatisation> is supposedly being construed as of say prior Maxwellian conceptualisation (as unilluminated by the Einsteinian conceptualisation as equally illuminating prior illuminations of the Maxwellian conceptualisation including Poincaré, etc.) imbued prior 'dereifying–mental-aestheticising~as-of~prior_mere-formulaicity/ritualisation-of-mental-aestheticising~failing~residuality—in~re-originariness/re-origination~of-mental-aestheticising> as of the processive-motif~exuding–aestheticising-gesturing~of-apriorising/axiomatising/referencing of prior aestheticisation—and–aestheticisation-towards-ontology~elicited–idiomatisation>. In this respect, profound~supererogation~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest unblurriness~re-ontologising_by-postconverging-as-to-dragged-out-supererogatory–wholesomeness/profound-supererogation ,-while-anecdotalising-prior-disontologising-thresholding> inherently constrain the adoption of the sublimating prospective reifying–mental-aestheticising~as-of~prospective_reformulating-of-mental-aestheticising~as-to~residuality—in~re-originariness/re-origination~of-mental-aestheticising> educed processive-motif~exuding–aestheticising-gesturing~of-apriorising/axiomatising/referencing as to re-aestheticisation—and–re-aestheticisation-towards-ontology~elicited–prospective-idiomatisation> '; as to the fact that it is just untenable to ignore/overlook Einsteinian relativity axiomatically imbued prospective reifying–mental-aestheticising~as-of~prospective_reformulating-of-mental-aestheticising~as-to~residuality—in~re-originariness/re-origination~of-mental-aestheticising> educed processive-motif~exuding–aestheticising–
<epistemic-totalising>re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’ in moronisation-<sublimating–nascence,—extricatory—desublimating—downstreaming/’avalage’) and thus prospectively undermining ‘re-ontologising<epistemic-totalising>re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’ as to ‘residuality—in-re-originariness/re-origination’—prospective_reifying—mental-aestheticising—<as-of-prospective_reformulating—of-mental-aestheticising’ as to ‘residuality—in-re-originariness/re-origination’—prospective_reifying—mental-aestheticising—<as-of-prospective_reformulating—of-mental-aestheticising’; which in-many-ways will explain the weak/inappropriate re-ontologising conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying{as-to-knowledge-developing}-and-empowering> associated with a naïve predisposition to turn to overt/covert privying of the supposed conception of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising while shunning transversality—<for-sublimating—existential-eventuating/denouement—from—thinking-at-first/pure-predisposition-preemptive-of—
nonextricatory sublimating–upstreaming/‘amontée’>’ undergirding both intradimensional and interdimensional human sublimating (reflected as to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
epidemic acutisation—difficulty <for, residualising –‘delicacy for cogency’ magnitudes {of-experiential/experiment}). However, the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation-{supererogatory–ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}’ as to preconverging/postconverging–de-mentating/structuring/paradigming)—relationship-between-
nascence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–full-potency–
of-sublimating–nascence>’) implies that there is ever always an ‘imputable human blindedness-to-relative-ontological-completeness’ {reference-of-thought–} devolving by which accreting-
<accreting-substitutive-subsumption-as-futural-différance-freeplay> occurs as to the given
<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-
epistemicity-relativism-determinism construable as from the given projected and prospectively educed–and–availing–and–re-availing relative-ontological-completeness –of–apriorising/axiomatising/referencing’); as so-reflecting the fact that limitedness/human-
subpotency doesn’t manifest ‘unlimitedness/existence–full-potency-of-sublimating–nascence–
absolute-ontological-completeness–of–apriorising/axiomatising/referencing–as–omnipotentiality–
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence’
re-originariness/re-origination>, prospective reifying mental-aestheticising <as of >
prospective reformulating of mental-aestheticising as to residuality in re-originariness/re-
origination of mental-aestheticising> (as to relative-ontological-completeness -of-
apriorising/axiomatising/referencing), this effectively speaks to prospective ‘existential-
<disontologising/re-ontologising—aporeticism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
{decompulsing} delinearity/delinear-accreting/recomposuring — nonpresencing-perceptualisation-of-
sublimating-over-desublimating <as ‘psychologismic—epistemic-acutisation—residualising,
{decompulsing} delinearity—for-cogency’ as to ‘prospective-profound-supererogation—epistemic-
perspective’ of prospective—&—prior-differentiated—apriorising/axiomatising/referencing>
with respect to the prospect of prospective-human-re-ontologising> induced sublimating
constructive-veracity; as manifested with the relative profound-supererogation — reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest
unblurriness <re-ontologising_by-postconverging—as-to-dragged-out-supererogatory—wholesomeness/profound-supererogation—while-anecdotalising-prior-
disontologising-thresholding> associated with nascent-particular/incipient-and-
material/technical-sublimations <blinded-to-their-relative-ontological-completeness—
reference-of-thought—devolving> punctual/immediacy/constituted/compulsions-
encumbered — disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable.
Thus ‘protracted-social—as-to-individual-by-institutional-by-social existential—
<disontologising/re-ontologising—aporeticism> accreting—<accreting-substitutive-
subsumption-as-futural-différance-freeplay > relative-ontological-incompleteness—of—
apriorising/axiomatising/referencing—by—relative-ontological-completeness—of—
apriorising/axiomatising/referencing point-of-devolving/departure/anchoring/backdrop of
origination\textsubscript{(decompulsing)} \textit{delinearity/delinear-accreting/recomposuring} cogency/tensing/limpidity-\textit{as-of-prospective-profound-supererogation\textsuperscript{96}},-for-residuality—in–re-originariness/re-origination\textit{prospective_reifying–mental-aestheticising\textit{as-of ‘prospective_reformulating–of-mental-aestheticising’ as-to ‘residuality—in–re-originariness/re-origination’ of-mental-aestheticising\textsuperscript{96}} enabling the prospectively achieved/secondnatured transcendence-and-sublimity/sublimation/supererogatory\textit{de-mentativity} render the prior registry-worldview/dimension constraining \textit{linearity/linear-accreting– presencing-perceptualisation-of-sublimating-over-desublimating\textsuperscript{96}}<\textit{‘psychologismic–epistemic–acutisation—nonresidualising-imbued\textsubscript{(decompulsing)} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation\textsubscript{96}} as-to–‘secondnatured-epistemic-perspective\textsubscript{96}’-of-prospective-\&-prior-differentiated–apriorising/axiomatising/referencing\textsubscript{96}—and-as-developing-into–interrelatedness-dynamics–of-social-constructing critically mostly irrelevant with respect to the prospective registry-worldview/dimension requisite ‘existential–\textit{disontologising/re-ontologising–aporeticism} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting\textsubscript{(decompulsing)} \textit{delinearity/delinear-accreting/recomposuring– nonpresencing-perceptualisation-of-sublimating-over-desublimating\textsubscript{96}}<\textit{‘psychologismic–epistemic–acutisation—residualising,-\textit{decompulsing} \textit{delinearity–for-cogency\textsuperscript{96} as-to–‘prospective-profound-supererogation \textsuperscript{96}–epistemic-perspective\textsuperscript{96}’-of-prospective-\&-prior-differentiated–apriorising/axiomatising/referencing\textsubscript{96}—with-respect-to-the-prospect-of-prospective-human-re-ontologising\textsuperscript{96}’ (as so-reflecting the already achieved/secondnatured transcendence-and-sublimity/sublimation/supererogatory\textit{de-mentativity} want for profound-supererogation\textsuperscript{96} for prospective transcendence-and-sublimity/sublimation/supererogatory\textit{de-mentativity}). This translates into the fact that the very notion of ‘prospective transcendence-and-sublimity/sublimation/supererogatory\textit{de-mentativity’ is a reflection of the fact that the prior \textit{linearity/linear-accreting–\textsuperscript{96} presencing-perceptualisation-of-sublimating-over-
with-respect-to-the-prospect-of-prospective-human-re-ontologising’, such that it is as of the
manifestable parrhesiastic/messianicity/profound-supererogation\(^\circ\) of ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-<full-
potency-of-sublimating-nascence>’ (as to prospectively sublimating ‘human processive-motif-
exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing of existential-
<disontologising/re-ontologising-aporeticism>-counteracting/supplanting/alienating-of-
prior-apriorising/axiomatising/referencing’ in so-reflecting prospectively ‘sublimating-
epistem–imbricatedness/threadedness/recomposuring as of ‘implicited_attendant–ontological-
contiguity’\(^\circ\)~educed–
externalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\(^\circ\),<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to
existence-potency\(^\circ\)~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality’) that the prospective ‘reifying–
mental-aestheticising-<as-of-‘prospective_reformulating-of-mental-aestheticising’ as-to-
‘residuality—in–re-originariness/re-origination’-of-mental-aestheticising> educed processive-
motif ‘exuding–aestheticising-gesturing’-of-apriorising/axiomatising/referencing as to re-
aestheticisation–and–re-aestheticisation-towards-ontology-<elicited–prospective-
idiomatisation>’ (imbuing ‘re-ontologising–epistemic-totalising’ re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination \(\text{\textit{decompulsing}}\) delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity-<as-of-prospective-profound-
supererogation\(^\circ\), for-residuality—in–re-originariness/re-origination>-prospective_reifying-
mental-aestheticising-<as-of-‘prospective_reformulating-of-mental-aestheticising’ as-to-
‘residuality—in–re-originariness/re-origination’-of-mental-aestheticising\(^\circ\)) enables
meaningfulness-and-teleology as to prior achieved/secondnatured transcendence-and-sublimity/sublimation/supererogatory~de-mentativity'. This inherently explains why the implicited or explicited prospective construal of human sublimating knowledge breakthroughs (before overcoming destructuring-threshold-(uninstitutionalised-threshold /presublimating-desublimating-decisionality)-of-ontological-performance -<including-virtue-as-ontology>) as rather supposedly as of (compulsing) linearity/linear-accreting~presencing-perceptualisation-of-sublimating-over-desublimating~<as~"psychologismic~epistemic-acutisation~nonresidualising-imbued-(compulsing) linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation" as to ~"secondnatured-epistemic-perspective" of prospective & prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics~of-social-constructing is effectively ontologically-flawed with serious dereifying consequences; as to secondnatured prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of~<epistemic-totalising ~re-apriorising/re-axiomatising/re-referencing~residuality—in~re-originariness/re-origination'> lacking prospectively requisite ‘reifying—mental-aestheticising~<as~of~"prospective_reformulating-of-mental-aestheticising"as~to~"residuality—in~re-originariness/re-origination”~of~mental-aestheticising> educated processive-motif~‘exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation~and~re-aestheticisation-towards-ontology~<elicited~prospective-idiomatisation>’ (imbuing ‘re-ontologising—<epistemic-totalising ~re-apriorising/re-axiomatising/re-referencing~residuality—in~re-originariness/re-origination ~(decompulsing) delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity~<as~of~prospective-profound-supererogation", for-residuality—re-originariness/re-origination~—prospective_reifying—mental-aestheticising~<as~of~‘prospective_reformulating-of-mental-aestheticising’as~to~residuality—in~re-originariness/re-origination” of mental-aestheticising>). In reality,
nonresidualising-imbued-linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-perspective’ of-prospective- &-prior-differentiated-apriorising/axiomatising/referencing>—and-as-developing-into-interrelatedness-dynamics-of-social-constructing (and this translates simply and explains more profoundly why research is undertaken as prior linear understanding by itself cannot/can-hardly be projected as to a linear extrapolation for enabling prospective sublimating knowledge breakthroughs given that the ‘unlimitedness/existence—full-potency-of-sublimating-nascence’ ambit for prospective sublimating knowledge breakthroughs’ is in prospective delinearity with ‘prior limitedness/human-subpotency linearity construable knowledge’ as can be appreciated for instance with the delinearity of ‘conceiving of spacetime as one’ over the prior linearity mental-reflex of ‘conceiving of space and time as separate’ with the latter not linearly extrapolatable into deriving the former but for ‘a wholly re-originary profound-supererogation to conceive of spacetime’ as from the ‘point-of-departure of the amplituding/formative—epistemicity—totalising~thrownness-in-existence of the prior rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ as ‘conceiving of space and time as separate’). The manifest ‘existential—disontologising/re-ontologising—aporeticism—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting delinearity/delinear-accreting/recomposing—nonpresencing-perceptualisation-of-sublimating-over-desublimating—as—psychologismic—epistemic-acutisation—residualising—delinearity—for-cogency’ as-to—prospective-profound-supererogation—epistemic-perspective’ of-prospective- &-prior-differentiated-apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’ associated with prospective human sublimating knowledge breakthroughs is effectively what renders the exercise of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory de-mentativity rather as of ‘nonpresencing-
aestheticising’as-to-‘residuality—in–re-originariness/re-origination’-of-mental-aestheticising>
educed processive-motif’-exuding-aestheticising-gesturing’-of-apriorising/axiomatising/referencing as to re-aestheticisation—and–re-aestheticisation-towards-ontology-<elicited–prospective-idiomatisation>’ (imbuing ‘re-ontologising [epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination}
(decompulsing) delinearity for cogency) of the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising (as to its eliciting of the potential/prospect of ‘existential<disontologising/re-ontologising—aporeticism—

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-

sublimating-over-desublimating—as ‘psychologismic—epistemic-acutisation—residualising—

delinearity—for-cogency’ as to ‘prospective-profound-supererogation—epistemic-
perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing—

with-respect-to-the-prospect-of-prospective-human-re-ontologising’ rather as from

‘nonpresencing—<perspective—ontological-normalcy/postconvergence—relativism/relative-
scope for epistemic-growth—{veridical/sound}—relative-reflexivity—in-

existence/relativising from limited mentation as its deepening/psychologismic—epistemic-

acutisation—residualising—delinearity for cogency’; in so-achieving ‘re-

ontologising—epistemic-totalising >re-apriorising/re-axiomatising/re-referencing—residuality—in—

originariness/re-origination >delinearity/delinear-accreting/recomposuring—
cogency/tensing/limpidity—as ‘prospective-profound-supererogation’—for-residuality—in—

re-originariness/re-origination—prospective_reifying_mental-aestheticising—as—

‘prospective_reformulating-of-mental-aestheticising’ as to ‘residuality—in—re-originariness/re-

origination’ of mental-aestheticising’ as to the ontologising/scientific/existence—<honesty-

constraining>—scope_for_prospective_re-ontologising imbued underlying-elucidative

‘requisite sublimating/desublimating formulative—framing/fielding—of-entailment of human

ontological-performance <including-virtue—as-ontology>/morality/ethics/justice/etc.

contemplation’ as of notionally—implied ‘foregrounding—entailment—in—

profound-supererogation >{postconverging—narrowing-down—sublimation—as—to—existence—
as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound—

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supererogation ‘-in-reflecting-‘immanent-relative-unreflexivity/relative-reflexivity
ontological-contiguity ‘;–as-operative-notional~ deprocrypticism) as protracted framework of
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{7}-by-
reification/contemplative-distension\textsuperscript{7}. This is what overarchingly-undergird the ‘social-stake-
contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-
econo-political implications’ (which is relatively under the constraint of
\textsuperscript{7}linearity/linear-accreting— presencing-perceptualisation-of-sublimating-over-
desublimating-<as-‘psychologismic–epistemic-acutisation—nonresidualising-imbued-
\textsuperscript{7}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-
’secondnatured-epistemic-perspective’-of-prospective-&-prior-differentiated–
apriorising/axiomatising/referencing>— and-as-developing-into-interrelatedness-dynamics–of-
social-constructing ‘imbued prospective threshold-of-disontologising/subontologising’ as to its
‘ presencing—absolutising-identitive-constitutedness\textsuperscript{14} absolutio/absolute-scope
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising—from-limited-
mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
\textsuperscript{7}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ in an
immediacy framework of relative lack of dispensing-with-immediacy-for-relative-ontological-
completeness\textsuperscript{7}-by-reification/contemplative-distension\textsuperscript{7}). In this regards, the overaching-
undergirding of the ontologising/scientific/existence-%honesty-constraining>%—
scope-for-prospective-re-ontologising as to its requisite profound-supererogation\textsuperscript{6} for
‘prospective protracted-social—as-to-individual-by-institutional-by-social self
organisational/theoretical/conceptual/operant transcendence-and-
sublimity/sublimation/\textsuperscript{7}supererogatory–de-mentativity’ (as from \textsuperscript{6}mere-
formulaicity/ritualisation-of–prior secondnatured blatant brutish conquest/subjugation
conception of apportioning imbued shallow-supererogation\textsuperscript{6}, \textsuperscript{6}mere-formulaicity/ritualisation–
of prior secondnatured dominion protection conception of apportioning imbued shallow-supererogation\(^{78}\), <mere-formulaicity/ritualisation of\> prior secondnatured the very natural-order-of-things conception of apportioning imbued shallow-supererogation\(^{78}\) and prospectively our <mere-formulaicity/ritualisation of\> prior secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning imbued shallow-supererogation\(^ {\mathrm{a}}\) effectively supplants any such conception of supposedly sublimating that preconvergingly-dementating/structuring/paradigming uphold the given <mere-formulaicity/ritualisation of\> prior secondnatured shallow-supererogation\(^ {\mathrm{a}}\) (as to its superficial/desublimating eliciting/prompting of human subconsciousness most-prospectively-conscious ‘re-ontologising–by–disontologising existential-calculus\{between ‘prospective existentialising—postconverging framing/imprinting re-ontologising’ and ‘prior existentialising—preconverging enframing/imprintedness social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’\} of consciousness surrealising-<as-to-supererogation\(^ {\mathrm{a}}\)>’).

apriorising/axiomatising/referencing—{decompulsing}—and-as-developing-into-interrelatedness-dynamics-of-social-construction and ‘existential<disontologising/re-ontologising—aporeticism—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

{decompulsing}—delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-sublimating-over-desublimating<as-‘psychologismic—epistemic—acutisation—residualising–

{decompulsing}—delinearity—for-cogency’ as-to—prospective-profound-supererogation—epistemic-perspective’ of prospective & prior differentiated—apriorising/axiomatising/referencing—

with-respect-to-the-prospect-of-prospective-human-re-ontologising’, is inherently the reflection of the-very-underlying—(as inherently ‘defining-and-imbuing of limitedness/human-subpotency de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)’ as to preconverging/postconverging—dementating/structuring/paradigmating)—relationship-between-limitedness/human-subpotency—

and—unlimitedness/existence—full-potency-of_sublimating—nascence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating—nascence’). The implication is that ‘re-ontologising—epistemic-totalising ‘re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination

{decompulsing}—delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-prospective-profound-supererogation—,for-residuality—in—re-originariness/re-origination>—prospective_reifying—mental-aestheticising—<as-of—prospective_reformulating-of-mental-aestheticising’ as-to—

‘residuality—in—re-originariness/re-origination’ of mental-aestheticising’—is induced as of ‘unlimitedness/existence—full-potency-of_sublimating—nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholding under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’; as so-translated as from Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and
teleology

psychologismic—epistemic-acutisation—difficulty <for, residualising—
delinearity—for-cogency> magnitude (of-experientiality/experiment) as
cogently/tensely/limpidly subsuming both institutional-development—as-to-social-function-
development and living-development—as-to-personality-development psychologismic—
epistemic-acutisation—difficulty <for, residualising—delinearity—for-cogency>
magnitudes (of-experientiality/experiment) (wherein for instance it can be appreciated that the inherent
disontologising/subontologising—imbuing—prospectively-of-human-
desublimating/subjugation/disenfranchisement as to vices-and-impediments of non-
positivising social-setup is critically in want of the prospective human ontological-
performance <including-virtue-as-ontology>/morality/ethics/justice/etc. of a positivising
social-setup as of prospective ‘existential—disontologising/re-ontologising—aporeticism

hermeneutic/textuality/reprompting/supererogating/zeroing—acuting

{compulsing}—delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-
sublimating-over-desublimating<as—‘psychologismic—epistemic-acutisation—residualising—
{compulsing}—delinearity—for-cogency’ as-to—‘prospective-profound-supererogation —epistemic-
perspective’—of-prospective—&—prior-differentiated—apriorising/axiomatising/referencing>—
with-respect-to—the-prospect-of-prospective-human-re-ontologising’ and so more than just a
naïve conceptualisation of prospective human ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc. as rather within the very desublimating ambit of the given
non-positivising social-setup as of prior {compulsing}—linearity/linear-accreting—presencing-
perceptualisation-of-sublimating-over-desublimating<as—‘psychologismic—epistemic-
acutisation—nonresidualising-imbued—{compulsing}—linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation’ as-to—‘secondnatured-epistemic-perspective’—of-prospective—&—
prior-differentiated—apriorising/axiomatising/referencing>—and-as-developing—into—
interrelatedness-dynamics-of-social-constructing). This speaks to the fact that the ‘veridical
neutral point-of-devolving/departure/anchoring/backdrop conceptualisation of human
ontological-performance’ - <including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-
trationalisations–of–contentivity/argumentativity/dialecticism/discursivity so-reflecting
successive relative-ontological-completeness ‘implicitied_attendant–ontological-
contiguity’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency‘ (as to the underlying-elucidative ‘requisite
sublimating/desublimating formulative–framing/fielding—of-entailment of human ontological-
performance’ - <including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ of the
ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-
tonologising) is necessarily about ‘Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development–as-infrastructure--meaningfulness-and-teleology
psychologismic–epistemic-acutisation—difficulty <for, residualising–
delinearity for cogency > magnitude <of-experientiality/experiment>
prospective postconverging–aporeticism–overcoming/unovercoming induced aetiologisation/ontological-
escalation–<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending’ (as to ‘existential–disontologising/re-ontologising–aporeticism’
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
<decompulsing>–delinearity/delinear-accreting/recomposuring–<nonpresencing-perceptualisation–of
sublimating-over-desublimating–<as-‘psychologismic–epistemic-acutisation—residualising–
<decompulsing>–delinearity–for-cogency’ as-to-‘prospective-profound-supererogation–epistemic-
perspective’ of prospective & prior-differentiated–apriorising/axiomatising/referencing>–
with-respect-to-the-prospect-of-prospective-human-re-ontologising’); as so-reflecting the
vagueness of conceptions of say morality/ethics/justice, etc. (construed as of ~70 presencing—
magnitudes of-experientiality/experiment rather caught up in their given prior registry-worldview/dimension linearity/linear-accreting—presencing-perceptualisation-of-sublimating-over-desublimating<as—psychologismic—epistemic-acutisation—
difficulty <for, residualising—delinearity for cogency> magnitude

experientiality/experiment) prospective postconverging aporeticism overcoming/unovercoming induced aetiologisation/ontological-escalation—ontological-veridicality commitment/otherliness transcending/compulsions-encumbered transcending’

in sublimating redefining of institutional-development—social-function-development and living-development—personality-development psychologismic—epistemic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitudes of experientiality/experiment}

Inevitably, the cross-manifestation or juxtaposing-manifestation of human epistemic-projection as of ‘existential—disontologising/re-ontologising—aporeticism—
deresidualising—imbedded—linearity—linear-accreting—presencing—perceptualisation—
over—desublimating—as—‘psychologismic—epistemic-acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.

Inevitably, the cross-manifestation or juxtaposing-manifestation of human epistemic-projection as of ‘existential—disontologising/re-ontologising—aporeticism—

desublimating conception of human ontological-performance—<including—virtue—as—ontology>/morality/ethics/justice/etc. (ontologically-flawed—prior—linearity/linear-accreting—
presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.

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presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
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presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
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presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
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presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.

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desublimating conception of human ontological-performance—<including—virtue—as—ontology>/morality/ethics/justice/etc. (ontologically-flawed—prior—linearity/linear-accreting—
presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.

Inevitably, the cross-manifestation or juxtaposing-manifestation of human epistemic-projection as of ‘existential—disontologising/re-ontologising—aporeticism—

desublimating conception of human ontological-performance—<including—virtue—as—ontology>/morality/ethics/justice/etc. (ontologically-flawed—prior—linearity/linear-accreting—
presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.

Inevitably, the cross-manifestation or juxtaposing-manifestation of human epistemic-projection as of ‘existential—disontologising/re-ontologising—aporeticism—

desublimating conception of human ontological-performance—<including—virtue—as—ontology>/morality/ethics/justice/etc. (ontologically-flawed—prior—linearity/linear-accreting—
presencing—perceptualisation—of—sublimating—over—desublimating—as—‘psychologismic—epistemic—acutisation—nonresidualising—imbued—
linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation’—as—
‘secondnatured—epistemic—perspective’—of—prospective & prior—differentiated—
apriorising/axiomatising/referencing— and—as—developing—into—interrelatedness—
dynamics—of—social—constructing— as—underlied—as—of—‘lifespan—extricatory/preconverging—
psychical—nascency—moronisation—as—sublimating—nascence—extricatory—
desublimating—downstreaming—‘avalage’—’.
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-
sublimating-over-desublimating—as-'psychologismic–epistemic-acutisation—residualising—'
(delinearity/~for-co-gency’ as-to—prospective-profound-supererogation’-epistemic-
perspective’ of prospective & prior-differentiated–apriorising/axiomatising/referencing>—
with-respect-to-the-prospect-of-prospective-human-re-ontologising’ and
(delinearity/linear-accreting— presencing-perceptualisation-of-sublimating-over-
desublimating—as-'psychologismic–epistemic-acutisation—nonresidualising-imbued-
(linearity/in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to—
'secondnatured-epistemic-perspective’ of prospective & prior-differentiated–
apriorising/axiomatising/referencing>— and-as-developing-into–interrelatedness-dynamics-of–
(social-constructing) (as to the cross-dynamics of human profound-supererogation’ and derived
secondnatured-institutionalisation on-the-one-hand and human destructuring-threshold-
(uninstitutionised-threshold /presublimating–desublimating-decisionality) of-ontological-
performance <including-virtue-as-ontology>/morality/ethics/justice/etc. on-the-other-hand
reflected in the overall relative-unreflexivity/relative-reflexivity—ontological-contiguity<~of-
the-human-institutionalisation-process ) is actually critically important as not allowing for the
defining of the-human/humanity; and thus not constraining the ‘potential individual sublimating
conception’ of the-human/humanity by other humans (as mere mortals when
consciously/unconsciously manifesting a desublimating closed-construct-of—meaningfulness-
and-teleology of the-human/humanity) but rather implying the opened-construct-of–
meaningfulness-and-teleology for eliciting unlimitedness/existence—full-potency–
of-sublimating–nascence> as of the possibility for the educing—and–availing—and–re-availing of
relative-ontological-completeness as of profound-supererogation (as so-requisite for the
potential for veridical sublimating as rather in expansive derivation as from human socially
sublimating-over-desublimating <as-ˈpsychologismic–epistemic-acutisation—residualising,
\textcircled{decompulsing}\rangle \text{delinearity~for-cogency'} as-to-ˈprospective-profound-supererogation -epistemic-
perspective' of-prospective & prior-differentiated apriorising/axiomatising/referencing>—
with-respect-to-the-prospect-of-prospective-human-re-ontologising’ while priorly achieved
human transcendence-and-sublimity/sublimation/supererogatory de-mentativity is then
elucidated as of \textcircled{compulsing}\rangle \text{linearity/linear-accreting—persencing-perceptualisation-of-
sublimating-over-desublimating <as-ˈpsychologismic–epistemic-acutisation—
nonresidualising-imbued-\textcircled{compulsing}\rangle \text{linearity~in-eclecticism-of-prior-mere-
formulaicity/ritualisation’ as-to-ˈsecondnatured-epistemic-perspective’ of-prospective &
prior-differentiated apriorising/axiomatising/referencing>—and-as-developing-into-
interrelatedness-dynamics—of-social-constructing (as to the cross-dynamics of ‘firstnaturedness—
as-to-inkling profound-supererogation\textcircled{96} for overarching existential—\textcircled{disontologising/re-
ontologising—aporeticism} priority/precedence/primacy of \textcircled{epistemic-totalising}\langle re-apriorising/re-
axiomatising/re-referencing~residuality—in—re-originariness/re-origination projection’ in
ˈrecurrent/perpetuating/continuity—recomposuring existential—\textcircled{disontologising/re-
ontologising—aporeticism}—counteracting/supplanting/alienating of-prior-
apriorising/axiomatising/referencing’ over ˈsecondnatured prior mere-formulaicity/ritualisation-
<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-
prospectively-losing-track-of-1 \textcircled{epistemic-totalising \langle re-apriorising/re-axiomatising/re-
referencing~residuality—in—re-originariness/re-origination’\rangle. Insightfully, this speaks to the
fact that human consciousness/collective-consciousness is most truly this cross-dynamics
induced potentiation across the overall \textcircled{relative unreflexivity/relative reflexivity—ontological-
contiguity}\textcircled{67}~of-the-human-institutionalisation-process\textcircled{68} as in-many-ways the crossgenerational
cumulating/recomposuring (as from the experientiality/experiment—<as-to-existentially-
formative—\textcircled{epistemic-totalising \langle re-apriorising/re-axiomatising/re-referencing~residuality—in—re-
mental-aestheticising <as-of ‘prospective reformulating of mental-aestheticising’ as to-
residuality—in re-originariness/re-origination’ of mental-aestheticising> of human
consciousness/collective-consciousness (so-arising dynamically as of epistemic-growth, as—
{veridical/sound} relative-reflexivity—in-existence/relativising from limited-mentation as its-
deepening/psychologismic epistemic-acutisation—residualising, {decompulsing} delinearity for-
cogency over {flawed/unsound} relative-unreflexivity—in-existence/absolutising from limited-
mentation/psychologismic epistemic-acutisation—nonresidualising—imbued—
{compulsing} linearity in eclecticism of prior-mere-formulaicity/ritualisation). The bigger point
here (as to the crossgenerational relevant manifestation of human consciousness/collective-
consciousness as to its sublimating epistemic cumulating/recomposuring dynamics) is to
highlight the ‘shallowness of an absolute punctual/immediacy/constituted/compulsions-
encumbered consciousness/collective-consciousness conception with respect to prospective
human sublimation’ whereas what is rather insightfully warranted is an overall appraisal-of and
engagement-with the underlying consciousness/collective-consciousness backdrop over which
human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity actively-and-
passively ensues (as from underlying ‘constraining existence—as-sublimating-
withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation
imbuing human ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality’ and ‘universal-transparency ~(transparency-of-totalising-entailing—as-
to-entailing<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } as available-to/elicitable-to—(as-to-human-consciousness/collective-
consciousness—distendedness/detruncating—beyond-selfpresencing—as-re-ontologising—
decentering_of-consciousness/collective-consciousness—as-to-psychologismic—epistemic-
acutisation—residualising, {decompulsing} delinearity—for-cogency> the social-functioning-and-
existence; further explaining a notional depcrypticism prospective re-ontologising implication that any registry-worldview/dimension social-setup can effectively be ‘looked down upon’ as ‘mentally underdeveloped as preconvergingly–de-mentated/structured/paradigmed’ and so ‘only-for-the-requisite sake/prospect/purpose of its prospective re-ontologising sublimation/emancipation/enfranchisement’ as of prospectively ‘inventing’/‘creating’–and–‘nurturing’ the-human/humanity as to the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising. This re-ontologising ‘stance as preconvergingly–de-mentated/structured/paradigmed’ with regards to the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance’-<including-virtue-as-ontology>’ (as to the latter cooptation/subversion in shallow-supererogation of the prospect of the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising) is not idle but effectively a re-ontologising necessity; since such an overall consciousness/collective-consciousness is rather built onto the given registry-worldview.presencing—absolutising-identitive-constitutedness linearity/linear-accreting–presencing-perceptualisation-of-sublimating-over-desublimating—<as-’psychologismic–epistemic-acutisation—nonresidualising-imbuedlinearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-secondnatured-epistemic-perspective’ of prospective & prior differentiated—apriorising/axiomatising/referencing— and-as-developing-into–interrelatedness-dynamics–of-social-constructing (respectively as of the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance’-<including-virtue-as-ontology>’ of <mere-formulaicity/ritualisation-of><prior-secondnatured blatant brutish conquest/subjugation conception of apportioning imbued shallow-supererogation>, <mere-formulaicity/ritualisation-of><prior-secondnatured dominion protection conception of apportioning imbued shallow-supererogation>, <mere-formulaicity/ritualisation-of><prior-secondnatured
secondnatured the very natural-order-of-things conception of apportioning imbued shallow-supererogation and prospectively our \textless\textit{mere-formulaicity/ritualisation of}\textgreater\ prior secondnatured subtle modern-day institutionally-distorted/disjointed conception of apportioning imbued shallow-supererogation; which is effectively in want for prospective nonpresencing-\textless\textit{perspective-ontological-normalcy/postconvergence}\textgreater\ appraisal as being of ‘existential-\textless\textit{disontologising/re-ontologising—aporeticism}\textgreater\’

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting


psychologismic—epistemic-acutisation—difficulty—<for—residualising—delinearity—for-eogency>—magnitudes{of-experientiality/experiment} (as so-overriding/superseding its prior punctual/immediacy/constituted/compulsions-encumbered institutional-development—as-to-social-function-development and living-development—as-to-personality-development

Institutional-then-Living–magnitudes-of-\{\text{hermeneutic/reprojection–protraction-of} \text{reframing-\text{and-reformulation}}\}’ that is human profound-supererogation” so-reflecting the ‘overarching existential-\{\text{disontologising/re-ontologising–aporeticism}\ priority/precedence/primacy of \text{re-apriorising/re-axiomatising/re-referencing-residuality—in–re-originariness/re-origination projection}’ (as to its recurrent instigating of sublimating ‘re-ontologising–\{\text{epistemic-totalising}\ re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination}\ decompulsing\ delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-\{as-of-prospective-profundo-supererogation\}, -for-residuality—in–re-originariness/re-origination>-\{\text{prospective_reifying–mental-aestheticising~as-of}\ ‘prospective_reformulating-of-mental-aestheticising’ as-to-‘residuality—in–re-originariness/re-origination’ of-mental-aestheticising\}’ is exactly what tends to be lost in human conscious enterprise of prospective re-ontologising (as to the naivety of the shallow-supererogation of \{\text{mere-formulaicity/ritualisation–of}\ prior secondnatured institutionalised reasoning-from-results/afterthought imbued ‘\text{presencing—absolutising-identitive-constitutedness}\ absolution/absolute-scope \{\text{flawed/unsound}\ relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-\text{compulsing}\ linearity~in-eclecticism-of-prior-mere-formulaicity/ritualisation conception}\}’); but for the fact that profound-supererogation –reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest unblurriness<\text{re-ontologising_by-postconverging-as-to-dragged-out-}\text{supererogatory–wholesomeness}\text{–profundo-supererogation} -while-anecdotalising-prior-disontologising-thresholding> do effectively implicit this ‘fundamental/incipient/seeding experientiality/experiment~as-to-existentially-formative\‘ \text{epistemic-totalising} \text{re-apriorising/re-axiomatising/re-referencing-residuality—in–re-originariness/re-origination’,—so-
Implicated-and-articulated

as-from-nonextricatory

‘prospective-re-ontologising-Being-then-

Institutional-then-Living

magnitudes-of

hermeneutic/reprojection

protraction-of

reframing-and-reformulation

that is human profound-supererogation

so-reflecting the ‘overarching

existent

disontologising/re-ontologising—aporeticism

priority/precedence/primacy of

epiphenomenal

re-apriorising/re-axiomatising/re-referencing—residuality—in—re-

originariness/re-origination projection’ (which is not even implicated when it comes to shallow-

supererogation

framing/formulation/catchmenting/truncating.compulsing/linearising SCALE

—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest

blurriness

sterilising/anecdotalising/trivialising-of-prospective-re-ontologising by-

preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>.

Critically, the question/issue is hardly asked/contemplated as to how-and-why the profound-supererogation

of a Copernicus/Galileo/Descartes/Newton/Leibniz/Diderot, etc. in their varying social-setup

inherited non-positivism/medievalism

amplituding-formative—epistemicity

totalising—thrownness-in-existence

(of non-positivism/medievalism prior ‘dereifying—mental-aestheticising—as-of—prior_mere-formulaicity/ritualisation-of-mental-aestheticising’—failing—

‘residuality—in—re-originariness/re-origination’—of-mental-aestheticising as of the processive-motif—exuding—aestheticising—gesturing—of apriorising/axiomatising/referencing of prior aestheticisation—–aestheticisation-towards-ontology—elicited—idiomatisation>’ went on to prospectively ‘inventing’/‘creating’—and—‘nurturing’ positivism/rational-empiricism re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity; as so-rather

interceded by the ‘fundamental/incipient/seeding experientiality/experiment—
as-to—

existentially-formative—epiphenomenal

re-apriorising/re-axiomatising/re-

referencing—residuality—in—re-originariness/re-origination’, so—

notionally/epistemically/bindinglessly
prospective re-ontologising knowledge and prospective research (wherein everything of our human mortal purposefulness but for the intemporality of prospective re-ontologising knowledge and research is present); such that an ‘institutionalised mere-formulaicity/ritualisation conception of experimental design/conceptualisation, presentation/clarity and metrics as to its given presencing—absolutising-identitive-constitutedness prospectively disontologising <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’ is construed as inherently sublimating beforehand (as of our subtranslational–processive-motif ‘exuding–aestheticising–gesturing’ of apriorising/axiomatising/referencing imbed occlusive–reductionism) and so in failing to project of the ‘fundamental/incipient/seeding experientiality/experiment-as-to-existentially-formative—epistemic-totalising re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’, so-'notionally/epistemically/bindingnessly implicit-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-of-{hermeneutic/reprojection~protraction-of}reframing-and-reformulation’ that is human profound-supererogation (so-reflecting the ‘overarching existential-disontologising/re-ontologising—aporeticism’ priority/precedence/primacy of re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination projection’) and as ‘so-reflecting/so-fulfilling the mere prior rationalisation–of–contentivity/argumentativity/dialecticism/discursivity in an epistemic-projection of institutionalised ‘presencing—absolutising-identitive-constitutedness’ (that thus seem to imply human-subpotency/unlimitedness prospectively supersedes ‘unlimitedness/existence—full-potency-of_sublimating–nascence’ prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’). In-many-ways such ‘institutionalised mere-formulaicity/ritualisation conception
of experimental design/conceptualisation, presentation/clarity and metrics as to its given
presencing—absolutising-identitive-constitutedness prospectively disontologising
<amplituding/formative–epistemicity>-totalising—thrownness-in-existence ’ fail to satisfy the
‘fundamental/incipient/seeding experientiality/experiment-<as-to-existentially-formative-
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so-‘notionally/epistemically/bindinglessly
implicated-and-articulated’ _as-from-
nonextricatory—prospective-re-ontologising—Being-then—Institutional-then—Living—magnitudes-
of—{hermeneutic/reprojection—protraction—of—reframing-and-reformulation}’ that is human
profound-supererogation’ so-reflecting the ‘overarching existential—disontologising/re-
ontologising—aporeticism’ priority/precedence/primacy of _re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ (in
reflection of profound-supererogation<sup>6</sup> as from human ‘crossgenerational
notional—firstnaturedness—formativeness—<as-to-eventualising—inkling-drive—seeding-
misprising—mental-processing—parity for ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc.’ as to ‘prospective nonpresencing—perspective—
ontological-normalcy/postconvergence’ epistemic-projection’ induced ‘human re-ontologising
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ notwithstanding
priorly given ‘presencing—absolutising-identitive-constitutedness disontologising
<amplituding/formative–epistemicity>-totalising—thrownness-in-existence ’); when so-
adopting such a prior mere-formulaicity/ritualisation<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’ of institutional/bureaucratic/social procession<as-to-
constructive—veracity/inveracity_of-apriorising/axiomatising/referencing>. This can be
reflected for instance as to a ‘vague projection of prospective intolerance of—exactifying precisioning of—sublimation—as to postconverging narrowing—down—apriorising axiomatising referencing—entailing—theoretical—conceptual—and operant—implications’ rather on the basis of the shallow-supererogation of the mere—formulacity/ritualisation of prior rationalisation of contentivity/argumentativity/dialecticism/discursivity while paradoxically lacking the ‘fundamental/incipient/seeding experientiality/experiment—as to existentially-formative—re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination’—so—‘notionally/epistemically/bindingnessly—implicated—and-articulated—as—from—nonextricatory—‘prospective-re-ontologising—Being—then—Institutional—then—Living—magnitudes—of—{hermeneutic/reprojection—protraction of refinements and reformulation}> that is human profound-supererogation’ (so-reflecting the ‘overarching existential—disontologising/re-ontologising—aporeticism’ priority/precedence/primacy of re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination projection’); as many-ways the sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’ of prior transcendence-and-sublimity/sublimation/supererogatory—dementativity arose as of ‘relays of human intemporal-individuation epistemic-projection radicalities—chronicle/annalistic—cogency—as of notional—protensivity—{as—to—limited—mentation—capacity—deepening—as subjecting—limitedness/human subpotency to ‘educed—unlimitedness/existence—sublimating naceousness’ } so construed as cogency—chronicularity/annality—of—relative—reflexivity—as—to—profound—supererogation’ (as to a ‘despite—self exercise of epistemic—projection in notional—self—distantiation—imbibed—remotif—and—re-apriorising/re-axiomatising/re-referencing>’). When cultivated to the extreme such
{flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-
mentation/psychologismic—epistemic—acutisation—nonresidualising—imbued-
(compulsing)—linearity—in-eclecticism—of—prior—mere—formulaicity/ritualisation—
(blurring/undermining—of—prospective—totalising—entailing—as—to—entailing—
<amplituding/formative—epistemicity>—totalising—in—relative—ontological—completeness—)
enculturation’) construe of the possibility of eliciting ‘conceptual—patterning—(as—devoid—of—
‘prospectively—implicated—attendant—ontological—contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’—reifying—or—elucidating—of—‘prospective—relative—ontological—
completeness’—so—rather—enabled—<by—a—nonpresencing—divulging—of—momentous—
historiality/ontological—eventfulness—/ontological—aesthetic—tracing—<perspective—
ontological—normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’>
for desublimating formulaic—fashionability—<‘wholesome—dearth’/shallowness—as—to—requisite—re—
ontologising—rhizomatic—wholesomeness’—for—postconverging—rede—
mentating/restructuring/reparadigming>, shadowing and bothsidesism—{‘mere—
processive’/pedantising—‘dialogical—relation’—to—‘perceived—social—and—institutional—
commonly—enculturated—referencing.—of—meaningfulness—and—teleology’—failing—requise—
existential—thematic—baseline—of—technicity/depth—framing’{of—sublimating—discursivity—
for—sovereign—repassing},—as—of—psychologismic—epistemic—acutisation—nonresidualising—
imbued—{compulsing)—linearity—in—eclecticism—of—prior—mere—formulaicity/ritualisation,—as—so—
‘consciously/unconsciously—preordained/fated’—to—fail—prospective—notional—cogency)
ontragically—flawed—conceptualising’ as effective techniques to avoid transversality—<for—
sublimating—existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—
preemptive—of—prospective—disontologising/subontologising’—as—of—prospectively—
Along the same lines (in highlighting the re-ontologising deficiency as from *presencing—absolutising-identitive-constitutedness* epistemic-projection perspective of conceptual elucidation and definition), the ‘ontologising/re-ontologising conception herein as of notional/epistemic-bindingness sublimation/desublimation’ speaking to human potential/possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (and as implicated by many a scientific thinker conception of ‘beauty’ as to their nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving>) has nothing to do with ‘an ordinary notion of beauty and as to a *presencing—absolutising-identitive-constitutedness* epistemic-projection of mere enculturated-aestheticising-appraisal’; but rather speaks to the ‘more fundamental existential—*disontologising/re-ontologising—aporeticism* enchanting/re-enchanting or lack-of—enchanting/re-enchanting arising respectively as of either epistemic-growth—as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation as its deepening/psychologismic—epistemic-acutisation—residualising,<decompulsing>delinearity—for-cogency imbuing sublimation or {flawed/unsound}-relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising—imbued—{compulsing} linearity—in-eclecticism-of-prior—mere-formulaicity/ritualisation imbuing desublimation’ (so-construable as from a *nonpresencing—<perspective—ontological-normalcy/postconvergence>* epistemic-projection); with such ‘epistemic-growth—as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation as its deepening/psychologismic—epistemic-acutisation—residualising,<decompulsing>delinearity—for-cogency imbuing sublimation’ rather translated for instance in Einsteinian physics possibility for nuclear energy and prospective astronomical implications of ‘beauty’ or say DNA genetics implications of ‘beauty’ for prospective development of medicine,
re-eogeny> magnitudes [of-experientiality/experiment]. Thus notionally/epistemically/bindingnessly ‘beauty’ (as of notional/epistemic/bindingness <as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity> sublimation/desublimation speaking to human potential/possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) is rather the profound/underlying determinant of the notion of fact/factness in existence (as unsegragated from the epistemic-projection of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—{veridical/sound}—relative-reflexivity—existence—relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising—{decompulsing}—delinearity—
re-eogeny’) and thus undissociable with sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying [as-to-knowledge-developing] and—empowering; such that ‘beauty’ effectively arises as from sublimating ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full—
potency-of-sublimating-nascence>’ (as to ‘unlimitedness/existence-<full-potency-of-sublimating-nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) and ‘beauty’ is existentially-<disontologising/re-ontologising—aporeticism> realised as to human ‘reifying—mental-aestheticising-<as-of—

prospective_reformulating-of-mental-aestheticising’as-to—’residuality—in—re-originariness/re-origination’-of-mental-aestheticising> educed processive-motif—‘exuding—aestheticising-gesturing’ of apriorising/axiomatising/referencing as to re-aestheticisation—and—re-aestheticisation-towards-ontology-<elicited—prospective-idiomatisation>’ (imbuing ‘re-ontologising—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination‘ of—
de-mentation—⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩) as to preconverging/postconverging—de-mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—
and-unlimitedness/existence—full-potency-of-sublimating-nascence— with respect to the pre-eminence of the latter (with regards to limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of-sublimating-nascence—)’ means that the-human/humanity is ever always conscious of ‘prospective projectable/anticipable directly-or-deferentially educed—and—availing—and—re-availing relative-ontological-completeness of—apriorising/axiomatising/referencing’ (as of the divergent human amplituding/formative-epistemicity—totalising—thrownness-in-existence); rendering null-and-void a supposedly ontologically-coherent pretense to nihilism and absurdism as to the implicated contradiction that when ‘relative-ontological-completeness of—apriorising/axiomatising/referencing is directly-or-deferentially educed—and—avails—and—re-avails’ the choice of nihilism or absurdism can coherently arise. Speaking to the fact that a conscious pursuit of nihilism or absurdism arises rather as of a lack of organic-knowledge as from presencing—absolutising-identitive-constitutedness epistemic-projection confusion and poor appreciation of requisite notional—self-distantiation—imbeded—re-motif-and-re-apriorising/re-axiomatising/re-referencing— for epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its— deepening/psychologismic—epistemic-acutisation—residualising—{decompulsing}—delinearity—for—cogency’ (as so-failing the requisite human ‘existential—disontologising/re-ontologising—aporeticism’ postconverging—aporeticism—overcoming/unovercoming’ enabling the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising); and so-reflected implicitly/explicitly as to a disontologising pursuit of not truly ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising but a conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social


epistemic-projection effectively manifesting nihilism or absurdism as to prospective
‘preconverging–de-mentating/structuring/paradigming imbuing desublimation’ in not
recognising/acknowledging ‘prospective projectable/anticipable directly-or-deferentially
educated–and–availing–and–re-availing relative-ontological-completeness—of–
apriorising/axiomatising/referencing’ as of profound-supererogation’). In other words, ‘human
construction-of-the-Self (notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing> for epistemic-growth,—as—{veridical/sound} relative-reflexivity–
in-existence/relativising from limited-mentation as its deepening/psychologismic epistemic-
acutisation—residualising—{decompulsing} delinearity—for-cogency) as from the individual’s very
existential—<disontologising/re-ontologising—aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of—contentivity/argumentativity/dialecticism/discursivity’) as so-defining
human destructuring-threshold—⟨uninstitutionalised-threshold⟩/presublimating–desublimating-
decisionality⟩–of-ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc. (with regards to Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness } enculturation’ (as to an ontologically-flawed prior {compulsing}linearity/linear-accreting–presencing-perceptualisation-of-sublimating-over-desublimating» as–‘psychologismic– epistemic-acutisation—nonresidualising-imbued{compulsing}linearity–in-eclecticism-of-prior mere-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-perspective’ of prospective & prior differentiated-apriorising/axiomatising/referencing>—and-as-developing-into–interrelatedness-dynamics–of-social-constructing). This can be so-appreciated as to the elicited ‘existential–{disontologising/re-ontologising—aporeticism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting 
{decompulsing}delinearity/delinear-accreting/recomposuring—from nonpresencing-perceptualisation-of-sublimating-over-desublimating» as–‘psychologismic–epistemic-acutisation—residualising, 
{decompulsing}delinearity—for-cogency’ as-to–‘prospective-profound-supererogation–epistemic-perspective’ of prospective & prior differentiated-axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’ relationship between the Socratic-philosophers and ancient-sophists as well as budding-positivists and medieval—
scholasticism; and as further appreciated with regards to profound
latter succeeding generation of physicists however such previous physicists human mortal framing of reputation). This speaks to the fact that ‘intemporality doesn’t accede to temporality as of ontological-veracity’ as acting otherwise induces an even hopeless disontologising-aggravation-(in-want-for-prospective-aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>)
given that it is one thing for pedantic disontologising to consciously/unconsciously arise but it is an altogether ‘human lost cause’ if the genuine social intellectual–function/posture were to accede to such pedantic disontologising. In the bigger scheme of things, it can equally be appreciated that ‘this (re-ontologising—epistemically-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination decompulsing delinearity/delinearity—accreting/recomposuring cogency/tensing/limpidity—as-of—prospective—perpetual—sublime—de-mentativity) of the ontologising/scientific/existence—honesty—contraining—scope for prospective re-ontologising’ is effectively the more ontologically-veridical and rigorous notion with respect to prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as of its requisite nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic—epistemic—acutisation—residualising—epistemically—totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing delinearity—for-cogency’), and so over the relatively ontologically-flawed approach of a ‘purported crisis-of-reproducibility in academia’ of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as of presencing—absolutising-identitive-constitutedness epistemic-projection ‘implicated/explicated
punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’).

In this regards, the latter approach of a ‘purported crisis-of-reproducibility in academia’ in-
many-ways poorly reflects the-very-underlying—(as inherently ‘defining-and-imbuing of
limitedness/human-subpotency de-mentation-(supererogatory-ontological de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics)’ as to
preconverging/postconverging—de-mentating/structuring/paradigming)—relationship-between-
limitedness/human-subpotency—and—unlimitedness/existence—<full-potency-of_sublimating-
nascence— with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency-
of_sublimating–nascence—’), such that what is effectively warranted ‘is not prospective
limitedness/human-subpotency shallow reproducibility of prior limitedness/human-subpotency
research and knowledge’ (as to 79 presencing—absolutising-identitive-constitutedness epistemic-projection ‘implicit/explicated punctual/immediacy/constituted/compulsions-
encumbered—hypothesisation reproducibility’). But rather what is effectively warranted is
‘limitedness/human-subpotency prospective profound-supererogation sublimating reflection
of the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence—
<full-potency-of_sublimating–nascence—;—‘implicit_attendant—ontological-
contiguity—’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional–cogency—’ of prior limitedness/human-subpotency research and
knowledge’ (as to 61 nonpresencing—<perspective–ontological-normalcy/postconvergence>
epistemic-projection ‘implicit/explicated psychologismic–epistemic-acutisation—
residualising~{epistemic-totalising33}—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting—{decompulsing}—delinearity—for-cogency’), and so with regards to elucidating prospective
‘re-ontologising—re-apriorising/re-axiomatising/re-referencing—residuality—in—
re-originariness/re-origination, delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-as-of-prospective-profound-supererogation-for-residuality—in–re-originariness/re-origination—prospective_reifying—mental-aestheticising—as-of—prospective_reformulating—of—mental—aestheticising—residuality—in—re-originariness/re-origination—of—mental—aestheticising'. Effectively and in-the-bigger-picture, such a


delinearity—for-cogency’) as the ambit-of-elucidation of ‘overall profound/sound
prospectively-losing-track-of-\textsuperscript{1epistemic-totalising} \textsuperscript{2re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination}' approach of a ‘purported crisis-of-reproducibility in academia’ of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as to our prior positivism—procrastination/disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness \textsuperscript{14} epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ in disparateness-of-conceptualisation \textsuperscript{<unforegrounding-ment,-failing-prospectively-to-reflect-immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity'>} (as failing requisite prospective \textsuperscript{61} nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic—epistemic-acutisation—residualising—\textsuperscript{1epistemic-totalising} \textsuperscript{4} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—\textsuperscript{decompulsing} delinearity—for-cogency’ successive profound/state-of-the-art sublimating reflection of the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence—\textsuperscript{full-potency-of_sublimating–nascence}>;—‘implicated-attendant-ontological-contiguity’\textsuperscript{67}—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—\textsuperscript{imbued—notional—cogency}>\textsuperscript{40} of prior limitedness/human-subpotency research and knowledge) is bound to induce a ‘\textsuperscript{17} presencing—absolutising-identitive-constitutedness ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{56} moronisation—\textsuperscript{sublimating–nascence, extricatory—desublimating—downstreaming/‘avalage’>}' (in an eclecticism-of-prior-mere-formulaicity/ritualisation—<as-of-prior~rationalisation—of—contentivity/argumentativity/dialecticism/discursivity> composition/blending—in—\textsuperscript{decompulsing} linearity-linear-accretion of relative-ontological-completeness and relative-
ontological-incompleteness apriorising/axiomatising/referencing as to our positivism–procrypticism/disjointedness-as-of-reference-of-thought secondnatured prior mere-formulaicity/ritualisation-as-to-mere-formulaic–methodologising mutualising/organising/institutionalising prospectively-losing-track-of-
development

psychologismic–epistemic-acutisation—delinearity–for–cogency–magnitudes\{of-experientiality/experiment\} as to our positivism–

procrypticism/disjointedness-as-of- reference-of-thought

presencing—absolutising–

identitive–constitutedness \‘existentiel–<disontologising/re-ontologising–aporeticism>–

preconverging–de–mentating/structuring/paradigming

punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation

rationalisation–of–contentivity/argumentativity/dialecticism/discursivity\}; as so-underlied by the \‘<extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising_prompting as to <mere-formulaicity/ritualisation–of–prior

induced <punctual/immediacy/constituted/compulsions-encumbered prompted

extended/prolonged–re-ontologising-enabling>–psychologismic–epistemic-acutisation—

residualising–epistemic-totalising \‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-

acuting–\{decompulsing\}–delinearity–for–cogency\’ (so-effectively manifesting prospectively as 

disontologising/subontologising

\‘rationalisation–of–contentivity/argumentativity/dialecticism/discursivity in psychologismic–epistemic-

acutisation—nonresidualising-imbued–linearity–in-eclecticism-of-prior-mere-

formulaicity/ritualisation’ as to ‘positivism–\‘procrypticism/disjointedness-as-of–\‘reference-of-thought


psychologismic–apriorising/axiomatising/referencing–\{of-

‘prospectively–implicated–attendant–ontological-contiguity \‘–educated–

existentialising/contextualising/textualising \‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>\’ \}—conflatedness \‘in {preconverging-ment–by}\–

postconverging-entailment\’). So-reflected on-the-other-hand in contrast (with regards to the

more <nonextricatory/postconverging/unaccommodating/questioning>-re-
ontologising prompting perspective as to interdimensional re-ontologising prospective Being-development/ontological-framework-expansion—\textit{\textendash}as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \textit{\textendash}psychologismic—epistemic-acutisation—difficulty—\textit{\textendash}for—residualising—\textit{\textendash}delinearity—\textit{\textendash}for-cogency—magnitude—of—experientiality/experiment) undergirding registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as pointing herein to prospective deprocrypticism—\textit{\textendash}or—preempting—disjointedness-as-of—reference-of-thought) as to nonpresencing—\langle\text{perspective—ontological-normalcy/postconvergence}\rangle—‘existential—\langle\text{disontologising/re-ontologising—aporeticism}\rangle prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’; (in relation to our ‘positivism—procripticism/disjointedness-as-of—reference-of-thought prospective disontologising/subontologising) so-eliciting \langle\text{nonextricatory/postconverging/unaccommodating/questioning}\rangle—re-ontologising prompting perspective as to \langle\text{punctual/immediacy/constituted/compulsions-encumbered} prompted extended/prolonged—re-ontologising-enabling—\textit{\textendash}psychologismic—epistemic-acutisation—\textit{\textendash}residualising—\langle\text{epistemic-totalising}\rangle—an\textit{\textendash}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—\textit{\textendash}delinearity—\textit{\textendash}for-cogency—\textit{\textendash}in-order-to-enable—\langle\text{as-of-the-untenability-of-induced—unblurriness}\rangle—\langle\text{prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling—\textit{\textendash}psychologismic—epistemic-acutisation—residualising—\langle\text{epistemico}\rangle—\langle\text{delinearity—\textendash}for-cogency—\textit{\textendash}so-construed herein as prospective re-ontologising deprocrypticism—\textit{\textendash}or—preempting—disjointedness-as-of—reference-of-thought imbued knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—\langle\text{in—}}
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implied--ontological-contiguity ’—educed--
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional-cogency>’ }—confatedness —in—{preconverging-ment-by—}
postconverging-entailment}). This is so-implied as to prospective ‘human psychologismic-
epistemic-acutisation—<as-to-postconverging-de-mentating/structuring/paradigming—eliciting-
of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>
as to epistemic-growth, as—{veridical/sound}—relative-reflexivity—in-existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—
residualising—<decompulsing—delinearity—for-cogency’ of the-very-same purview/devolved—
purview/devolving—purview-of-unlimitedness/existence—full-potency-of-sublimating—
nascence>;—‘implicated--ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional-cogency>’; as so superseding/overcoming the psychologismic—epistemic-
acutisation—difficulty—<for,—residualising—<decompulsing—delinearity—for-cogency—<as-of-
requisite-profound-supereogation —for—‘disposedness-or-psychologismic-construct’.
{imbued—demoronisation—<sublimating—nascence,—nonextricatory—sublimating—
upstreaming/‘amontée’>} for re-ontologising prospective Being-development/ontological-
framework-expansion—as—to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology psychologismic—epistemic-acutisation—difficulty—<for,—
residualising—<decompulsing—delinearity—for-cogency—magnitude (of-experientiality/experiment). This overall
insight (with regards to such an ontologically-flawed 79 presencing—absolutising-identitive-
constitutedness 14 epistemic-projection ‘implicated/explicated
punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’ as
veridically warranting prospective 61 nonpresencing—<perspective—ontological—

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normalcy/postconvergence> epistemic-projection ‘implicated/explicated psychologismic–epistemic-acutisation—residualising—epistemie-
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
delinearity~for-cogency’) can be gleaned from the fact that for instance the epochal seminalities respectively of the Poincarés, Einsteins, Bohrs, Feynmans, etc. would effectively flop with respect to such an approach to a ‘purported crisis-of-reproducibility in academia’ of prospective human knowledge and transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (as of presencing—absolutising-identitive-constitutedness epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’).
Specifically in this regards, it is critical not to turn a ‘front-end issue of research execution’ (as reflecting ‘implicated/explicated inappropriate baseline professional/technical training, practice and evaluation issues’ with respect to the requisite ‘educed methodologising/mutualising/organising/institutionalising of prior baseline research sublimation’) into a ‘back-end issue of research execution’ (of ‘implicated/explicated appropriate baseline trained/practicing/evaluating researcher/evaluator requisite profound-supererogation for prospective sublimating research’ as to amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought), as consequently not ‘necessarily/absolutely but rather so-relatively beholdening’ to such ‘educed methodologising/mutualising/organising/institutionalising of prior baseline research sublimation’ and as the prospective sublimating research may further elicit its very own ‘prospective methodologising/mutualising/organising/institutionalising’; and so with regards to the fact that adopting the relative orthodoxy of the ‘educed methodologising/mutualising/organising/institutionalising of prior baseline research sublimation’ (as to a veridically ‘front-end issue of research execution’) and wrongly projecting
it upon a veridically ‘back-end issue of research execution’, may end up creating an even graver problem with respect to the latter’s requisite profound-supererogation manifest ‘creative relative unorthodoxy as to anarchistic-growth/anarchisation–for–re-ontologisation–(as-to-conscious/unconscious epistemically-sound induced ‘demoronisation–sublimating–nascence–nonextricatory sublimating–upstreaming/‘amontée’–postconverging/dialectical-thinking conception of residual re-originariness anarchistic incipiency of human social-functioning-and-accordance–as-of–social-stake-contention-or-confliction meaningfulness-and-teleology ’)

sparsity of postconverging prospective relative-ontological-completeness

apriorising/axiomatising/referencing in demonisation–sublimating–nascence–
nonextricatory–sublimating–upstreaming/‘amontée’ \(^1\) (over ‘eclecticism-of-prior-mere-
formulaicity/ritualisation–as-of-prior~rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity> composition/blending–in–
{compulsing}\) linearity/linear-accretion of <underlaid/substrated ‘thrownness-aestheticising’ {of-
relative-unreflexivity–in-existence}> profusion of preconverging–prior-relative-ontological-
incompleteness –of–apriorising/axiomatising/referencing and overlaying/superstrating–
‘thrownness-aestheticising’ {of-relative-reflexivity–in-existence} > sparsity of-
postconverging–prospective–relative-ontological-completeness –of–
apriorising/axiomatising/referencing\(’\)), in reflection of human limited-mentation-capacity-
deepening— as subjecting limitedness/human-subpotency to ‘educed–unlimitedness/existence-
sublimating–nascence’\(\_)\(^3\). This summarily implies that the-very-same purview/devolved–
nascence>; –‘implicated-attendant–ontological-contiguity’ –‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\(^4\) is rather recurrently as of ‘unlimitedness/existence–<full-
potency–of–sublimating–nascence> > prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound–supererogation for prospective sublimating\(\); with all that is of veridical
ontologising/scientific/existence–<honesty–constraining>––scope_for_prospective_re-
onologising being about its ‘implicated/explicated psychologismic–epistemic-acutisation—
residualising–\(\) \(\) /hermeneutic/textuality/reprojecting/supererogating/zeroing/re–
acuting, \(\) \(\) delinearity~for–cogency’ for ‘re-ontologising—\(\) \(\) re–
apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination
differentiating’ as to ‘relays of human intemporal-individuation epistemic-projection radicalities~in-chronicular/annalistic-cogency<-as-of-notional-protensivity>{as-to-limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-
unlimitedness/existence-sublimating-nascence'} so-construed as
cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’ is
associated for instance between (on-the-one-hand) say childhood/trainee/amateur/regular
performance expectations with regards (on-the-other-hand) to
adulthood/trainer/professional/transformative performance expectations respectively and going
all-the-way to the notionally/epistemically/bindingnessly
unreflexivity/relative-reflexivity recurrent ‘shifting/drifting existential—disontologising/re-
on-tologising—aporeticism—differentiating’ implications for re-ontologising prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrasructure-of—meaningfulness-and-teleology
psychologismic—epistemic-acutisation—
difficulty—for—re-ontologising—
delinearity—for—cogency—magnitude{of-
experientiality/experiment} implied with the <cumulating/recomposuring—attendant—ontological-
contiguity >-successive registry-worldviews/dimensions), and so as to requisite
‘reclamation/recovery of maximalising-recomposuring—unenframed/re-ontologising—conceptualisation
elicited/prompted<amplituding/formative—epistemicity>-totalising—renewing-realisation/re-
thought as of ‘re-ontologising—epistemic-totalising re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination
(decompulsing)delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity<-as-of-prospective-profound-
supererogation”,-for-residuality—in—re-originariness/re-origination”—prospective_reifying-
mental-aestheticising<-as-of—‘prospective_reformulating-of—mental-aestheticising—as-to-
‘residuality—in—re-originariness/re-origination’ of mental-aestheticising”)—for human
sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-
growth,-as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-
mentation-as-its-deepening/psychologismic-epistemic-acutisation—residualising—{
decompressing}—delinearity—cogency’) is merely the reflection of ‘unlimitedness/existence—<full-
potency-of_sublimating-nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profund-supererogation for prospective sublimating'; with the ‘submitting of
limitedness/human-subpotency’ existentially—disontologising/re-ontologising—aporeticism—
reflected/translated in-effect as of ‘re-ontologising—epistemic-totalising —re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination
{decompressing}—delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-
prospective-profound-supererogation’—for-residuality—in—re-originariness/re-
origination—prospective_reifying—mental-aestheticising—as of ‘prospective_reformulating-
of-mental-aestheticising’ as to ‘residuality—in—re-originariness/re-origination’ of mental-
aestheticising’ (imbued ‘human psychologismic—epistemic-acutisation—<as-to-
postconverging—de-mentating/structuring/paradigming—eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic-epistemic-acutisation—residualising—{decompressing}—delinearity—for-
cogency’). This explains why the elucidation above of say respectively
childhood/trainee/amateur/regular performance expectations ‘cannot be misrepresented for the
mere sake of it’ as being respectively of adulthood/trainer/professional/transformative
performance expectations (as not reflecting the appropriate circumstantially/contextually
requisite ‘unlimitedness/existence—<full-potency-of_sublimating-nascence> prospective
apriorising/axiomatising/referencing—sublimating—beholdening under which

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delinearity—for cogeny—magnitude of-experientiality/experiment so-implied prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence—as-to-the-grandest-axiomatic-construct epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence>) that the ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising aspiration of the entire content herein’ can be appreciated; as to its projected ‘re-ontologising epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination

apriorising/axiomatising/referencing’—entailing—existentialising—enframing/imprintedness
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’). In
many-ways within the framework of any given social-setup presencing—absolutising-
identitive-constitutedness¹⁴ social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising—frame-of-entailment—of—motif-and-
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’ re-
ontologising—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in—
originariness/re-origination delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—as-of—prospective—profund—supererogation—for—residuality—in—
re-originariness/re-origination prospective_reifying—mental—aestheticising—as—of—
‘prospective_reformulating—of—mental—aestheticising’ as to—‘residuality—in—re-originariness/re-
originariness’ of mental—aestheticising” (imbued ‘human
psychologismic—epistemic-acutisation—
as-to—postconverging—de-mentating/structuring/paradigming,—eliciting—of—existence’s-
sublimating-nasence—in—prospective-aporeticism—overcoming/unovercoming as to epistemic-
growth—as—{veridical/sound}—relative-reflexivity—in—existence/relativising—from—limited-
mentation—as—its—deepening/psychologismic—epistemic—acutisation—residualising—
{decompulsing} delinearity—for—cogency”) is rather wrongly susceptible/subjectable to its
‘sidestepping/selective/incongruent mere-formulaicity/ritualisation
disontologising/subontologising failing overall sublimating—over—desublimating delineation’ as
so-associated with shallow—supererogation’—framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of—opaque/contentious/un-nominalised/flawed-interpretations-domains of manifest
blurriness< sterilising/anecdotalising/trivialising—of—prospective—re—ontologising_by-
preconverging—in—disontologising—formulaic—dragging-out/hollowing-out>, thus undermining
the requisite ‘overall delineation of relative—sublimating over relative—desublimating’ as
requisite with profound-supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation,—while-anecdotalising-prior-
disontologising-thresholding>; and as such ‘overall delineation of relative—sublimating over
relative—desublimating’ must be necessarily elicited/projected as of ‘implicit/explicit
psychologismic—epistemic-acutisation—residualising—{epistemic-
totalising}—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity—for-cogency’ of ‘implicit_attendant—ontological-
contiguity~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>” (in so-educing the requisite prospective ‘human
psychologismic—epistemic-acutisation—as-to-postconverging—de-
mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporetic-intensive-unovercoming as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising—
delinearity—for-cogency”). Critically, with regards to ‘re-ontologising—{epistemic-totalising}—re-apriorising/re-
axiomatising/re-referencing—residuality—in—re-originariness/re-origination
{decompulsing}—delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity<as-of-
prospective-profound-supererogation,—for-residuality—in—re-originariness/re-
origination>—prospective_reifying—mental-aestheticising<as-of—prospective_reformulating-
of-mental-aestheticising’as—to—residuality—in—re-originariness/re-origination’of-mental-
aestheticising>’ associated with explicit knowledge formulation and elucidation, it can be
<veridical/sound>-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-
its-deepening/psychologismic–<residualising–delinearity—for-cogency>–by–
{flawed/unsound}-relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
decompulsing–linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation>

existential-
<disontologising/re-ontologising—aporeticism> backdrop’ elicitable/exuding as of
subconsciousness knowingly/unknowingly–manifest human ontological-good-
faith/authenticity’–postconverging–de-mentating/structuring/paradigming’—by—
ontological-bad-faith/inauthenticity’–preconverging–de-mentating/structuring/paradigming’
as so-potentiating ‘human subconsciousness as backdrop-for-the-Lacanian-real enabling the
effective
formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediactivity-and-differentialism>–of–
meaningfulness-and-teleology of consciousness surrealising<as-to-supererogation’>’ (as
so-manifested with human subconsciousness most-prospectively-conscious ‘re-ontologising–
by–disontologising existential-calculus–(between ‘prospective existentialising–
postconverging_framing/imprinting re-ontologising’ and ‘prior existentialising–
preconverging_enframing/imprintedness social-functioning-and-accordance—as-of–social-
stake-contention-or-confliction’)} of consciousness surrealising<as-to-supererogation’>). This
elucidation highlights why the overall ‘re-ontologising–{epistemic-totalising re-apriorising/re-
axiomatising/re-referencing–residuality—in re-originariness/re-origination
(decompulsing–delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity–<as-of-
prospective-profound-supererogation’), for-residuality—in re-originariness/re-
origination>–prospective_reifying–mental-aestheticising<as-of–prospective_reformulating-
of-mental-aestheticising’as-to–residuality—in re-originariness/re-origination’of-mental-
aestheticising>’ of the overall relative-unreflexivity/relative-reflexivity—ontological-

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preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism-of-meaningfulness-and-teleology and existential-disontologising/re-ontologising-aporeticism articulation manifestations’) is not as of priority/precedence/primacy dealt as of the ‘shallow-supererogation of prior mere-formulaicity/ritualisation-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
*epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination* rationalisation-of-contentivity/argumentativity/dialecticism/discursivity’ (which inevitable exudes its conscious/unconscious prospectively shady/shifty shallow-supererogation explaining why it is effectively tethered at its given <amplituding/formative—epistemicity>-totalising—thrownness—in-existence). This insight is highlighted to draw attention to the fundamental problematic of ‘putting-into-question a given registry-worldview/dimension overall gesturing/accounting—of-epistemic—phenomenalism with respect to the requisite prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop_of_sublimating—nascence<as-to-the-
({decompulsing}) delinearity—for-cogency—magnitude<of-experientiality/experiment> requisite ‘re-ontologising
*epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity<as-of-prospective-profound-supererogation, for-residuality—in—
ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-
ontologising (as so-associated prominently with surreptitious and media-savvy political and
economic think-tanking and related pop-intellectualism with regards to relatively
contentious/un-nominalised social-stake-contention-or-confliction) as well as mere
competence/expertising (as of human socially expanded framework of deferential-formalisation-
transference as to various cultivated skills/arts and time investment with regards to effectively
manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-
ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced
knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’) with
regards to relatively uncontentious/nominalised social-stake-contention-or-confliction’). In this
regards, the psychologismic–epistemic-acutisation—difficulty-<for,-residualising–
{decompulsing}-delinearity–for-cogency>{as-of-requisite-profound-supererogation -for–
‘disposedness-or-psychologismic-construct’-{imbued–demoronisation-<sublimating–
nascence, nonextricatory-sublimating–upstreaming/’amontée’}} (that explains/underlies the
multicenturies long patchy experientiality/experiment-<as-to-existentially-formative-‘epistem-
icalising ‘re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-
origination’, so ‘notionally/epistemically/bindingnessly as-to-determinism/conceptivity–of-relative-
unreflexivity/relative-reflexivity—implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-
tonologising-Being-then-Institutional-then-Living–magnitudes-of-
{hermeneutic/reprojection–protraction-of}reframing-and-reformulation}’> of human registry-
worldviews/dimensions since human prehistoricity as to recurrent prospective
disontologising/subontologising manifestation of presencing—absolutising-identitive-
constitutedness existential–disontologising/re-ontologising—aporeticism> preconverging–
de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-
encumbered prior mere-formulaicity/ritualisation rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity’) is much more profoundly relevant and
the more central issue (as of the prospectively warranted ‘human psychologismic–epistemic-
acutisation–as-to-postconverging–de-mentating/structuring/paradigming–eliciting-of-
epistemic-growth–as—{veridical/sound}–relative-reflexivity–in-existence/relativising–from-
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation–residualising–
{decompulsing}–delinearity–for-cogency’); and so over the naivety of any supposed shallow-
supererogation³ mere-formulaicity/ritualisation of prior rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity which is rather circularly enthralled to its
given <amplituding/formative–epistemicity>-totalising–thrownness-in-existence framework of
presencing–absolutising-identitive-constitutedness ‘existential–<disontologising/re-
onontologising–aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity⁴ (as to prospectively
not truly ‘thinking at first/pure predisposition preemptive of prospective
disontologising/subontologising but a conscious/unconscious rationalising/calculating of the
sublimating outcome of prior profound-supererogation⁶ rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-
functioning-and-accordance⁷, and so-reflected with respectively between prior recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and ↓ procrypticism–or–
disjointedness-as-of⁸ reference-of-thought and prospective base-institutionalisation,
universalisation, positivism/rational-empiricism and ↓ deprocrypticism–or–preempting–
disjointedness-as-of⁹ reference-of-thought). Such a psychologismic–epistemic-acutisation–
difficulty—{for–residualising–{decompulsing}–delinearity–for-cogency–}–{as-of-requisite-profound-
supererogation–for–‘disposedness-or-psychologismic-construct’–{imbued–demoronisation–

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presencing—absolutising—identitive—constitutedness

‘existential—disontologising/re-ontologising—aporeticism—>

preconverging–de-mentating/structuring/paradigming

punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation

rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) with respect to

prospective re-ontologising human ontological-performance

_-<including-virtue-as-ontology>,

so-inherently arising as to the-very-underlying—(as inherently ‘defining-and-imbuwing of

limitedness/human-subpotency de-mentation-(supererogatory—ontological—de-mentation-or-

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

as to

preconverging/postconverging–de-mentating/structuring/paradigming)—relationship-between-

limitedness/human-subpotency—and—unlimitedness/existence—<full-potency-of_sublimating–
nascence>

with respect to the pre-eminence of the latter as to ‘limitedness/human-subpotency

prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency-
of_sublimating–nascence>, is tantamount to the ‘varying human individual-

consciousness/collective-consciousness compulsion_imprintedness/decompulsion_imprinting

appraisal’ of ‘lottery playing sublimating/desublimating ontological-performance

_-<including-virtue-as-ontology>‘; as from an idiosyncratic conscious/unconscious compulsion–appraisal that

even though allocatable resources for winnings are not endless/unlimited rather one has a

‘chosenness chance of winning’ over the majority of other players (on-the-one-hand) to a

conscious decompulsion–appraisal (on-the-other-hand) that lottery is an overall losing game for

the majority of players as to the strictly allocatable resources for winnings (given that a fraction

of bets go for business and administration, a fraction for the various limited winners and a

fraction for various public/social allocations). Contrastively, unlike the lottery playing

idiosyncratic and closed/locked dilemma, the psychologismic—epistemic-acutisation—
difficulty—<for,-residualising—decompulsion_delinearity—for-cogency—>(as-of-requisite-profound
supererogation -for-‘disposedness-or-psychologismic-construct’- {imbued–demoronisation-
<sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’>}} (as to
presencing–absolutising-identitive-constitutedness ‘existential–<disontologising/re-
ontologising–aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’) with respect to
prospective re-ontologising limitedness/human-subpotency ontological-performance –
<including-virtue-as-ontology>/morality/ethics/justice/etc. is rather as of an opened/unlocked
dilemma (as rather in relation to unlimitedness/existence-<full-potency-of_sublimating–
nascence>); and so, when construed as of consciousness/collective-consciousness lessons of
human angling-of-imaginary implied ‘multicenturies-long human crossgenerational Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
difficulty-<for,-residualising–{decompulsing} delinearity–for-cogency> magnitude{of-
experientiality/experiment} of prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity’ (speaking necessarily of the veracity of ‘limitedness/human-subpotency
psychoanalytic-unshackling becoming with respect to unlimitedness/existence-<full-potency-
of_sublimating–nascence>’ in the profound-supererogation[96] ‘inventing’/’creating’–and–
‘nurturing’ of prospective sublimating re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity) but seemingly of closed/locked dilemma
when construed as of consciousness/collective-consciousness lessons of psychical-nascency
‘human lifespan extricatory punctuality/immediacy depth-of-thought’ (prospectively blinded to
its shallow-supererogation[96] of punctual/immediacy/constituted/compulsions-encumbered prior
mere-formulaicity/ritualisation rationalisation–of–contentivity/argumentativity/dialecticism/discursivity). In-many-ways this cross-dynamic is
effectively reflected in the emerging of human consciousness/collective-consciousness (as from
the experientiality/experiment-as-to-existentially-formative-{epistemic-totalising
re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’,
so-'notionally/epistemically/bindingnessly implicit-and-articulated’ as-from-nonextricatory-’prospective-re-ontologising-
Being-then-Institutional-then-Living–magnitudes-of-{hermeneutic/reprojection–protraction
axiomatising/re-referencing~residuality—in–re-originariness/re-origination

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expectation/in-anticipation> unconsciousness/potentiation-of-conscionability<-anxiety-as-to-reconstitution/reparation,-including-dreaming/psychical-reshuffling->’ (as the ‘psychoanalytic boundlessness of human notional-reflexivity<-{veridical/sound}-relative-reflexivity-in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–<residualising-{decompulsing}delinearity~for-cogency>–by–{flawed/unsound}-relative-unreflexivity-in-existence/absolutising–from-limited-mentation/psychologismic–epistemie-acutisation–nonresidualising-imbued-{compulsing}linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation> existential-{disontologising/re-ontologising—aporeticism—backdrop’), it can fairly be argued in-many-ways there is only ‘a weaker individuals commonality as of a same consciousness/collective-consciousness representation as to both intemporal-firstnatures-as-to-inkling and secondnatures-institutionalisation epistemic-projection’ as reflected between say an animistic or non-positivism/medievalism mindset and a positivism/rational-empiricism mindset differing mental-aestheticising<-as-‘psychologismic-existential-metaphoricity ~{as-to-epistemic-totalising +re-apriorising/re-axiomatising/re-referencing–in-becoming}’-so-implicated-‘by-way-of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-so-reflecting-‘the-existentially/contextually/textually-manifest–moronisation/demoronisation’>. Such an insight is not only of interdimensional relevance as elucidated above but can equally be appreciated intradimensionally say within a positivism/rational-empiricism registry-worldview/dimension (as to the ontological-veracity of ‘existential-{disontologising/re-ontologising—aporeticism—human-consciousness/collective-consciousness–distendedness/detruncating<-beyond-selfpresencing-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemie-acutisation–residualising-{decompulsing}delinearity~for-cogency}’ underlying the operational social-setup as of ‘human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’)

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This so-validates the ontologising/scientific/existence-<honesty-constraining>—
scope_for_prospective_re-ontologising ‘profound-supererogation’ re-assessability of
prospective human re-ontologising’ (as of overall ‘re-ontologising—epistemic-totalising +re-
apriorising/re-axiomatising/re-referencing—residuality—in_re-originariness/re-origination
(decompressing)delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity<-as-of-
prospective-profound-supererogation,-for-residuality—in-re-originariness/re-origination>
—prospective_reifying—mental-aestheticising<as-of—prospective_reformulating-
of-mental-aestheticising—as-to—residuality—in-re-originariness/re-origination>of-mental-
aestheticising”), and as so-educed as from ‘nonpresencing—<perspective—ontological-
normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising—(decompressing)delinearity—for-
cogency’ epistemic-projection. In this respect, the ontologising/scientific/existence-<honesty-
constraining>—scope_for_prospective_re-ontologising thus portends that ‘it doesn’t matter to
inherently be perceived right/correct as of the non-positivism/medievalism mindset’ as what
rather matters is the ‘re-ontologising existential—disontologising/re-ontologising—
aporeticism> eliciting/constraining of the non-positivism/medievalism mindset into a
positivism/rational-empiricism mindset (as equally ontologically applicable intradimensionally
as to ‘existential—disontologising/re-ontologising—aporeticism> human-
consciousness/collective-consciousness—distendedness/detruncating—beyond-selfpresencing,
-as-re-ontologising—decentering_of-consciousness/collective-consciousness,—as-to-
psychologismic—epistemic-acutisation—residualising—(decompressing)delinearity—for-cogency’
imbued ‘sublimating dynamics for existential—disontologising/re-ontologising—aporeticism>
eliciting/constraining of prospective re-ontologising’ as of ‘human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’ wherein it is not critically important that the given technician/professional is perceived as right/correct as to laypersonhood terms of appraisal but rather as of prospective sublimating re-ontologising performance’ and as so-reflected with all prior and prospective registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-dementativity (as to the more profound veracity of the-human/humanity as from its ‘recurrently mediative—<in-expectation/in-anticipation>—unconsciousness/potentiation-of-conscionability—<anxiety-as-to-reconstitution/reparation,—including-dreaming/psychical-reshuffling>’ as the ‘psychoanalytic boundlessness of human notional—reflexivity—<{veridical/sound}—relative—reflexivity—in-existence/relativising—from-limited-mentation—as-its-deepening/psychologismic—<residualising—<decompulsing>delinearity—for-cogency>—by—{flawed/unsound}—relative—unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemie—acutisation—nonresidualising—imbued—<compulsing>linearity—in-eclecticism-of-prior-mere—formulaicity/ritualisation>—existential—<disontologising/re-ontologising—aporeticism>—backdrop’). This speaks (as to when consciously/unconsciously failing the ‘requisite existential—<disontologising/re-ontologising—aporeticism>—intemporal-firstnaturedness—as-to-inking epistemic-projection’ as of profound-supererogation’) of ‘a deficient conception of the intellectual exercise’, wrongly construed as being about absolutely beholdening to any given social-setup—presencing—absolutising-identitive-constitutedness—‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction imbuing existentialising—frame-of-entailment-of—motif—and-apriorising/axiomatising/referencing—of-disontologising/ontologising—and-re-ontologising’ (as to the allure of ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>—totalising—in-relative-ontological—
development

psychologismic–epistemic-acutisation—difficulty <for, residualising—
delinearity—for cogency>magnitudes

re-ontologising
re-apriorising/re-axiomatising/re-referencing—residuality—in—
originariness/re-origination
delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—<as-of-prospective—profound-supererogation—, for-residuality—in—
re-originariness/re-origination>—prospective-reifying—mental-aestheticising—<as-of
prospective_reformulating—of—mental-aestheticising—as to ‘residuality—in—re-originariness/re—
origination’—of—mental—aestheticising’

(imbued ‘human psychologismic—epistemic-acutisation—
<as-to-postconverging—de—mentating/structuring/paradigming,—eliciting—of—existence’s—
sublimating—nascence—in—prospective–aporeticism—overcoming/unovercoming— as to epistemic—
growth,—as—{veridical/sound}—relative—reflexivity—<in—existence/relativising—from—limited—
mentation—as—its—deepening/psychologismic—epistemic—acutisation—residualising—
delinearity—for cogency’) is educed as of the ‘firstnaturedness—<to—inkling
profound—supererogation’ for overarching existential—<disontologising/re—ontologising—
aporeticism> priority/precedence/primacy of
re-apriorising/re-axiomatising/re—
re-f Referencing—residuality—in—re-originariness/re—origination projection’ in
‘recurrent/perpetuating/continuity—recomposuring existential—<disontologising/re—
ontologising—aporeticism>—counteracting/supplanting/alienating—of—prior—
apriorising/axiomatising/referencing’ over ‘secondnatured prior mere—formulaicity/ritualisation—
<as—to—mere—formulaic—methodologising/mutualising/organising/institutionalising,—
prospectively—losing—track—of’
re-apriorising/re-axiomatising/re—
re—Referencing—residuality—in—re-originariness/re—origination’>’. and so-manifested, as to the
overarching play of ‘< nonpresencing—<perspective—ontological—normalcy/postconvergence>
relativism/relative—scope <for—epistemic—growth,—as—{veridical/sound}—relative—reflexivity—<in—
existence/relativising—from—limited—mentation—as—its—deepening/psychologismic—epistem—
acutisation—residualising,—{decompulsing}—delinearity—for-cogency’ epistemic-projection over
‘presencing—absolutising-identitative-constitutedness’ absolution/absolute-scope
{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-
mentation/psychologismic-epistemic-acutisation—nonresidualising-imbued-
{compulsing}—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’
epistemic-projection (in relation to the-very-same purview/devolved–purview/devolving–
purview-of-unlimitedness/existence—full-potency-of_sublimating–nascence);—
‘implicated-attendant—ontological-contiguity’—eleduced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’); as so-reflecting the underlying gesturing/accounting—of-
epistemic–phenomenalism of ‘epistemic-totality’ of meaningfulness-and-teleology as to
phenomenality-and-epiphenomenality’ (so-underlied as from ‘overall registry-
worldview/dimension reference-of-thought gesturing/accounting—of-epistemic–
phenomenalism’ entailing into ‘reference-of-thought’ devolving gesturing/accounting—of-
epistemic–phenomenalism’ implied processive-motif ‘exuding—aestheticising-gesturing’ of-
apriorising/axiomatising/referencing—imbued_notional—reductionism—of-existential-
prospection,-whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—
notional—reductionism> for instance as reflected with ‘our overall positivism/rational-
empiricism reference-of-thought gesturing/accounting—of-epistemic–phenomenalism’
entailing into ‘various devolved domains axiomatically imbued positivism/rational-empiricism
gesturing/accounting—of-epistemic–phenomenalism’). It should be noted parenthetically, that
human ‘epistemic-totality’ of meaningfulness-and-teleology as to phenomenality-and-
epiphenomenality’ in relation to the-very-same purview/devolved–purview/devolving–purview-
of-unlimitedness/existence—full-potency-of_sublimating–nascence>;—’implicated-attendant—
ontological-contiguity’—eleduced—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ is effectively what allows for 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) to arise; such that the
‘comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment–
<as-to-existentially-formative–‘epistemic-totalising ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’,—so–
‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising-Being-then–
Institutional–then-Living–magnitudes-of—{hermeneutic/reprojection–protraction-of}reframing–
and-reformulation}’ is lost when impliciting/expliciting that conceptual elucidation and
definition can arise discreetly without prior tethering to an ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of ‘epistemic-totality’ of
‘meaningfulness-and-teleology’ as to phenomenality-and-epiphenomenality’ (so-implied both
interdimensionally and intradimensionally). This is a case again because of
‘unlimitedness/existence–<full-potency-of_sublimating–nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’; since the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence–<full-potency_of_sublimating–nascence>;—‘implicated_attendant–
ontological-contiguity’ ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ warrants appropriate (relative–sublimating over relative–
desublimating) human-subpotency/limitedness ‘overall profound/sound gesturing/accounting—
nonlocalisation/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity—
relativism-determinism—construable as from the given projected and prospectively educed—
and—availing—and—re-availing relative-ontological-completeness—of—apriorising/axiomatising/referencing’. Intradimensionally, the issue of gesturing/accounting—
of-epistemic–phenomenalism can be appreciated in the manifestation of both profound—
supererogatory—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest unblurriness—<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation,—while-aneedotising-prior—
disontologising-thresholding> and shallow—
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising_scale —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness—< sterilising/aneedotising/trivialising-of-prospective-re-ontologising_by-
preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out>; wherein the former is implicitly and explicitly cognisant of the fact that conceptual elucidation and definition only
arise as to its prior tethering to an ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of ‘epistemic-totality\(^7\) of ‘meaningfulness-and-teleology\(^9\) as to phenomenality-and-epiphenomenality’ (for instance space and time have ‘no other or superseding meaning’ but for the ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of Newtonian physics that then give depth to the conceptual elucidation of space and time, and this is equally the case with Einsteinian physics with regards to spacetime or for that matter the incoherence in the astronomy ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ that required a reconstrual of the conceptual elucidation and definition of a planet) whereas the latter as often manifested in the social is bound to naively imply the possibility of such discreet conceptual elucidation and definition without tethering to an ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of ‘epistemic-totality\(^7\) of ‘meaningfulness-and-teleology\(^9\) as to phenomenality-and-epiphenomenality’ thus inducing elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively implicited–attendant–ontological-contiguity\(^7\)’—educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>\(^4\) as so-rather impliciting an ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic–phenomenalism’ of ‘epistemic-totality\(^7\) of ‘meaningfulness-and-teleology\(^9\) as to phenomenality-and-epiphenomenality’ (the consequence being that oftentimes such implicited ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic–phenomenalism’ is wrongly projected in misanalysis upon more ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ derived knowledge like postmodern-thought however the rough-edges associated with social elucidation to wrongly imply that such thought is of unsound footing whereas the reality is actually the very reverse).
of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest
blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>) that in-many-ways
consider broad swathes of requisite human ‘comprehensive
cohere/contiguity/noncontradiction of overall experientiality/experiment<as-to-
existentially-formative—re-apriorising/re-axiomatising/re-
referencing—residuality—in-re-originariness/re-origination’,—so-
notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising-Being-then-
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction-of—reframing-
and-reformulation}’ as nondescript/ignorable—void or undefined, as so-failing to reflect
requisite ‘epistemic-totality37 of ‘meaningfulness-and-teleology as to phenomenality-and-
epiphenomenality’ (and as so-manifested in the lack/deficiency arising with regards to the
warranted ontologising/scientific/existence—<honesty-constraining>—
scope for prospective re-ontologising imbued underlying-elucidative ‘requisite
sublimating/desublimating formulative—framing/fielding—of-entailment of human ontological-
performance —<including-virtue—as-ontology>/morality/ethics/justice/etc. contemplation’ as of
notionally~implied 4 foregrounding entailment—in-succession-of—profound-
supererogation >{postconverging—narrowing-down—sublimation-as-to—’existence—as-
sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-
supererogation ’—in-reflecting—‘immanent—relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;—as-operative-notional~ deprocrypticism), as herein implied as of
notional—15 de-mentation—{supererogatory—ontological—de-mentation-
or-dialectical—de-mentation—stranding-or-attributive-dialectics} underlying the overall
relative-unreflexivity/relative-reflexivity—ontological-contiguity17—of-the-human—
integrative (as to its ambit-of-elucidation) of the epistemic misconstrual’ of prior as well as present-day non-scientific ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic–phenomenalism’ (wherein for instance past ‘mythical experientiality/experiment-as-to-existentially-formative’—epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in-re-originariness/re-origination’,—so—

implicated-and-articulated’ as-from-nonextricatory—prospective-re-ontologising-Being-then-Institutional-then-Living—magnitudes-of—hermeneutic/reprojection—protraction—of—reframing-and-reformulation)’ about comet appearances, diseases, witchcraft, etc. as well as present-day unscientific beliefs are notionally/epistemically/bindingnessly—

integrated within the ambit-of-elucidation of present-day science reflected requisite ‘epistemic-totality’ of ‘meaningfulness-and-teleology’ as to phenomenality-and-epiphenomenality’); and in this regards for instance, ‘an ancient society conceptual elucidation and definition of a comet as a bright moving light in the sky associated with say a good omen or bad omen’ is altogether reconstrued as to a profound/state-of-the-art sublimating conception of present-day astronomy science ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ of ‘epistemic-totality’ of ‘meaningfulness-and-teleology’ as to phenomenality-and-epiphenomenality’ conceptual elucidation and definition of a comet that goes all the way back to the formation of the solar system and universe (with the historical recollection of such a past mythical account effectively used to predict when next a given comet may return). Such

imbuened ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ as to its
ontologising requisite nonpresencing-<perspective-ontological-normalcy/postconvergence-
epistemic-projection 'implicated/explicit psychologismic-epistemic-acutisation-
residualising-{epistemic-totalising}
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting,-{decompulsing}
delinearity-for-cogency’ successive profound/state-of-the-art sublimating
reflection (of the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence-<full potency of sublimating nascence>);—‘implicated_attendant–
ontological-contiguity ’~educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>  of prior limitedness/human-subpotency imbued
research/knowledge and registry-worldview/dimension) warrants a mutual critique
transversality-<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive of prospective-disontologising/subontologising’—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed-’motif-and-
apriorising/axiomatising/referencing’  rather at the level of ‘overall profound/sound
gesturing/accounting—of-epistemic–phenomenalism’ (in order to transversally demarcate
relative–sublimating ‘overall profound/sound gesturing/accounting—of-epistemic–
phenomenalism’ and relative–desublimating implicated ‘overall
unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic–
phenomenalism’). Thereof, the conceptual elucidation and definition is rather subsumed as to
the relevant/pertinent cumulated/recomposured ‘overall profound/sound gesturing/accounting—
of-epistemic–phenomenalism’ (of the-very-same purview/devolved–purview/devolving–
purview-of-unlimitedness/existence-<full potency of sublimating nascence>);
‘implicated_attendant–ontological-contiguity ’~educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>  of prior limitedness/human-subpotency imbued
research/knowledge and registry-worldview/dimension); and as to the subsequently educated ‘nonpresencing—&lt;perspective—ontological-normalcy/postconvergence&gt; relativism/relative-scope for epistemic-growth,—as—{veridical/sound}—relative-reflexivity—ine- existence/relativising—from-limited-mentation—as—its—deepening/psychologismic—epistemic-acutisation—residualising,—{decompulsing}—delinearity—ante-cogency’ epistemic-projection of relevant/pertinent cumulated/recomposured ‘overall profound/sound gesturing/accounting—of—epistemic—phenomenalism’ (such that with regards to the say the conceptual elucidation and definition of space and time we can delineate/disambiguate a pre-Newtonian, Newtonian, Einsteinian and subsequent physics conceptualisation). It is herein contended that the misconstrual of the conceptual elucidation and definition of such classical notions like relativism, solipsism, scepticism, aporia, determinism, free-will, etc. arises exactly because of ontologically-flawed implicated ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of—epistemic—phenomenalism’; and often so-implicated rather as from the accessorising of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective sublimation as to ‘presencing—absolutising-identitive-constitutedness14 absolution/absolute-scope {flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited- mentation/psychologismic—epistemic-acutisation—nonresidualising-imbued— (complusing) linearity—in-eclecticism-of-prior—mere—formulaicity/ritualisation conception’ epistemic-projection (thus inducing a predisposition to ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology9 moronisation—&lt;sublimating—nascence,—extricatory—desublimating—downstreaming/‘avalage’&gt;’). It is this insight that underlines/emphasises the ontologising-inveracity of the plethora of isms—conceptualisations articulated as of ‘presencing—absolutising-identitive-constitutedness14 by wrongly implying everything is of the same notional-contiguity/epistemic-contiguity’
<profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking quality-schema> (as of undisambiguated relative-unreflexivity/relative-reflexivity—ontological-contiguity as to relative-ontological-incompleteness—of-apriorising/axiomatising/referencing and relative-ontological-completeness—of-apriorising/axiomatising/referencing thus inducing ‘apriorising/axiomatising/referencing—equating/leveling/resentment/closed-construct-of—meaningfulness-and-teleology moronisation—sublimating—nascence, extricatory—desublimating—downstreaming/‘avalage’), so-reflected as to relative—desublimating implicated ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound gesturing/accounting—of-epistemic—phenomenalism’ supposed elucidation and definition of categories without ‘a veridical/profound sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—reifying{as-to-knowledge-developing}-and-empowering entailment (of relevant/pertinent cumulated/recomposured ‘overall profound/sound gesturing/accounting—of-epistemic—phenomenalism’) as to a veridical disambiguation reflecting human epistemic-growth, as—{veridical/sound relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—residualising, delinearity for cogency’ implications (as of ‘re-ontologising {epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-prospective-profound-supererogation },—for-residuality—in—re-originariness/re-origination>—prospective reifying—mental-aestheticising—<as-of—prospective Reformulating—of—mental—aestheticising’ as to—residuality—in—re-originariness/re-origination’ of—mental—aestheticising>’). Such an insight is articulated herein with respect to the universal as of totalising-entailing; wherein for instance, 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). This insight about the overarching existential-disontologising/re-ontologising—aporeticism priority/precedence/primacy of such a relevant/pertinent cumulated/recomposured ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ (as so prior/preceding/primary before conceptual elucidation and definition) is exactly what underlies (the implicated cumulating/recomposuring as of their varying ‘difference conception’) of Derridean deconstruction, Foucauldian genealogy/archaeology and Deleuzian rhizomatics ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ (rather so construed as to a ‘nonpresencing-perspective–ontological-normalcy/postconvergence’ relativism-relative-scope for epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising–from-limited-mentation as its deepening/psychologismic epistemic-acutisation—residualising—{decompulsing} delinearity–for-cogency’ epistemic-projection and not the flawed paradoxical misinterpretation of their thought as from implicit/explicit ‘presencing—absolutising-identitive-constitutedness’ absolution/absolute-scope {flawed/unsound} relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic epistemic-acutisation—nonresidualising-imbued—{compulsing} linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation conception’ epistemic-projection). Along the same lines, the ‘overall profound/sound gesturing/accounting—of-epistemic–phenomenalism’ herein is construed notionally/epistemically/bindingnessly as to determination/conceptivity–of-relative-unreflexivity/relative-reflexivity extravagantly from the epistemic-projection of prospective protensive-consciousness as ‘deepest
residualising-\text{epistemic-totalising} \hspace{1cm} \text{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acutering },{decompulsing} \hspace{1cm} \text{delinearity-for-cogency}' successive profound/state-of-the-art sublating reflection \hspace{1cm} (of \hspace{1cm} \text{the-very-same \hspace{1cm} purview/devolved-purview/devolving-purview-of-unlimitedness/existence-<full-potency_of_sublimating-nascence>}; ---'implicated-attendant-ontological-contiguity'---\text{educed--}
\text{existentialising/contextualising/textualising(!_\text{intelligibility/epistemicity/reflexivity-}\	ext{contiguity-<imbued-notional-cogency>})\text{ of prior limitedness/human-subpotency imbued research/knowledge and registry-worldview/dimension}, \hspace{1cm} \text{and so over the psychologismic--epistemic-acutisation—difficulty-\text{-for,-residualising-{decompulsing} \text{-delinearity-for-cogency}>\{as-} \	ext{of-requisite-profound-supererogation -for-'disposedness-or-psychologismic-construct'}{-} \text{imbued-demoronisation-<sublimating-nascence,-nonextricatory-sublimating-}\	ext{upstreaming/’amontée’}>\text{)} \hspace{1cm} \text{(as to presencing—absolutising-identitive-constitutedness \hspace{1cm} existential-_<disontologising/re-ontologising—aporeticism>_ \text{preconverging—dementating/structuring/paradigming} \text{punctual/immediacy/constituted/compulsions-encumbered \hspace{1cm} prior \text{mere-formulaicity/ritualisation rationalisation—of-}}\	ext{contentivity/argumentativity/dialecticism/discursivity’}) \hspace{1cm} \text{as specifically reflected with the example of our modern-day \hspace{1cm} \text{presencing—absolutising-identitive-constitutedness}}^{14} \text{ epistem-projection \hspace{1cm} ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—}\	ext{hypothesisation reproducibility’ (implied as to a ‘purported crisis-of-reproducibility in academia’); as a relevant issue of our modern-day competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging-de-mentating/structuring/paradigming>’\text{)} \hspace{1cm} \text{with regards to relatively}
uncontentious/nominalised social-stake-contention-or-confliction, and so with respect to the overall requisite prospective ‘re-ontologising/epistemic-totalising’ re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination (decompulsing) delinearity/delinear-accreting/recomposuring cogency/tensing/limpидity–<as-of-prospective-profound-
supererogation,–for-residuality—in–re-originariness/re-origination>—prospective_reifying-
mental-aestheticising–as-of–prospective_reformulating of mental-aestheticising’ as to–
‘residuality—in–re-originariness/re-origination’ of mental-aestheticising>’ imbued ‘human
psychologismic–epistemic-acutisation–as-to-postconverging–de-
mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}–relative-reflexivity—in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising, {decompulsing} delinearity—for-
cogency’. Effectively and in-the-bigger-picture, such a 79 presencing—absolutising-identitive-
constitutedness epistemic-projection ‘implicated/explicated punctual/immediacy/constituted/compulsions-encumbered—hypothesisation reproducibility’
(as manifested as of our ‘positivism—procrypticism/disjointedness-as-of—reference-of-
thought ‘presencing—absolutising-identitive-constitutedness’ epistemic-projection’ imbued
reductionist misconstrual of the ‘existentialising–frame-of-entailment–of–motif-and-
apriorising/axiomatising/referencing of experientiality/experiment—as-to-existentially-
formative–epistemic-totalising re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination’,—so—’notionally/epistemically-bindingnessly’
determination/conceptivity–of-relative-unreflexivity/relative-reflexivity–implicated-and-articulated’ as-from-
nonextricatory–‘prospective-re-ontologising-Being-then-Institutional-then-Living–magnitudes-
of–{hermeneutic/reprojection–protraction-of} reframing-and-reformulation’>’ in eliciting for
instance human psychology and other social-sciences purview-of-unlimitedness/existence–full–
potency of sublimating nascence; — ‘implicated attendant ontological-contiguity’ — educed —


contemplation’ as of notionally—implied ‘fore grounding _ entailment—<in-succession-of—profound-sup ererogation >—<postconverging—narrowing-down—sublimation—as-to—existence— as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-sup ererogation —<in-reflecting—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ';—as-operative-notional—deprocrypticism). But then more gravely in this regards, as to the fact that in-many-ways our modern-day competence/expertising (as of human socially expanded framework of deferential-formalisation-transfer ence as to various cultivated skills/arts and time investment with regards to relatively uncontentious/nominalised
social-stake-contention-or-confliction with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’ is more-or-less of prospective ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming~ however the effective relative–sublimating over relative–desublimating ontological-performance ~including-virtue-as-ontology>, is the issue of our modern-day ‘cultivation and enculturation of practices of overt/covert privying of the supposed conception of the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising (as so-associated prominently with surreptitious and media-savvy political and economic think-tanking and related pop-intellectualism with regards to relatively contentious/un-nominalised social-stake-contention-or-confliction), and as it in turn undermines competence/expertising (not only directly but as well as to its wrongly implicated ‘supposedly ontologising
shallow–supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging–de-mentating/structuring/paradigming of competence/expertising problematics’ which are not then fundamentally analysed as to their veridical/profound prospective re-ontologising implications as of unlimitedness/existence-<full-potency_of_sublimating-nascence> prospective apriorising/axiomatising/referencing sublimating-reflexivity— beholding under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’); and so, as to requisite prospective ‘re-ontologising (epistemic
of mental-aestheticising‘as to ‘residuality in re-originariness/re-origination’ of mental-aestheticising’ imbued ‘human psychologismic–epistemic-acutisation<as to postconverging-de-mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,–as–{veridical/sound}–relative-reflexivity–in-existence/relativising from limited-mentation as its-deepening/psychologismic–epistemic-acutisation residualising,<{decompulsing} delinearity–for-cogency’. It is herein contended that this is manifested as to the decades-long tested and increasingly trialed ‘prioritised overt/covert motives of both private interest and public dominance/vested-interest advocacy/political/applicative—scope’ in conjunction with 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 ‘stunting of prospective re-ontologising especially with regards to relatively contentious/un-nominalised social-stake-contention-or-confliction’ together with the accessorising of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective sublimation (as a cultivated-and-enculturated conscious/unconscious ‘sidestepping/selective/incongruent mere-formulaicity/ritualisation disontologising/subontologising failing overall sublimating–over–desublimating delineation’), as a defining three-prong strategy for subverting the modern-day genuine social intellectual–function/posture ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation<sublimating–nascence,–nonextricatory–sublimating–upstreaming/’amontée’>. This is so-manifested in the increasing reflection of the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance’<including-virtue-as-ontology>’ associated with pop-intellectualism, the subjection/dependency of knowledge institutions and in turn inducing an ‘epistemic-decadence’
or teleological-decadence-<in-dimensionality-of-desublimating-lack-of-*-
(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness-/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) that thrives with strategies of eliciting ‘conceptual-patterning-(as-devoid-of-‘prospectively-implicit_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’
*s-reifying-or-elucidating-of-‘prospective-relative-ontological-completeness’;-so-rather-enabled<by-a-
‘consciously/unconsciously-preordained/fated’-to-fail-prospective—notional-cogency) ontologically-flawed conceptualising’ as effective techniques to avoid transversality,<for-sublimating–existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-unaffirmed-’motif-and-apriorising/axiomatising/referencing’> 01 and thus preempt the demarcation of veridical/profound sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism,<reifying{as-to-knowledge-developing}-and-
empowering entailment. This so-fundamentally ‘destroys’ the ‘requisite conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ for prospective re-ontologising’ opening the way for the modern-day ‘information crisis’ and ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises manifested in the socio-econo-political domains’. In this regards, the ontological-veracity of ‘existential disontologising/re-ontologising aporeticism’ human-consciousness/collective-consciousness—distendedness/detruncating—beyond-selfpresencing—as-re-ontologising—decentering of-consciousness/collective-consciousness,—as-to-psychologismic—epistemic-acutisation—residualising—decompulsing delinearity—for-cogency underlying the operational social-setup as of ‘human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’ effectively speaks to the fundamental unfairness to the sovereign—function/posture—as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness,—as-of-its—epistemic-reflexivity/unreflexivity-in-existence/teleology; as to the very sovereign—emergence/becoming—existentially—imbuing—human—freedom—as—to—supererogating/surrealising for ‘knowledge empowerment over ignorance disempowerment’—as—of—developing—and—availing—sovereign—sublimating_potential/possibilities/options/choices—as—to—the—credibility/—ontological-veracity—underlying—the—sovereign-conscious/conscientious—backdrop of the human/humanity in its consciousness/collective-consciousness with respect to its successively given and superseded amplituding/formative—epistemic—totalising—thrownness—in-existence—(as imbued of limitedness/human-subpotency prospective dearth for epistemictotalising re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/ re-origination projection), ‘so-cynically’ lured into an existentialising—decisionality—as—to—disontologising/re-ontologising—aporeticism as of ‘our modern-day shallow—supererogation’
gain existential-disontologising/re-ontologising—aporeticism sublimating—upstreaming/'amontée’—by—desublimating—downstreaming/'avalage’ possibilities’).

assessability of prospective human re-ontologising’ as to prospective ‘deprocrypticism–or–
preempting—disjointedness-as-of-’ reference-of-thought requisite ‘re-ontologising–
totalising’ ‘re-apriorising/re-axiomatising/re-referencing–residuality—in re-originariness/re-
origination’ (decompulsing) delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity-
<as-of-prospective-profound-supererogation>‘-for-residuality—in–re-originariness/re-
origination’; prospective_reifying mental-aestheticising <as of ‘prospective_reformulating-
of-mental-aestheticising’ as to ‘residuality—in re-originariness/re-origination’ of mental-
 aestheticising> (imbued ‘human psychologismic–epistemic-acutisation <as to-
postconverging–de-mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,–as—
(‘veridical/sound’) relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation–residualising, (decompulsing) delinearity–for-
cogency’). In this regards, human ‘sublimating contemplation’ and ‘developing mentality’ go
hand-to-hand in reflection of the requisite ‘existential <disontologising/re-ontologising—
aporeticism> human-consciousness/collective-consciousness–distendedness/detruncating
<beyond-selfpresencing, as re-ontologising–decentering_of-consciousness/collective-
consciousness, as to psychologismic–epistemic-acutisation–residualising,>
(decompulsing) delinearity–for-cogency’, and so beyond a disparateness-of-conceptualisation-
<unforegrounding-ment, failing-prospectively-to-reflect–‘immanent–relative-
unreflexivity/relative-reflexivity—ontological-contiguity’> naivety that ‘it is possible to
veridically think-by-the-side as of a mere-thing in soullessness’ without the mind of profound
existential <disontologising/re-ontologising—aporeticism> dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) that generates-and-follows thinking existential <disontologising/re-
ontologising—aporeticism> entailment. The human psychologismic–epistemic-acutisation—
difficulty—for,-residualising—decompulsing—delinearity—for-cogency>—{as-of-requisite-profound-
supererogation—for–‘disposedness-or-psychologismic-construct’-}{imbued–demonisation-
<sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’>} (as to
presencing—absolutising-identitive-constitutedness ‘existential–disontologising/re-
ontologising—aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’) effectively speaks to
the fact that ‘all successive secondnatured human stations/loci of limitedness/human-subpotency
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence —{as imbued of
limitedness/human-subpotency prospective dearth for {epistemic-totalising re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection)}’ are a
‘calling’ for prospective ‘overarching existential–disontologising/re-ontologising—
aporeticism> priority/precedence/primacy of requisite prospective ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming inducing of
psychoanalytic-unshackling for the relative-ontological-completeness ~of–
apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity’ as the very possibility of prospective ‘re-
ontologising {epistemic-totalising +re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination}/ {decompulsing} delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity—{as-of-prospective-profound-supererogation ,for-residuality—in–
re-originariness/re-origination} —prospective_reifying–mental-aestheticising—{as-of–
‘prospective_reformulating-of-mental-aestheticising’as-to–‘residuality—in–re-originariness/re-
origination’-of-mental-aestheticising}’ (imbued ‘human psychologismic–epistemic-acutisation-
<as-to-postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’

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‘notionally/epistemically/bindingnessly—implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then—Institutional-then-Living—magnitudes-of—hermeneutic/reprojection—protraction-of—reframing—
and-reformulation’)’> that is human profound-supererogation ’ so-reflecting the ‘overarching existential—disontologising/re-ontologising—aporeticism> priority/precedence/primacy of 

epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’) manifested as of prospective ‘overarching existential—disontologising/re-ontologising—aporeticism> priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity ’—postconverging—dementating/structuring/paradigming inducing of psychoanalytic-unshackling for the relative-ontological-completeness—of—apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ at
every given ‘secondnatured human station/locus of limitedness/human-subpotency
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence’—(as imbued of
limitedness/human-subpotency prospective dearth for <epistemic-totalising
+re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection); so-
implied in reflection of the very inherence of ‘unlimitedness/existence<full-potency-
of-sublimating–nascence> prospective apriorising/axiomatising/referencing–sublimating-
reflexivity—beholdening under which limitedness/human-subpotency submits in profound-
supererogation for prospective sublimating’. This reflects the fact that ‘secondnatured human
stations/loci of limitedness/human-subpotency <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’—(as imbued of limitedness/human-subpotency
prospective dearth for <epistemic-totalising
+re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination projection)’ are prospectively of
desublimating presencing—absolutising identitive-constitutedness ‘existential-
<disontologising/re-ontologising—aporeticism> preconverging—de-
mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered
prior mere-formulaicity/ritualisation rationalisation—of-
contentivity/argumentativity/dialecticism/discursivity’ such that the prospective
nonpresencing—perspective–ontological-normalcy/postconvergence ‘existential-
<disontologising/re-ontologising—aporeticism> prospect of human individual-
consciousness/collective-consciousness decompulsion–appraisal’ can only arise as of
prospective ‘overarching existential<disontologising/re-ontologising—aporeticism>
priority/precedence/primacy of requisite prospective ontological-good-
faith/authenticity’—postconverging—de-mentating/structuring/paradigming inducing of
psychoanalytic-unshackling for the relative-ontological-completeness—of–
apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of–
contentivity/argumentativity/dialecticism/discursivity’. This explains why the fundamental/incipient/seeding continuity of human ontological-performance\(^{1}\) as of ontological-good-faith/authenticity\(^{2}\)~postconverging–dementating/structuring/paradigming\(^{3}\) (that is, as so-appraised beyond the shiftiness-of-the-Self of any given \(^{4}\) presencing—absolutising-identitive-constitutedness\(^{5}\)). The latter point, speaks to the more indispensable and relevant implication of profound-supererogation\(^{6}\) as from human ‘crossgenerational notional~firstnaturesness-<as to eventualising~inkling-drive or seeding-misprising—mental-processing-parity for ontological-performance\(^{7}\)-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to ‘prospective \(^{8}\) nonpresencing-<perspective~ontological-normalcy/postconvergence> epistemic-projection’ induced ‘human re-ontologising transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ notwithstanding priorly given ‘\(^{9}\) presencing—absolutising-identitive-constitutedness’ \(^{10}\) disontologising <amplituding/formative–epistemicity>-totalising—thrownness-in-existence’—(as imbued of limitedness/human-subpotency prospective dearth for \(\text{re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination projection}\)); and so with regards to the recurrently requisite ‘relative-ontological-incompleteness’/relative-ontological-completeness ⟨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—metaphoricity\(^{11}\)–as-preconverging/postconverging–rede-mentating/restructuring/reparadigming–psychologism\(^{12}\) for human prospective re-ontologising (as of ‘overarching existential <disontologising/re-ontologising—aporeticism>
universal-transparency
\{transparency-of-totalising-entailing,-as-to-entailing,\langle\text{amplituding/}formative-\text{epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\} as available-to/elicitable-to\{(as-to-human-consciousness/collective-consciousness-distendedness/detruncating,\langle\text{beyond-selfpresencing,-as-re-ontologising-}
\text{decentering_of-consciousness/collective-consciousness,as-to-psychologismic-epistemic-acutisation-residualising,-}\langle\text{delinearity-}
\text{for-cogency}\rangle\}\) the social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of any given registry-worldview/dimension \langle preconverging-‘motif-and-apriorising/axiomatising/referencing’-entailing\rangle\text{existentialising—enframing/imprintedness}\{(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)\} (in self-becoming/self-confalatedness\langle\text{formative—supererogating—}\langle\text{projective/reprojective—aestheticising-re-motif—}
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence\rangle\). In other words, the ontologising/scientific/existence-\langle\text{honesty-constraining}\rangle—scope_for_prospective_re-ontologising effectively portends to a much more real notion of human consciousness that is effectively of prospective actualisation/re-actualisation as of human-consciousness/collective-consciousness-distendedness/detruncating,\langle\text{beyond-selfpresencing,-as-re-ontologising—decentering_of-consciousness/collective-consciousness,-as-to-psychologismic—epistemic-acutisation—residualising,\langle}\text{delinearity—}
\text{for-cogency}\rangle\} (undergirded recurrently as of ‘overarching existential—\langle\text{disontologising/re-ontologising—}
aporeticism\rangle priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity—and-postconverging—de-mentating/structuring/paradigmning
ducing of psychoanalytic-unshackling for the relative-ontological-completeness—of-apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’), with the veracity of human-consciousness/collective-consciousness-distendedness/detruncating,\langle\text{beyond-selfpresencing,-

as-re-ontologising–decentering of-consciousness/collective-consciousness, as-to-psycho
gologismic–epistemac-acutisation—residualising, {decompulsing}/delinearity—for-cogency>
much more than just a given rationalisation–of-contentivity/argumentativity/dialecticism/discursivity but rather of nonpresencing,
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of:
gologismic–epistemac-acutisation—residualising, {decompulsing}/delinearity—for-cogency> the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of any given registry-


{decompulsing}<delinearity–for-cogency> as to prospective firstnaturedness–as-to-inkling profound-supererogation is the ‘prospective projection/anticipation directly-or-deferentially of educed–and–availing–and–re-availing relative-ontological-completeness –of–apriorising/axiomatising/referencing’ as to the recurrently requisite ‘relative-ontological-incompleteness’/relative-ontological-completeness

delinearity-over-nonresidualising–\textsuperscript{decompulsing}linearity\textsuperscript{compulsing} of human consciousness’ as bound with prospective metaphoricity\textsuperscript{77} (explaining why the re-ontologising exercise cannot be construed-as/constrained-as-of the implicated all-be-all of a \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{14} conceptualisation and/or \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{4} advocacy/political/applicative—scope); such that the genuine social intellectual–function/posture ‘insists on the posteriority/exteriorisation of human re-ontologising intelligibility’ (beyond just any given ‘secondnatured human station/locus of limitedness/human-subpotency \textsuperscript{amplituding/formative–epistemicity}-totalising–thrownness-in-existence —(as imbeded of limitedness/human-subpotency prospective dearth for \textsuperscript{epistemic-totalising}\textsuperscript{re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection)’ imbeded intelligibility) as defining the very possibility of the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising. Critically, the ‘secondnatured human station/locus of limitedness/human-subpotency \textsuperscript{amplituding/formative–epistemicity}-totalising–thrownness-in-existence —(as imbeded of limitedness/human-subpotency prospective dearth for \textsuperscript{epistemic-totalising}\textsuperscript{re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection)’ prospective re-ontologising deficiency arises as to the fact that it is ‘mostly of the retention of the sublimating outcome of prior profound-supererogation\textsuperscript{96} rationalisation–of–contentivity/argumentativity/dialecticism/discursivity imbeded positive-opportunism—of-social-functioning-and-accordance’ and ‘poorly of the requisite prospective retention of profound-supererogation’ which is required for prospective ‘existential–disontologising/re-ontologising–aporeticism– postconverging–aporeticism overcoming/unovercoming’ as so-requisite for the posteriority/exteriorisation of the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising (especially-so with regards to re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology

psychologismic–epistemic-acutisation—difficulty—for-residualising

(demoronisation) delinearity—for-cogency—magnitude-of-experientiality/experiment

imbued psychologismic–epistemic-acutisation—difficulty—for-residualising

delinearity—for-cogency—levels-of-interrelatedness-dynamics–of-social-constructing

interpersonal, group, intergroup, community, local, national, political, geostrategic, etc.

psychologismic–epistemic-acutisation—difficulty—levels-of-interrelatedness-dynamics–of-social-constructing

meaningfulness-and-teleology

and existential–disontologising/re-ontologising–aporeticism

artication manifestations’). This further explains why spontaneous opting for prospective profound-supererogation inherently grants intellectual–and–moral ascendency, responsibility/relative-reflexivity and purposefulness’ so-translated as to prospective ‘profound-supererogation–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as-to-postconverging—de-mentating/structuring/paradigming
priority/precedence/primacy of that which spontaneously opts for prospective profound-supererogation
and so, not withstanding
desublimation. It is effectively rather a nonpresencing—perspective—ontological-normalcy/postconvergence—existential—disontologising/re-ontologising—aporeticism—prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’ that is bound to reproject of the profound-supererogation (as to ‘overarching existential—disontologising/re-ontologising—aporeticism’ priority/precedence/primacy of requisite prospective ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming inducing of psychoanalytic-unshackling for the relative-ontological-completeness—of—apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) in prospectively reinvigorating the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising (beyond the instrumentalising arising as of the
‘secondnatured prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of—
\textit{Epistemic-totalising}\textsuperscript{33} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’>’ with the latter so-construed as of its undergirding presencing—absolutising-identitive-constitutedness ‘existential<disontologising/re-ontologising—aporeticisms> preconverging—
demantating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’). In-the-bigger-
scheme-of-things (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 \textit{psychologismic—epistemic—acutisation} difficulty<for,—residualising—\{decompulsing\} delinearity—
for—cogency—magnitudes \{of—experientiality/experiment\}) this effectively speaks to the ‘psychologismic—transfixity—\{placeholder—setup—ontological—rescheduling—in—realigning/preactivity/formative—becoming/psychoanalytical—unshackling,—as—
to—residualising—\{decompulsing\} delinearity—over—nonresidualising—\{decompulsing\} linearity> of human consciousness’ (so-construed herein as of human-consciousness/collective-consciousness—distendedness/detruncating<\text{beyond—selfpresencing},—as—re-ontologising—decentering_of—
consciousness/collective-consciousness,—as—to—psychologismic—epistemic—acutisation—
residualising—\{decompulsing\} delinearity—\{for—cogency\}> notionally—epistemically/bindingnessly—
determinism/conceptivity—of—relative-unreflexivity/relative-reflexivity—effusing ‘psychologismic—transfixity—
\{placeholder—setup—ontological—rescheduling—in—realigning/preactivity/formative—
becoming/psychoanalytical—unshackling,—as—to—residualising—\{decompulsing\} delinearity—over—
nonresidualising—\{decompulsing\} linearity> with respect to ‘idiosyncratic—ferment_for—
notional—cogency{\text{as—to—}\langle\text{surrealising/supererogating—drive}>—of—aestheticising—}
apriorising/axiomatising/referencing’ over ‘secondnatured prior mere-formulaicity/ritualisation-
prospectively-losing-track-of-’; as to mere-formulaic—methodologising/mutualising/organising/institutionalising,-
re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination’); is the very reflection of prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-
ressentiment/opened-construct-of—meaningfulness-and-teleology” demoronisation-
sublimating—nascence—nonextricatory—sublimating—upstreaming/‘amontée’”; as to the ontologising/scientific/existence—honesty-constraining>—scope_for_prospective_re-
ontologising very own ‘profound-
supererogation —reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as to postconverging—de-mentating/structuring/paradigming—imbued re-rationalisation—
of—contentivity/argumentativity/dialecticism/discursivity’ as of prospective re-ontologising
postconverging—’motif-and-apriorising/axiomatising/referencing’—entailing>
existentialising—framing/imprinting—as-to-prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-
normalcy/postconvergence-reflected—epistemicity-relativism-determinism’}. The point here is that in-many-ways ‘prospective disontologising and pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-
totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-
relative-ontological-completeness’; supposed pretense to ‘shallow—supererogation —framing/formulation/catchmenting/truncating/compulsing/linearising—as to—
preconverging—de-mentating/structuring/paradigming rationalisation of—
contentivity/argumentativity/dialecticism/discursivity’ is psychologismically caught up in the prior disontologising <preconverging—’motif-and-apriorising/axiomatising/referencing’—
entailing>-existentialising—enframing/imprintedness—as-to—historicity-tracing—in.
punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable (as to their ‘unlimitedness/existence—full-potency-of_sublimating—nascence’ prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) is more readily amenable to the posteriority/exteriorisation of the ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising implications of existential—disontologising/re-ontologising—aoreticism—
postconverging—aoreticism—overcoming/unovercoming’). It is the sound psychologismic—
transfixity—placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling—as-to-residualising—decompulsing—delinearity-over—

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nonresidualising–{compulsing}–linearity> as of human-consciousness/collective-consciousness–distendedness/detruncating,<beyond-selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-to-epistemologic–epistemic-acutisation—residualising,-{decompulsing}–delinearity~for-cogency> that is intradimensionally reflected in such profound

\textit{supererogation}^{(a)}–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearing_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of manifest unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-

\textit{supererogatory–wholesomeness/profound-suprerogation}-,while-anecdotalising-prior-
totalising}–hermeneutic/textuality/reprojecting/suprerogating/zeroing/re-acuting.–}

\textit{(decompulsing)–delinearity~for-cogency’ successive profound/state-of-the-art sublimating prospective re-ontologising with respect to the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence<full-potency_of_sublimating–
nascence>;—‘implicated_attendant–ontological-contiguity’’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
absolutising-identitive-constitutedness^{(11)} \textit{epistemic–projection ‘implicated/explicated

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supererogation`; as to the need to imply that it is as from the ‘overall profound/sound
gesturing/accounting—of-epistemic–phenomenalism’ respectively of universalising-
idealisation and positivism/rational-empiricism that prospective re-ontologising sublimating
could arise. This speaks to the inherent presumptuousness of the human mindset in its
intragenerational framework of 60 to 100 years to claim to surmise the possibility/potential of
the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence–
full-potency-of_sublimating–nascence>;—‘implicated_attendant–ontological-
contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ as of its given processive-motif ‘exuding–aestheticising–
gesturing’ of apriorising/axiomatising/referencing—imbued_notional–reductionism–of-
existential-prospection, whether-as-of-trepidatious/warped/preclusive/occlusive/protensive—
notional–reductionism> (so-explaining the multicenturies long patchy
experi mentality/experiment–as-to-existentially-formative–‘epistemic-totalising–re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,—so–
‘notionally/epistemically/bindingnessly as to determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–
implicated-and-articulated’ as from-nonextricatory–‘prospective-re-ontologising–Being-then-
Institutional–then–Living–magnitudes-of–{hermeneutic/reprojection–protraction-of}reframing–
and-reformulation} of human registry-worldviews/dimensions since human prehistoricity as
to recurrent prospective disontologising/subontologising manifestation of presencing–
absolutising-identitive-constitutedness ‘existential–disontologising/re-ontologising–
aporeticism> preconverging de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’); with that
presumptuousness as to presencing–absolutising-identitive-constitutedness ‘existential–
epiphenomenality’). Such a lack-of/deficient ‘despite-the-self exercise of epistemic-projection in notional-self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of profound-supererogation is effectively what undergirds an impoverished conception of knowledge as to a ‘presencing—absolutising-identitive-constitutedness’ of profound-supererogation is effectively what undergirds an impoverished conception of knowledge as to a ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ (which again fails to elicit a ‘despite-the-self exercise of epistemic-projection in notional-self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’). It is herein contended ultimately that ‘presencing—absolutising-identitive-constitutedness’ as to dominance/vested-interest and institutional-prescience purposefulness’ increasingly comes to supersede and define consciously/unconsciously a relationship (as to presencing—absolutising-identitive-constitutedness ‘existential<disontologising/re-ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’) undermining a re-originariness/re-origination exercise with the-very-same purview/devolved–purview/devolving–purview-of-unlimitedness/existence<full-potency-of_sublimating_nascence>;—‘implicated_attendant—ontological-contiguity’—’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’). Such that beyond such purposefulness what is exactly lacking is an overall human social imaginary of the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising (so-undermined as to lack of veridical psychologismic—transfixity=<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling,—as-to-residualising—{decompulsing})—delinearity-over-nonresidualising—{compulsing}linearity> as of human—

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 teleology psychologismic–epistemic-acutisation—difficulty–for, residualising–delinearity–for-cogency–magnitude{of-experientiality/experiment} as defining the sublimating prospect for institutional-development–as-to-social-function-development
 psychologismic–epistemic-acutisation—difficulty–for, residualising–
delinearity–for-cogency–magnitude{of-experientiality/experiment} (and so reflected as to the precedence/supersedingness of having the right/correct sublimating mental development
 as to
‘existential—<disontologising/re-ontologising—aporeticism> preconverging—de-
mentating/structuring/paradigm/ punctual/immediacy/constituted/compulsions-encumbered
prior mere-formulaicity/ritualisation rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’ that so-undermines ‘widening the social
imaginary’ as to the latter nonpresencing—<perspective—ontological
normaley/postconvergence—existential—<disontologising/re-ontologising—aporeticism>
prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’
enabling of the ontologising/scientific/existence—<honesty-constraining>—
scope_for_prospective_re-ontologising requisite enhancing of the human sovereign—
function/posture—<as-to-existentially-manifest—embodied-subject—consciousness-and-
direct/deferential—conscientiousness’, as-of-its—epistemic—reflexivity/unreflexivity-in-
existence’/teleology (as to the ‘requisite prospective sublimating decompulsion_imprinting
across the various institutional levels of interrelatedness-dynamics—of—social—constructing’ so-
arising from the ‘educing—and—availing—and—re—availing of relative-ontological-completeness
with respect to unlimitedness/existence—<full—potency-of_sublimating—nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’). It is exactly this upside-down human relationship to ontological-veracity (as to
‘unlimitedness/existence—<full—potency-of_sublimating—nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’) that explains the requisite ‘reclamation/recovery of’ maximalising-
recomposuring—for-relative-ontological-completeness’—unenframed/re-
ontologising—conceptualisation (elicited/prompted <amplituding/formative—epistemicity>-
totalising—renewing—realisation/re—perception/re—thought as of ‘re-ontologising—<epistemic—
contentivity/argumentativity/dialecticism/discursivity> composition/blending—in—
(decompulsing) linearity/linear-accretion of relative-ontological-completeness and relative-
ontological-incompleteness apriorising/axiomatising/referencing—as—to secondnatured prior
mere-formulaicity/ritualisation—<as—to—mere-formulaic—
methodologising/mutualising/organising/institutionalising,—prospectively—losing—track—of—
(epistemic—totalising) ‘re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’’—imbued ‘incrementalism-in-relative-ontological-
incompleteness’—enframed/disontologising—conceptualisation) but rather arises in an
altogether prospective ‘re-ontologising—epistemic—totalising’ ‘re-apriorising/re-axiomatising/re-
referencing—residuality—in—re-originariness/re-origination (decompulsing) delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity—<as-of—prospective—profound—
supererogation”,—for—residuality—in—re-originariness/re-origination>,—prospective_reifying—
mental—aestheticising<as—of—prospective Reformulating—of—mental—aestheticising’as—to—
‘residuality—in—re-originariness/re-origination’—of—mental—aestheticising’‘; which is so—
undergirded recurrently as of ‘overarching existential<disontologising/re-ontologising—
aporeticism> priority/precedence/primacy of requisite prospective ontological-good—
faith/authenticity”~postconverging—de—mentating/structuring/paradigming ζ inducing of

limited-mentation as its deepening/psychologismic–epistemic-acutisation—residualising—

delinearity for cogency anarchistic-growth/anarchisation—for-re-ontologisation—
sublimating_potential/possibilities/options/choices’). But then ‘overt and covert relatively contentious/un-nominalised social-stake-contention-or-confliction’ (as to their manifest shallow—supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising_scale —of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>) in-many-ways are susceptible to the surreptitious sapping of their ‘backdrop of credible/ontological-veracity-of sovereign-sublimating_potential/possibilities/options/choices’, (with such ‘disontologising/subontologsising sapping’ rather consciously/unconsciously ensnaring as to the presencing—absolutising-identitive-constitutedness ‘existential—disontologising/re-ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’) as so-elicitable when it comes to their ‘unwieldy-contemplatable—disontologising/re-ontologising-implications,—with-regards-to-human-sovereign–function/posture—as-to-narrowness/evasiveness/vagueness—of-disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-stake-contention-or-confliction’; and this is so-overarchingly manifested with the ‘democratic practice ontologising unwieldiness’ and its institutionally associated/derivational contentious/un-nominalised social-stake-contention-or-confliction (such that in-many-ways the ‘backdrop of credible/ontological-veracity-of sovereign-sublimating_potential/possibilities/options/choices’ is rather a ‘scruffy shrinking of the social imaginary’ as to a basic emphasis on a ‘basic manifest/gestural sovereign-exercising—as-of-sovereign-deferentialism;—as-to—direct/indirect—electing-and/or-nominating>’ of ‘unwieldy-contemplatable disontologising/re-ontologising implications’ with regards to human sovereign–
ontologising/scientific/existence—scope_for_prospective_re-
ontologising requisite enhancing of the human sovereign–function/posture—as-to-existentially-
manifest—embodied-subject—consciousness-and-direct/deferential-conscientiousness.—as-of-
its—epistemic-reflexivity/unreflexivity-in-existence’/teleology’ (as to the ‘requisite prospective
sublimating decompulsion_imprinting across the various institutional levels of interrelatedness-
dynamics—of-social-constructing’ so-arising from the ‘educing—and—availing—and—re-availing
of relative-ontological-completeness’ with respect to unlimitedness/existence—full-potency-
of_sublimating—nascence> prospective apriorising/axiomatising/referencing—sublimating-
reflexivity—beholdening under which limitedness/human-subpotency submits in profound-
supererogation for prospective sublimating’); and so beyond the ‘superficial/shallow manifest
prior-perspective—falsity/falseness/fallaciousness of human institutional and social
desublimating—existentialising—decisionality—as-to-disontologising/re-ontologising—
aporeticism> as to catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-
system/charade/distraction’. It is no wonder that this implicitly/explicitly more veridical insight
as to ‘such an expansive conception of the human sovereign–function/posture—as-to-
existentially-manifest—embodied-subject—consciousness-and-direct/deferential-
conscientiousness’,—as-of—its—epistemic-reflexivity/unreflexivity-in-existence’/teleology’’ is
exactly the conscious/unconscious surreptitious target of dominance/vested-interest and pedantic
subversion as to strategies of ‘underlying dumbing-down public intellection and media industry’
and overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
numbing-traction—of—desublimating—meaningfulness-and-teleology—⟨as-perspective-lost-
of—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—as-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocripticism—{in-dimensionality-of-
sublimating—⟨amplituding/formative—epistemicity⟩growth-or-
conflatedness /scalarisation-as-to-rescalarisation-as—re-ontologisation⟩⟩ in so propping up
human psychologism–epistemic-acutisation—difficulty—for,-residualising–
\textit{delinearity}–for-cogency\textsuperscript{\{as-of-requisite-profound-supererogation -for–
\textit{disposedness}-or-psychologismic-construct\}-{imbu\textsuperscript{\textit{ed–demoronisation}<-sublimating–
nascence,-nonextricatory-sublimating–upstreaming/\textit{\textquoteleft amontée\textquoteright}}}; as to the prospectively
desublimating ‘overall unthought/uncontemplated/mere-reflex/shallow/unsound
gesturing/accounting—of-epistemic–phenomenalism’ of our positivism–
procrpticism/disjointedness-as-of- reference-of-thought presencing—absolutising-
identitive-constitutedness\textsuperscript{14} ‘nihilistic knowledge-deadends-as-preconverging–de-
mentating/structuring/paradigming> undermining prospective re-ontologising’ (as not
resolvable as of prior presencing—absolutising-identitive-constitutedness ‘existential-
<disontologising/re on-tologising—aporeticism> preconverging-de-
mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered
prior mere-formulaicinity/ritualisation rationalisation–of-
contentivity/argumentativity/dialecticism/discursivity but rather as of prospective profound-
supererogation \textsuperscript{3} for nonpresencing <perspective–ontological-normalcy/postconvergence>
‘existential<disontologising/re ontologising—aporeticism> prospect of human individual-
consciousness/collective-consciousness decompulsion–appraisal, in reflection of
‘unlimitedness/existence<full-potency-of\textsuperscript{sublimating–nascence}> prospective
apriorising/axiomatising/referencing/sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating\textsuperscript{'}). In this regards, it is important to grasp here that just as with profound-
supererogation \textsuperscript{\textit{reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory–wholesomeness/profound-supererogation \textsuperscript{,while-anecdotalising-prior-
reprompts (as allowed to the ontologising/scientific/existence-<honesty-constraining>—
scope_for_prospective_re-ontologising opened-construct-of—meaningfulness-and-teleology
sublimating re-eliciting of unlimitedness/existence—full-potency-of_sublimating—nascence)
the ‘implicated-and-explicated repassing for human sovereign—function/posture-as-to-
existentially-manifest—embodied-subject—consciousness-and-direct/deferential—
consciousness’,—as-of-its—epistemic-reflexivity/unreflexivity-in-existence’/teleology
approbation-of/adherence-to deferentialism’ (as to ‘protracted-social—as-to-individual-by-
institutional-by-social relative direct/deferential—responsibility/relative—reflexivity to
cogency/chronicullarity/annality—of-relative-reflexivity,—as-to-profound-supererogation’)
with regards to its claim to inducing ‘human sovereign—function/posture—as-to-existentially-
manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’,—as-of—
its—epistemic-reflexivity/unreflexivity-in-existence’/teleology
epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from limited—mentation as its—
deepening/psychologismoepistemic—acutisation—residualising,—{decompulsing}—delinearity—for
cogency’; and so in reflection of the underlying ‘human sovereign—function/posture—as-to-
existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’,—as-of—
its—epistemic-reflexivity/unreflexivity-in-existence’/teleology
inherent entanglement with the ontologising/scientific/existence—honesty-constraining>—
scope_for_prospective_re-ontologising’ as to the possibility for sovereign—
emergence/becoming—existentially—imbuing human—freedom as—to supererogating/surrealising—
for ‘knowledge—empowerment over ignorance—disempowerment’—as-of—‘developing—and—
availing—sovereign-sublimating—potential/possibilities/options/choices’—as-to-the—
‘credibility’/‘ontological-veracity’—underlying-the—‘sovereign-conscious/conscientious—
backdrop’> in human-consciousness/collective-consciousness—distendedness/detruncating—
beyond-selfpresencing—as—re-ontologising—decentering_of-consciousness/collective—
consciousness,-as-to-psychologismic–epistemic–acutisation—residualising,

delinearity~for-cogency} with respect to its successively given and superseded registry-worldviews/dimensions <amplituding/formative–epistemicity>-totalising–thrownness-in-existence—and {as imbued of limitedness/human-subpotency prospective dearth for epistemic-totalising re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection). In this respect, human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is inherently prone to its given <amplituding/formative–epistemicity>-totalising–thrownness-in-existence


{imbued–demoronisation–<sublimating–nascence,—nonextricatory–sublimating–upstreaming/’amontée’>} (as to presencing—absolutising–identitive–constitutedness

‘existential<disontologising/re-ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of-contentivity/argumentativity/dialecticism/discursivity’); wherein the given registry-worldview/dimension is rather susceptible to the ‘compulsively-encumbered desublimating tempering’ of its potential sublimating prospective cogency_chronicularity/annality–of-relative-reflexivity,—as-to-profound-supererogation, so-manifested for instance with our subtle modern-day institutionally-distorted/disjointed incipient/instigative ‘direct/indirect psychological gimmicks of conscious/unconscious surreptitious eliciting, cultivation and enculturation of

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sovereign compulsivity as of closed-construct-of—meaningfulness-and-teleology—prospectively undermining deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought cogency_chronicularity/annality—as-of-relative-reflexivity—as-to-profound-supererogation (as so-concretely reflected as to an overall conscious/unconscious practice and enculturation of disontologising/subontologising or unimaginative or instrumentalising social and mediatic discursivity as to a ‘scruffy shrinking of the social imaginary’ with respect to prospective the-human/humanity contemplatable potential). This explains why unlike the case with the inherently open possibility of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought-devolving>, all registry-worldviews/dimensions inherently construe implicitly/explicitly of the ‘potential sublimating possibility of their human social-and-institutional-frameworks-of—referencing/registering/decisioning’ rather as entrenched/captured within their given <preconverging—motif-and-apriorising/axiomatising/referencing—entailing>-existentialising—enframing/imprintedness-(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). Such that whereas the ‘ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising implications of existential—disontologising/re-ontologising—aporeticism—counteracting/supplanting/alienating—of-prior-apriorising/axiomatising/referencing’ is more or less construed by the intradimensional human consciousness/collective-consciousness as of sublimating—prolongation with regards to nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness — reference-of-thought-devolving>. However when it comes to the ‘potential sublimating possibility of their human social-and-institutional-frameworks-of—referencing/registering/decisioning (as to failing prospectively requisite demoronisation—sublimating—nascence, nonextricatory—sublimating—upstreaming/’amontée’) for re-ontologising prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of
meaningfulness-and-teleology
psychologismic—epistemic-acutisation—difficulty—for-
residualising—(decompulsing),
delinearity—for-cogency—magnitude(of-experiential/experiment)
the intradimensional human consciousness/collective-consciousness grasp of such a re-ontologising appraisal is rather relatively far-off/faint/removed (and rather in distontologising/subontologising integrating/acceptance of the logic/rationale of ‘existentially-
<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive–
sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of-prospective-human-
sublimating/emancipating/enfranchisement’) as so-relatively manifesting a ‘poorly/suboptimally defined/elucidated overarching prospective re-ontologising conceptualisation’. So-underlining the circularity of human destructuring-transitoriness —as-of-
deratiocination/deratiocontiguity as to the ‘recoiling—<as-to-induced-
‘wavering/redounding/waveforming—of—dimensionality—of—sublimating’—by—‘dimensionality—
of—desublimating’—at—successive—loci/stations—of—‘thrownness—disposition—as—of—mere—
formulaicity/ritualisation’—(from —dimensionality—of—sublimating)—
(<amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or-
conflatedness/transvalutative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation), elicited prospective psychologismic—epistemic—acutisation—<as-to—
postconverging—de—mentating/structuring/paradigming,—eliciting—of—existence’s—sublimating—
nascence—in—prospective—aporeticism—overcoming/unovercoming> as to epistemic—growth,—as—
{veridical/sound}—relative—reflexivity—in—existence/relativising—of—limited—mention—as—its—
deepening/psychologismic—epistemic—acutisation—residualising—(decompulsing)—delinearity—for—
cogency’) as to manifest ‘seeding—misprising of dimensionality—of—desublimating—lack—of’
(<amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’. As ‘so-existentially –disontologising/re-ontologising—aporetism–distracting from the requisite re-ontologising for sublimating–prolongation’ enabling human sovereign–emergence/becoming, existentially imbuing human freedom as to–

supererogating/surrealising for ‘knowledge empowerment over ignorance disempowerment’

<as-of–‘developing-and-availing–sovereign–

sublimating_potential/possibilities/options/choices’–as-to-the–‘credibility’/‘ontological-veracity’–underlying-the–‘sovereign-conscious/conscientious-backdrop’>’. This elucidation is so-articulated (for instance with regards to our subtle modern-day institutionally-distorted/disjointed) in reflecting the paradox on-the-one-hand of ‘manifest prospectively sovereign disontologising/subontologising with regards to social-and-institutional-frameworks–referencing/registering/decisioning’ (as manifested with human ‘information crisis’ and ‘crisis of contemplation/reflection’ as well as ‘institutional and social crises and malaises manifested in the socio-econo-political domains’) and on-the-other-hand ‘supposedly profound discursivity for prospective re-ontologising’ that fail-to/poorly appreciate how the former derails the latter; and so-speaking to the human psychologismic–epistemic-acutisation—difficulty-


sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’). As elucidated above the continual ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-
ontologising ‘exuding of antinihilism and anti-absurdism’ (as to ‘existential—disontologising/re-
ontologising—aporeticism—postconverging—aporeticism—overcoming/unovercoming’
successoral ‘exuding of antinihilism and anti-absurdism’) effectively reflect the fact that the
human sovereign-function/posture<as-to-existentially-manifest—‘embodied-
subject—consciousness-and-direct/deferential-conscientiousness—of—its—’epistemic-
reflexivity/unreflexivity-in-existence’/teleology> (as from the individual’s very existential-
<disontologising/re-ontologising—aporeticism> inception expanding thereof institutionally and socially) ‘necessarily make prospective re-ontologising—as-to-sublimating existential-
<disontologising/re-ontologising—aporeticism> demands’ (as of underlying ‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-
prospective—profound-supererogation’ imbuing human ontological-commitment <implied—
self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality’, and ‘universal-
transparency {transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness } as available-to/elicitable-to{(as-
to-human-consciousness/collective-consciousness—distendedness/detruncating<be-
selfpresencing,—as-re-ontologising—decentering_of-consciousness/collective-consciousness,—as-
to-psychologismic—epistemic-acutisation—residualising, {de compulsing} delinearity~for-cogency})
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—entailing—existentialising—enframing/imprintedness,
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’); but for
when rather ‘manifesting disontologising—as-to-desublimating prospective human sovereign—
function/posture<as-to-existentially-manifest—‘embodied-subject—consciousness-and-
direct/deferential—conscientiousness’, as of its—‘epistemic-reflexivity/unreflexivity-in-
existence’/teleology> at destructuring-threshold-uninstitutionalised-threshold /presublating–desublating-decisionality-of-ontological-performance’ -

⟨uninstitutionalised-teleology⟩ of ‘lifespan extricatory/preconverging psychical-nascency

moronisation-<sublimating–nascence, extricatory–desublating–downstreaming/‘avalage’>’ (as so-failing ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation-<sublimating–nascence, nonextricatory–sublimating–upstreaming/‘amontée’>). In other words, the human sovereign–function/posture-

<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-

conscientiousness’, as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> is inherently entangled with the ontologising/scientific/existence-honesty-constraining—scope_for_prospective_re-ontologising as to the existential—disontologising/re ontologising—aporeticism> possibility for sovereign–emergence/becoming—existentially-imbuing-human-

freedom as to supererogating/surrealising for ‘knowledge empowerment over ignorance—
disempowerment’<as-of-‘developing-and-availing—sovereign-

sublimating_potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-

veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’> human-

consciousness/collective-consciousness—distendedness/detruncating—beyond-selfpresencing—
as-re-ontologising—decentering_of-consciousness/collective-consciousness—as-to-

psychologismic–epistemic-acutisation—residualising—delinearity—cogency>

with respect to its successively given and superseded registry-worldviews/dimensions <amplituding/formative–epistemicity>-totalising—thrownness-in-existence —(as imbued of

limitedness/human-subpotency prospective dearth for <epistemic-totalising re-apriorising/re-

axiomatising/re-referencing—residuality—in–re-originariness/re-origination projection). Such that the implicited/explicited articulation of the human sovereign–function/posture-<as-to-

existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-

}
prior mere-formulaicity/ritualisation rationalisation–of-contentivity/argumentativity/dialecticism/discursivity at human destructuring-threshold-
In this regards, human sovereign-emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-for-'knowledge-empowerment over ignorance-disempowerment'"<as-of-'developing-and-
availing–sovereign-sublimating_potential/possibilities/options/choices'-as-to-the-
‘credibility’/‘ontological-veracity’-underlying-the-'sovereign-conscious/conscientious-
backdrop” is existentially "disontologising/re-ontologising—aporeticism" tied to the
ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-
ontologising imbued notional~asceticism for superseding/overcoming of the human
psychologismic–epistemic-acutisation—difficulty-<for,-residualising–
{decompulsing}+delinearity~for-cogency>-{as-of-requisite-profound-supererogation -for–
‘disposedness-or-psychologismic-construct’-{imbued–demoronisation<-sublimating–
nascence,-nonextricatory-sublimating–upstreaming/“amontée”}} (as of human
psychologismic–transfixity<-placeholder-setup-ontological-rescheduling—in-
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising–
{decompulsing}+delinearity-over-nonresidualising-/compulsing>linearity> as of human-
consciousness/collective-consciousness–distendedness/detruncating<‘beyond-selfpresencing,-
as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-to-
psychologismic–epistemic-acutisation—residualising, {decompulsing}+delinearity–for-cogency>); as
so-reflected in the requisite eliciting of ontological-veracity as of 'unlimitedness/existence–full-
potency_of_sublimating–nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound-supererogation for prospective sublimating so-emphasising demoronisation-
methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-
\[\textit{epistemic-totalising}\quad \text{re-apriorising/re-axiomatising/re-referencing—residuality—in—re-}
originariness/re-origination’); as so-reflecting the ‘ontologising/scientific/existence-
<honesty-constraining>—scope_for_prospective_re-ontologising backbone’ of ‘sovereign—
emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising-
for ‘knowledge-empowerment over ignorance—disempowerment’<as-of ‘developing-and-
availing—sovereign—sublimating potential/possibilities/options/choices’—as-to-the-
‘credibility’/‘ontological-veracity’—underlying-the—sovereign—conscious/conscientious-
backdrop’>’ imbued nonpresencing <perspective—ontological-normalcy/postconvergence>
‘existential—<disontologising/re-ontologising—aporeticism> prospect of human individual-
consciousness/collective-consciousness decompulsion—appraisal’ (as to the fact that the-very-
same purview/devolved—purview/devolving—purview—of-unlimitedness/existence—<full-
potency of sublimating—nascence>;—is of differing—<as-not-of_composition/blending—in—
{compulsing} linearity/linear-accretion> human sovereign—function/posture<as-to-existentially-
manifest—‘embodied—subject—consciousness—and—direct/deferential—conscientiousness’,—as-of-
its—epistemic—reflexivity/unreflexivity-in-existence’/teleology> recomposuring imbued
‘reifying—mental—aestheticising—<as-of—prospective_reformulating-of—mental—aestheticising’—as-
to—‘residuality—in—re-originariness/re-origination’—of—mental—aestheticising> educed
processive-motif—exuding—aestheticising—gesturing’ of apriorising/axiomatising/referencing as to
re-aestheticisation—and—re-aestheticisation—towards—ontology—<elicited—prospective-
idiomatisation>’ as of manifest recurrent-utter-uninstitutionalisation human sovereign—
function/posture<as-to-existentially—manifest—‘embodied—subject—consciousness—and—

This effectively underlies that ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-construct-of–meaningfulness-and-teleology’
demonorisation-<sublimating–nascence–nonextricatory–sublimating–upstreaming/‘amontée’>’ is but an exercise in prospective ‘re-ontologising/{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination

prospective-profound-supererogation”, for residuality—in–re-originariness/re-origination>, prospective_reifying–mental-aestheticising—as-of–prospective_reformulating-of-mental-aestheticising’ as to ‘residuality—in–re-originariness/re-origination’ of mental-aestheticising’ as to the implications for sublimating human sovereign–function/posture-<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-
blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>); such that prospective re-ontologising elucidation ‘widening the social imaginary’ (as to the ‘requisite prospective sublimating decompulsion_imprinting across the various institutional levels of interrelatedness-dynamics–of-social-constructing’ so-arising from the ‘educing–and–availing–and–re-availing of relative-ontological-completeness’ with respect to unlimitedness/existence-<full-potency-of_sublimating–nascence> prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholding under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) is rather an exercise of sublimatingly superseding/overcoming prospective ‘unwieldy-contemplatable disontologising/re-ontologising implications’ with regards to human sovereign–function/posture-<as-to-existentially-manifest-
‘embodied-subject~consciousness-and-direct/deferral/conscientiousness’,-as-of-its-
‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> (and not succumbing to the prospective undermining of the ontologising/scientific/existence-<honesty-constraining>—scope_for_prospective_re-ontologising as to the latter’s veridical undergirding as of ‘substantivity of transversality-<for-sublimating–existential-eventuating/denouement,—from-
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–‘motif-and-apriorising/axiomatising/referencing’>). Critically, such ‘human derogation-to–profound-supererogation in shallow-supererogation’ (manifested as of
‘substantivity of transversality-<for-sublimating–existential-eventuating/denouement,—from-
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–’motif-and-apriorising/axiomatising/referencing’>”). Correspondingly, such ‘substantivity of transversality-<for-sublimating–existential-eventuating/denouement,—from-
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–’motif-and-apriorising/axiomatising/referencing’>’ calls for a sublimating conception as of ‘substantivity of transversality-<for-sublimating–existential-eventuating/denouement,—from-
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–’motif-and-apriorising/axiomatising/referencing’>’
manifest unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory-wholesomeness/profound-supererogation _while-anecdotalising-prior-
disontologising-thresholding> (for instance as to the ‘relays of human intemporal-individuation
epistemic-projection radicalities—in-chronicular/annalistic—cogency<as-of-
otional—protensivity>{as-to-limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’)
so-construed as cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-
supererogation ”’ driving many a domain in the natural sciences) whereas the manifest shallow—
supererogation ”’—framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest
blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> are relatively
desublimatingly bound to fall back to personal and institutional cadres/frameworks, and so
undermining ontologising-failsafe—as to ‘relative unreflexivity/relative reflexivity—
bindingness/nondiscretionariness’ of totalising-entailment>. In-the-bigger-scheme-of-things,
‘substantivity of transversality<for-sublimating—existential-eventuating/denouement,—from-
‘thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-
unaffirmed—motif-and-apriorising/axiomatising/referencing”51 so-reflect a conceptualisation
of human ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. as to the ‘more profound veracity of varying
firstnaturedness—as-to-inkling profound-supererogation ”’ and derived secondnatured positive-
opportunism—of-social-functioning-and-accordance ”’ induced untenability/internal-
contradiction/internal-incoherence/institutional-constraining for the pre-eminence of the
ontologising/scientific/existence<honesty-constraining>—scope_for_prospective_re-

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ontologising reflecting human-consciousness/collective-consciousness-distendedness/detruncating\textsuperscript{-}beyond-selfpresencing\textsuperscript{-}as-re-ontologising\textsuperscript{-}decentering_of-consciousness/collective-consciousness\textsuperscript{-}as-to-psychologismic\textsuperscript{-}epistemic-acutisation\textsuperscript{-}residualising\textsuperscript{-}\{decompulsing\}\textsuperscript{-}delinearity\textsuperscript{-}for-cogency\textsuperscript{-}as_to_underlying_chronicular\textsuperscript{-}annalistic\textsuperscript{-}cogency\textsuperscript{-}as_of_notional\textsuperscript{-}protensivity\textsuperscript{-}so-construed_as_cogency\_chronicity\textsuperscript{-}annality\textsuperscript{-}of-relative-reflexivity\textsuperscript{-}as_to_profound-supererogation\textsuperscript{96} (so-undergirded as of ‘preconverging/postconverging\textsuperscript{-}rede-mentating/restructuring/reparadigming of limitedness/human-subpotency\textsuperscript{15} de-mentation\textsuperscript{-}(supererogatory\textsuperscript{-}ontological\textsuperscript{-}de-mentation-or-dialectical\textsuperscript{-}de-mentation\textsuperscript{-}stranding-or-attributive-dialectics\textsuperscript{-})); and so over\textsuperscript{79} presencing\textsuperscript{-}absolutising-identitive-constitutedness\textsuperscript{14} misconstrual that fail to appreciate that ‘all the human ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>/morality/ethics/justice/etc. that can arise’ is rather a ‘sublimating postconverging supererogation\textsuperscript{96} (whether of varying firstnaturedness\textsuperscript{-}as-to-inkling profound-supererogation\textsuperscript{96} and derived secondnatured positive-opportunism\textsuperscript{-}of-social-functioning-and-accordance\textsuperscript{75}) acting upon underlying limitedness/human-subpotency preconverging/postconverging\textsuperscript{-}de-mentating/structuring/paradigming’ and not the idea of any given ‘\textsuperscript{79}presencing\textsuperscript{-}absolutising-identitive-constitutedness\textsuperscript{14} absolute-distinctiveness of individual/institutional ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology>/morality/ethics/justice/etc.’\textsuperscript{\textsuperscript{,} as so-failing to appreciate requisite profound-supererogation\textsuperscript{96} as from human ‘crossgenerational notional\textsuperscript{-}firstnaturedness-formativeness\textsuperscript{-}as_to_eventualising-inkling-drive-or-seeding\textsuperscript{-}misprising\textsuperscript{-}mental-processing\textsuperscript{-}parity for ontological-performance\textsuperscript{-}<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as of the given \textsuperscript{-amplituding/formative\textsuperscript{-}epistemicity\textsuperscript{-}totalising\textsuperscript{-}thrownness\textsuperscript{-}in\textsuperscript{-}existence\textsuperscript{15} (as imbued of limitedness/human-subpotency prospective\textsuperscript{-}dearth\textsuperscript{-}for\textsuperscript{-}\textsuperscript{\textsuperscript{epistemic-totalising\textsuperscript{33}}} re-apriorising/re-axiomatising/re-referencing\textsuperscript{-}residuality\textsuperscript{-}in\textsuperscript{-}re-originariness/re-origination\textsuperscript{-}projection\textsuperscript{-}warrant for profound-
de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation–of-contentivity/argumentativity/dialecticism/discursivity but rather as of prospective profound-supererogation<sup>96</sup> for nonpresencing<sup>-</sup>perspective–ontological-normaley/postconvergence’ existential<sup>-</sup>disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal, in reflection of unlimitedness/existence<sup>-</sup>full-potency-of_sublimating–nascence> prospective apriorising/axiomatising/referencing sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating<sup>96</sup>). This so-enables the psychologismic–transfixity<sup>-</sup>placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-unshackling, as-to-residualising<sup>-{decompulsing}</sup>delinearity-over-nonresidualising<sup>-{compulsing}</sup>linearity> (as of human-consciousness/collective-consciousness–distendedness/detruncating<sup>-</sup>beyond-selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness, as-to-psychologismic–epistemic-acutisation—residualising<sup>-{decompulsing}</sup>delinearity~for-cogency>) of reference-of-thought<sup>-</sup>devolving ‘meaningfulness-and-teleology’<sup>10</sup>’ as from the given reference-of-thought ‘meaningfulness-and-teleology<sup>99</sup>’ imbuing sublimating prospective chronicular/annalistic–cogency<sup>-{as-of-notional~protensivity}</sup> so-construed as cogency_chronicularity/annality–of-relative-reflexivity,—as-to-profound-supererogation<sup>-</sup>’ (whether as from trepidatious-consciousness/trancing to warped-consciousness/mysticising, preclusive-consciousness/occulticising, occlusive-consciousness/subtranslational or prospectively protensive-consciousness/omnitranslational imbued sublimating prospective cogency_chronicularity/annality–of-relative-reflexivity,—as-to-profound-supererogation<sup>-</sup>); as to the fact that prospective re-ontologising metaphoricity<sup>-</sup>projection of base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—

reflexivity/unreflexivity-in-existence'/teleology’ (of the ‘catchmenting-by-rejection/lip-
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ as to ‘accessory/adjunctive cobbling-together/gathering,
procession, forming, presenting, dissipating and instrumentalising in a dearth of prospective chronicular/annalistic–cogency–as-of-notional–protensivity> so-construed as
cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’ as
so-reflected with the desublimating envelopment of prior <preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness
(as-to- historicity-tracing—jn-presencing–hyperrealisation/hyperreal-transposition)).
Ultimately, ‘substantivity of transversality’<for-sublimating–existential-
eventuating/denouement, from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’> reflects human
ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-
onologising unboundedness (arising as to the-human/humanity ‘recurrently mediative–in
expectation/in-anticipation> unconsciousness/potentiation-of-conscionability–<anxiety-as-to-
reconstitution/reparation,-including-dreaming/psychical-reshuffling>’ as the ‘psychoanalytic
boundlessness of human notional–reflexivity–{veridical/sound}–relative-reflexivity–in-
existence/relativising_from_limited_mentation—as-its-deepening/psychologismic
<residualising–{decompulsing}–delinearity–for-cogency>–by–{flawed/unsound}–relative-
unreflexivity–in-existence/absolutising_from_limited_mentation/psychologismic–epistemie-
acutisation—nonresidualising-imbued–{compulsing}–linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation> existential<disontologising/re-ontologising—aporeticism>
backdrop’), and so-reflected as to human ‘aestheticising motif/re-motif in the projection/re-
projection–and–anticipation/re-anticipation of human existential<disontologising/re-
ontologising—aporeticism> backdrop of coherent/contiguous ‘meaningfulness-and-
teleology’ for 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). So-reconstrued basically as to human ‘self-
reflexive—instigate-eventuating—(as-to-teleological-instigative/incipient—
will Arabia-s/waywardness/faith-drivenness/supererogating—for-human-intelligibility—
preceding-existence’s-eventuating-sublimating—validation/desublimating—invalidation) of
human embodied-consciousness motif—and—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated—attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—elicited-incipience—of—existentialising—decisionality—<as to—
disontologising/re—ontologising—aporeticism’ undergirding the ‘full incipient supererogating
breadth of human intelligibility transmutation’; as so-underlied concurrently as of ‘motif
(outcome/outfit/shell—construed—historically—as—of—the—specifically—aestheticised—
incrusting/plating/coating—as—institutional—manifestation) imbuing aestheticisation—and—
aestheticisation—towards—ontology—<elicited—idiomatisation>’ and
‘apriorising/axiomatising/referencing imbuing ontological—performance—<including—virtue—as—
ontology>/morality/ethics/justice/etc. of implicated requisite projection of the
coherence/contiguity of the superseding—oneness—of—ontology/ontological—veridicality/relative—
unreflexivity/relative—reflexivity—ontological—contiguity 1 with regards to eliciting prospective
‘re—ontologising—(epistemic—totalising) re—apriorising/re—axiomatising/re—referencing—residuality— in—
re—originariness/re—origination —decompulsing—delinearity/delinear—accreting/recomposuring
cogency/tensing/limpidity—<as—of—prospective—profound—supererogation’—for—residuality—in—
re—originariness/re—origination—prospective—reifying—mental—aestheticising—<as—of—
preconverging–de-mentating/structuring/paradigming> (as not resolvable as of prior
presencing—absolutising-identitive-constitutedness ‘existential<disontologising/re-
onontologising—aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity but rather as of
prospective profound-supererogation for nonpresencing<perspective ontological-
normaley/postconvergence> ‘existential<disontologising/re ontologising—aporeticism>
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal,
in reflection of ‘unlimitedness/existence<full-potency-of sublimating–nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’); as from compulsively-encumbered trepidatious-consciousness, warped-
consciousness, preclusive-consciousness and occlusive-consciousnesses towards protensive-
consciousness in cumulating/recomposuring–successive decompulsion–appraisal. This
emphasis is drawn to highlight that in-many-ways a registry-worldview/dimension construes of
knowledge without even factoring in the more fundamental implications as to its given mental-
development as to underlying ‘human consciousness notional–protensivity psychologismic–
epistemic-acutisation<as-to-postconverging–de-mentating/structuring/paradigming–eliciting-
of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming>
as to epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-existence/relativising–
from limited-mentation as its deepening/psychologismic–epistemic-acutisation—
residualising, {decompulsing} delinearity—for-cogency’ (in reflection of the ‘profound-
supererogation ref raming/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as to postconverging–de-mentating/structuring/paradigming
priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology psychologismic–epistemic-acutisation—difficulty –for-
residualising–(decompulsing)–delinearity–for-cogency—magnitude(of-experiential/experiment), then
institutional-development–as-to-social-function-development psychologismic–epistemic-
acutisation—difficulty –for, residualising–(decompulsing)–delinearity–for-cogency—magnitude(of-
experiential/experiment) and then living-development–as-to-personality-development
psychologismic–epistemic-acutisation—difficulty –for, residualising–
(decomposing)–delinearity–for-cogency—magnitude(of-experiential/experiment) so-explaining how its
given knowledge-deadends–<as-preconverging–de-mentating/structuring/paradigming> arise in
want for prospective profound-supererogationalted (as not resolvable as of prior presencing—
absolutising-identitive-constitutedness ‘existential–<disontologising/re-ontologising—
aporeticism> preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity but rather as of
prospective profound-supererogationalted for nonpresencing–<perspective–ontological-
normalcy/postconvergence> ‘existential–<disontologising/re-ontologising—aporeticism>
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal,
in reflection of ‘unlimitedness/existence–<full-potency-of sublimating–nascence> prospective
apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’); in the sense for instance that ‘universalising occultic
practices/sciences/mathematics of ancient Mediterranean civilisations’ were inherently limited
as to their ‘reference-of-thought mysticising and occulticising ‘lifespan
extricatory/preconverging psychical-nascency moronisation–<sublimating–nascence,-
extricatory desublimating–downstreaming/‘avalage’>’ imbued presencing—absolutising—
identitive-constitutedness ‘existential<disontologising/re-ontologising—aporeticism—
preconverging–de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ explaining their very
prospectively mental-underdevelopment impossibility for arriving at a modern-day
positivism/rational-empiricism conceptualisation and practice of science. It is herein contended
that in-many-ways the very exercise of prospective human limited-mentation-capacity-
depening—as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence-
sublimating nascence’ (as to sublimating potentiating of nonpresencing<perspective–
onological-normalcy/postconvergence> ‘existential<disontologising/re-ontologising—
aporeticism> prospect of human individual-consciousness/collective-consciousness
decompulsion-appraisal): as of ‘motif (outcome/outfit/shell—construed-historically-as-of-the-
specifically-aestheticised-incrusting/ plating/coating-as-institutional-manifestation) imbuing
aestheticisation–and–aestheticisation-towards-ontology<-elicited–idiomatisation>’ exuding–
and–educing ‘apriorising/axiomatising/referencing imbuing ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of
the coherence/contiguity of the superseding–oneness-of-ontology/ontological-
veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ with regards to
eliciting prospective ‘re-ontologising <epistemic-totalising  ‘re-apriorising/re-axiomatising/re-
referencing–residuality—in re-originariness/re-origination’<decompulsing> delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity<-as-of-prospective-profound-
supererogation’-for-residuality—in re-originariness/re-origination,’ prospective reifying-
mental-aestheticising<as-of–prospective_reformulating-of-mental-aestheticising’as-to-
‘residuality—in re-originariness/re-origination’ of mental-aestheticising’ (as ‘human
consciousness notional–protensivity psychologismic–epistemic-acutisation<-as-to-
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—{decompulsing}-delinearity–for-
cogency’ with respect to the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence—full potency of sublimating–nascence—‘implicated attendant–
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>”’), when wrongly construed as of {compulsing}linearity/linear-
accreting– presencing-perceptualisation-of-sublimating-over-desublimating<as-
‘psychologismic–epistemic-acutisation—nonresidualising-imbued.{compulsing}linearity—in-
eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to–‘secondnatured-epistemic-
perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>—
and-as-developing-into–interrelatedness-dynamics–of-social-constructing is bound to implicit
prospective desublimating | presencing absolutilising identitive-constitutedness ‘existential–
<disontologising/re-ontologising—aporeticism> preconverging–de-
mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered
prior mere-formulaicity/ritualisation rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity”; and so-pointing to prospective
sublimating hold rather as of ‘existential<disontologising/re-ontologising—aporeticism–
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing
{decompulsing}delinearity/delinear-accreting/recomposuring– nonpresencing-perceptualisation-of-
sublimating-over-desublimating<as–‘psychologismic–epistemic-acutisation—residualising–
{decompulsing}delinearity–for-cogency’ as-to–‘prospective-profound-supererogation -epistemic-
perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>—
for—‘disposedness-or-psychologismic-construct’-{imbued–demoronisation—sublimating—
nascence, nonextricatory–sublimating–upstreaming/’amontée’}} with regards to the ‘dynamic
cumulating/recomposuring psychologismic–epistemic-acutisation—residualising—
(demptolsing) delinearity—for-cogency phasing of limitedness/human-subpotency onto
unlimitedness/existence—{full potency of sublimating nascence}’ so-manifesting upon the
underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology” (as inherently hampered/limited/in-difficulty with respect to the given
overall <amplituding/formative–epistemicity>-totalising–thrownness-in-existence —(as
imbued of limitedness/human-subpotency prospective dearth for <epistemic-totalising
re-apriorising/re-axiomatising/re-referencing—residuality—in–re-originariness/re-origination
projection) presencing—absolutising-identitive-constitutedness ‘existential-
<disontologising/re-ontologising—aporeticism> preconverging de-
mentating/structuring/paradigmimg punctual/immediacy/constituted/compulsions-encumbered
prior mere-formulaicity/ritualisation rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’ but equally prospectively potentiating as
to epistemic-growth,—{veridical/sound}-relative-reflexivity—in-existence/relativising—from—
limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation—residualising—
(demptolsing) delinearity—for-cogency its nonpresencing—{perspective–ontological-
normalcy/postconvergence} ‘existential <disontologising/re-ontologising—aporeticism>
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal);
as so-underlying the concurrence of ‘motif (outcome/outfit/shell—construed-historically-as-of—
the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) imbuing
aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation’ exuding—
and—educing ‘apriorising/axiomatising/referencing imbuing ontological-performance —
<including-virtue-as-ontology>/morality/ethics/justice/etc. of implicated requisite projection of
decentering_of-consciousness/collective-consciousness,-as-to-psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> prospective re-ontologising profound-

supererogation"—reframing/reformulation/decatchment/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigming in re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full potency of sublimating–nascence’ so-manifesting upon the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’) and so on-the-one-hand (as of protracted-social—as-to-individual-by-institutional-by-social formativeness<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-

meaningfulness-and-teleology as to bechancing-becoming—originariness/origination—as-to-

historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–

ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’—disinhibited-mental-aestheticising scalarisation potential), and on-the-other-hand the inherent shallow-supererogation" of ‘catchmenting-by-rejection/lip-
servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ prospective disontologising/subontologising shallow-
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
preconverging-de-mentating/structuring/paradigming arresting-effect on overall human-
consciousness/collective-consciousness–distendedness/detruncating<beyond-selfpresencing,-
as-re-ontologising–decentering_of-consciousness/collective-consciousness,-as-to-

psychologismic–epistemic-acutisation—residualising,-{decompulsing}delinearity~for-cogency> (as of protracted-social—as-to-individual-by-institutional-by-social
epistemicity-throwness-in-existence\textsuperscript{35} \textemdash (as imbued of limitedness/human-subpotency prospective dearth for \textit{epistemic-totalising} \textsc{\textquotesingle}re-apriorising/re-axiomatising/re-referencing\textsc{\textquotesingle}residuality—\textsc{\textquotesingle}in–\textsc{\textquotesingle}originariness/re-origination projection)\textsc{\textquotesingle} of such manifest 

\textit{supererogation}\textemdash framing/formulation/catchmenting/truncating/compulsing/linearising scale

\textemdash ofopaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness\textless sterilising/anecdotalising/trivialising-of-prospective-re-ontologising by-

preconverging\textemdash disontologising-formulaic\textemdash dragging-out/hollowing-out\textgreater and/or \textquoteleft unwieldy-contemplatable\textemdash disontologising/re-ontologising-implications,-with-regards-to-human-

soverign–function/posture\textless \text quotationleft as-to-narrowness/evasiveness/vagueness–of-disontologising/re-

ontologising\textgreater with respect to contentious/un-nominalisedness of social-stake-contention-or-confliction\textquoteleft is what veridically speaks of knowledge-deadends\textless as-preconverging–dementating/structuring/paradigming\textgreater (as not resolvable as of prior \textit{presencing}\textemdash absolutising-

identitive-constitutedness ‘existential\textless \textit{disontologising/re-ontologising—aporeticism}\textgreater preconverging-de-mentating/structuring/paradigming

punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation–of–contentivity/argumentativity/dialecticism/discursivity but rather as of

prospective profound-supererogation\textsuperscript{96} of \textit{nonpresencing}\textemdash perspective–ontological-

normaley/postconvergence= ‘existential\textless \textit{disontologising/re-ontologising—aporeticism}\textgreater prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal,
in reflection of \textquoteleft unlimitedness/existence–\textit{full potency of sublimating–nascence}\textgreater prospective apriorising/axiomatising/referencing–sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating\textquoteleft). In this regards, a distinction can be made between the \textquoteleft protracted-social–as-to-individual-by-institutional-by-social relative direct/deferential–irresponsibility/relative-
optimally define/elucidate overarching prospective re-ontologising conceptualisation for prospective human sublimating/emancipating/enfranchisement with relatively less of distontologising/subontologising integrating/acceptance of the logic of ‘existentially-disontologising/re-ontologising—aporeticism’ manifest incidental/accidental reactive-sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’ (notwithstanding in-many-ways the relatively manifest uncontentious/nominalised social-stake-contention-or-confliction for prospective profound-supererogation).


functioning-and-accordance—as-of-social-stake-contention-or-conflicion — meaningfulness-and-teleology’) not beholdening to any mortals but for unlimitedness/existence—full-potency-of_sublimating—nascence—educed prospective human knowledge and transcendence—and-sublimity/sublimation/supererogatory—de-mentativity. In this regards, it is fundamentally flawed to acknowledge the ‘human socially-protracted—as-to-individual-by-institutional-by-social—psychologismic—epistemic-acutisation—difficulty—for,-residualising—delinearity—for-cogency—{as-of-requisite-profound-supererogation—for—‘disposedness-or-psychologismic-construct’—{imbued—demoronisation—<sublimating—nascence,—nonextricatory-sublimating—upstreaming/’amontée’}⟩’ associated with ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—irreponsibility/relative-unreflexivity to cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’ and then go on to imply that the Social is of a different conceptualisation (as seeming to imply that the ‘mortals that we are’ are paradoxically bigger than ‘unlimitedness/existence—full-potency-of_sublimating—nascence’ prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ in an implicit reflex underlining the difficulty of priorly implying our very own requisite prospective mental-development for prospective human knowledge and transcendence—and-sublimity/sublimation/supererogatory—de-mentativity); as such an argument should then be available to all prior registry-worldviews/dimensions to supposedly and desublimating imply that they shouldn’t have superseded/overcome their very own ‘human socially-protracted—as-to-individual-by-institutional-by-social—psychologismic—epistemic-acutisation—difficulty—for,-residualising—delinearity—for-cogency—{as-of-requisite-profound-supererogation—for—‘disposedness-or-psychologismic-construct’—{imbued—demoronisation—<sublimating—nascence,—nonextricatory-sublimating—upstreaming/’amontée’}⟩’. In-many-ways such an
optimally defined/elucidated overarching prospective re-ontologising conceptualisation for prospective human sublimating/emancipating/enfranchisement is effectively lost to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–irresponsibility/relative-unreflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’, wherein fundamentally/incipiently/seedingly the ‘prospective commitment to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’ is relatively wanting or inexistent but for ‘accessory/adjunctive cobbling-together/gathering, procession, forming, presenting, dissipating and instrumentalising’ of ‘poor overarching existential<disontologising/re-ontologising—aporeticism>priority/precedence/primacy of {epistemic-totalising}re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination projection’ (as to the magnification of prior presencing–absolutising–identitive–constitutedness ‘existential–<disontologising/re-ontologising—aporeticism>preconverging–de-dementating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation–of–contentivity/argumentativity/dialecticism/discursivity being passed for prospective sublimating). Such a contrast (with respect to optimally defined/elucidated overarching prospective re-ontologising conceptualisation) can tangibly be drawn for instance between the chronicular/annalistic writing of say a Poincaré at the advent of the 20th summarising past achievements and articulating the possibilities for a new physics as of background substantive projection of human prospective re-ontologising, as so-atypically contrasted to the ‘prevalent re-ontologising unguidedness/abandonment manifested in say modern-day media recounting’ as to an exercise bent on stirring-up mere readability and audience-capture for the mortal’s compulsions magnification as to ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s
service’. This is so-literally implicated with the ‘medium is the message’ conception to which cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation⁹⁰ is not critically of ‘overarching existential<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-totalising}<re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’ and thus inducing prospective disontologising/subontologising. Such that the ‘vague impliciting of prospective re-ontologising conceptualisation’ notwithstanding the distontologising/subontologising integrating/acceptance of the logic of ‘existentially<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of—prospective—human—sublimating/emancipating/enfranchisement’ rather underlines the imbued media ‘notional—perceptualisation—of—and—leashing—subontologising—and—accordance—as—of—social—functioning—and—accordance—as—of—social—stake—contention—or—confliction as of circularly catchmented—and—compulsed<in—existential—dearth—of—demoronisation,—so—construed—as—from—ontological—normalcy/postconvergence-perspective—reflection—of—the—‘destructuring—threshold_of—the—given—level’s—conjugated—postlogism—as—dementing’ prospectively disontologising/subontologising shallow—supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as—to—preconverging—de—mentating/structuring/paradigming’; as manifesting effectively a ‘poorly/suboptimally defined/elucidated overarching prospective re-ontologising conceptualisation’ (impotently—so as to the varying psychologismic—epistemic—acutisation—difficulty—for—residualising—delinearity—for—cogency>magnitudes⁹⁹ 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). In this regards (as prospectively failing cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation as to requisite notional—self-distantiation—imbuend—re-motif—and-re-apriorising/re-axiomatising/re-referencing> of ‘nonpresencing—perspective—onto-logical-normalcy/postconvergence—anarchistic-growth/anarchisation—for—re-ontologisation—as-to-conscious/unconscious
epistemically-sound induced ‘demoronisation—sublimating—nascence—nonextricatory—sublimating—upstreaming/’amontée’> postconverging/dialectical-thinking conception of residual_re-originary anarchistic incipiency of human social-functioning—and-accordance—as-of-social-stake-contention-or-confliction meaningfulness-and-teleology ’), the media so-foregoes the ‘veracity of the sovereign—function/posture—as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential-conscientiousness’,—as-of-its—epistemic-reflexivity/unreflexivity-in-existence’/teleology> as coextensive with the genuine social intellectual—function/posture’; as of the latter ontologically-veridical propping of the human sovereign—function/posture—as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential-conscientiousness’,—as-of-its—epistemic-reflexivity/unreflexivity-in-existence’/teleology> by providing the underlying ontologising/scientific/existence—honesty-constraining>—scope_for_prospective_re-ontologising as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating-nascence’ as so-providing the existential—disontologising/re-ontologising—aporeticism> enabling-backdrop’ for the advocacy/political/applicative—scope to arise. This is so-manifested when wrongly implying that the ‘assumed/perceived concretisable possibilities of our modern-day presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’ (and falsely qualifying that as neutrality/objectivity) override/supersede the contemplative prospect

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referencing> of ‘nonpresencing—perspective—ontological-normalcy/postconvergence—anarchistic-growth/anarchisation—for-re-ontologisation—as-to-conscious/unconscious-epistemically-sound—induced ‘demoronisation—sublimating—nascence—nonextricatory—sublimating—upstreaming/‘amontée’—postconverging/dialectical-thinking conception of residual_re-originary_anarchistic incipiency of human social-functioning-and-accordance—as-of—social-stake-contention—confliction meaningfulness—teleology⟩), thusly removes itself from the requisite exercise of ‘profound-supererogation’ in superseding/overcoming a human self-presence/self-constitutedness—in-perspective—epistemic—abnormalcy/preconvergence> rationalisation—of—contentivity/argumentativity/dialecticism/discursivity of presencing—absolutising-identitive—constitutedness; and so while misconstruing and ignoring that the ‘historiality/ontological—eventfulness—ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—determinism’ of the human media—function/posture’ manifested as from oral communication, inscriptions, the invention of writing, the invention of the printing press, etc. has ever always gone hand-in-hand with a requisite projection of profound-supererogation (as to its ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as prospectively unconstrained to the given presencing—absolutising-identitive—constitutedness mere ‘secondnatured conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued positive-opportunism—of-social-functioning—accordance as so effectively manifested with the ‘Lutheran emancipation’ and the Encyclopédistes project as to their imbued projection for cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation ) and as so-enabling the various ‘historial re-ontologising prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity imbued human
prospectively disontologising/subontologising shallow-supererogation~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming’); as to the veracity of human epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologistic-epistemic-acutisation—residualising,
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> especially as to
‘directly and/or deferentially perceived advantageous social-stake-contention-or-confliction’;
wherein the thematics advantageous 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> paradoxically call for requisite ‘media cerebrality’ as to a pretense to
cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation”.
Central to such a disontologising/subontologising distortion is the naivety that ontological-
veracity can be articulated without a prior superseding/overriding core-driven commitment for
prospective re-ontologising (beyond desublimating formulaic-fashionability—<‘wholesome-
dearth’/shallowness—as-to-requisite—re-ontologising-rhizomatic-wholesomeness’—for-
postconverging—rede-mentating/restructuring/reparadigming>, shadowing and
bothsidesism—{as—‘mere-processive’/pedantising—‘dialogical-relation’—to—‘perceived—social-
and-institutional-commonly-enculturated_referencing,—of—meaningfulness-and-teleology’—
-failing—‘requisite-existential-thematic-base-line-of-technicity/profundity—framing’{of-
sublimating-discursivity—for-sovereign-repassing},—as—of—psychologismic—epistemic-
acutisation—nonresidualising-imbued—{compulsively}linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation,—as-so—‘consciously/unconsciously-preordained/fated’—to-fail-
prospective—notional—cogency}—ontologically-flawed conceptualising’ as effective techniques
avoiding transversality—<for-sublimating—existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-
of-prospectively-disambiguated—affirmed—unaffirmed—‘motif-and-
apriorising/axiomatising/referencing’> and thus preempting the demarcation of
veridical/profound sublimating conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism—<reifying{as-to-knowledge-developing}-and-empowering> entailment); as

‘notional-perceptualisation-of-and-leashing-to-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of circularly catchmented—and-compulsed-’<in-

prospectively disontologising/subontologising shallow-supererogation< framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming’). In this regards, a challenge to prospective re-ontologising as to organic-knowledge is ever always the capacity to put-into-question the ‘circularly catchmented-and-compulsed-’<in-‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-’destructuring-threshold_of-the-given-level’s-conjugated-postlogism—as-dementing’>


hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—{decompulsing}—delinearity~for-cogency—epistemic-perspective—of—projective/reprojective—
aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation,—as—herein—specifically—relevant—to—human—subpotency’)’). The latter (panintelligibility/panreflexivity ) speaks of the very ‘reflexivity mesh’ that is existence wherein the ‘epistemicities/epistemic—situations of phenomenal/manifest—subpotencies—(in—
transitive-conflatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating-nascence) (as to existence’s panintelligibility/panreflexivity/panepistemicity) are part-and-parcel of existence as ontology (in the sense that such ‘epistemicities/epistemic-situations of sublimating/desublimating performance in existence’ are ‘notional—reflexively of ontological reality as to their relative-reflexivity/relative-unreflexivity’) speaking to the fact that a distinction between the epistemic and ontological is rather an illusion of any ‘presencing—absolutising-identitive-constitutedness (including our positivism—procrypticism/disjointedness-as-of-reference-of-thought) as from the ‘reflexivity of prospective notional—depprocrypticism/notional—preempting—disjointedness-as-of-reflection-of-thought’ nonpresencing—<perspective—ontological-normalcy/postconvergence> epistemic-projection’ with respect to the very ‘reflexivity mesh’ that is existence. This so-underlies the perspicacity (in reflection of ‘unlimitedness/existence—full potency of sublimating-nascence’ prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) of say ‘Deleuzian rhizomatics transcendental construal as to the immanent backdrop of existence’s plane-of-immanence’ or ‘Derridean transcendental signifier transcendental construal as to the immanent backdrop of existence’s transcendental signified’ so-implied as to Derridean quasi-transcendental ontological implications (herein construed as ecstatic-existence-as-transcendental-signifier—emergence/becoming–spontaneity-implications) or Foucauldian historial/genealogical–a-priori ontological implications; which are all veridically undergirded as herein construed as of the ‘flow of human prospective profound-supererogation—over–shallow-supererogation’ (given ‘unlimitedness/existence—full-potency-of-sublimating-nascence’ prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’ warrant the ‘overarching existential—
bodily reflexivity projection and consciousness reflexivity projection’ so construed as human consciousness embodiment rather so-implied as to the prospect of human individual/collective consciousness embodiment epistemic-growth, as — \{veridical/sound\} relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic epistemic-acutisation—residualising, \{decompulsing\} delinearity for cogency in cumulating/recomposuring 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 psychologismic epistemic-acutisation—difficulty for, residualising— \{decompulsing\} delinearity for cogency—magnitudes of-experientiality/experiment. In this regards, the very ‘reflexivity mesh’ that is existence equally implies that a ‘punctual noumenality and phenomenality distinction’ is equally vague (as to the ‘prospective unreflexivity of our positivism—\[deprocrypticism/disjointedness-as-of-\textit{reference-of-thought}\] presencing—absolutising-identitive-constitutedness \textit{epistemic-projection’}) and rather veridically speaking of ‘relative-unreflexivity–by–relative-reflexivity epistemic-projection’ as of notional—epistemic-growth, as — \{veridical/sound\} relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic epistemic-acutisation—residualising, \{decompulsing\} delinearity for cogency; and so, since the supposed phenomenality conception in such a ‘punctual noumenality and phenomenality distinction’ is veridically about the ‘relative-unreflexivity–by–relative-reflexivity \textit{notional/epistemic/bindingness\textit{—dynamics of ontological-reality’ (as to ‘epistemicities/epistemic-situations of sublimating/desublimating performance in existence’)). Actually, the ‘reflexivity of prospective notional—\[deprocrypticism/notional—preempting—disjointedness-as-of-\textit{reference-of-thought}\] nonpresencing—\textit{perspective—ontological-normalcy/postconvergence} epistemic-projection’
rather warrants (in the construal of ‘relative-unreflexivity–by–relative-reflexivity  
notional/epistemic-bindingness—dynamics of ontological-reality’ as to ‘epistemicities/epistemic-situations of sublimating/desublimating performance in existence’) the ‘overarching existential—disontologising/re-ontologising—
aporeticism> priority/precedence/primacy of ‘epistemic-totalising33’ re-apriorising/re-axiomatising/re-
referencing—residuality—in–re-originariness/re-origination projection’ (and so reflecting
‘unlimitedness/existence—full-potency-of-sublimating—nascence’ prospective
apriorising/axiomatising/referencing—sublimating—reflexivity—beholdening under which
limitedness/human-subpotency submits in profound-supererogation for prospective sublimating*), as thusly undergirding requisite ‘reclamation/recovery of ‘maximising-
recomposuring—relative-ontological-completeness—unenframed/re-
ontologising—conceptualisation (elicited/prompted <amplituding/formative—epistemicity>-
totalising—renewing—realisation/re-perception/re-thought as of ‘re-ontologising—epistemic-
totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-
origination—decompulsing—delinearity/delinear—accreting/recomposuring cogency/tensing/limpidity—
<as-of-prospective—profound—supererogation—>,—for—residuality—in—re-originariness/re-
origination>—prospective—reifying—mental—aestheticising—as-of—‘prospective—reformulating—of—mental—
aestheticising’ as to ‘residuality—in—re-originariness/re-origination’ of mental—
aestheticising’); and so, as to the-very-underlying—(as inherently ‘defining-and-imbuing of
limitedness/human-subpotency—de-mentation—(supererogatory—ontological—de-mentation—or-
dialectical—de-mentation—stranding—or-attributive-dialectics)’ as to
preconverging/postconverging—de-mentating/structuring/paradigming)—relationship-between-
limitedness/human-subpotency—and—unlimitedness/existence—full-potency-of-sublimating—
nascence> with respect to the pre-eminence of the latter (as to ‘limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency—
<full-potency-of_sublimating–nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’) warrant the ‘overarching existential-
<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of {epistemic-
totalising re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination projection’) underlying ‘relays of human intemporal-individuation epistemic-projection radicalities—in-chronicular/annalistic–cogency–<as-of-notional–protensivity>–⟨as-to-
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
preconverging–de-mentating/structuring/paradigming arresting-effect on overall human-consciousness/collective-consciousness–distendedness/detruncating–<beyond-selfpresencing,-
as-re-ontologising–decentering_of-consciousness/collective-consciousness,–as-to-
formulaicity/ritualisation)> existential<disontologising/re-ontologising—aporeticism—

as to epistemic-growth, as —{veridical/sound}-relative-reflexivity—in-existence/relativising—

from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—
residualising—{decompulsing}—delinearity—for-cogency (over the ‘prospective unreflexivity of our positivism—procrypticism/disjointedness-as-of—reference-of-thought’ presencing—

absolutising-identitive-constitutedness—epistemic-projection as to a ‘punctual noumenality and phenomenality distinction’); and underlines the fact that the requisite projection of ‘relative-reflexivity of human—perceptuality<as-to—notional—perceptualisation—of—and—leashing—
to social-functioning—and-accordance—as-of—social-stake-contention—or-confliction’ is coextensive with prospective demoronisation<sublimating—nascence,—nonextricatory—

sublimating—upstreaming/‘amontée’>’ with this coextension translated into ‘limitedness/human—

subpotency relative-reflexivity educed sublimating psychologismic—transfixity—<placeholder—

setup-ontological-rescheduling—in-realigning/preactivity/formative—

becoming/psychoanalytical—unshackling,—as—to—residualising—{decompulsing}—delinearity—over—
nonresidualising—{compulsing}—linearity>’ (and so contrastively to a ‘presencing—absolutising—

identitive-constitutedness—epistemic-projection as to a ‘punctual noumenality and phenomenality distinction’ projection of ‘relative-unreflexivity of human—perceptuality<as—to—

notional—perceptualisation—of—and—leashing—to social-functioning—and-accordance—as—
of–social-stake-contention-or-confliction>’ that fails to highlight such a coextension by its ‘punctual noumenality and phenomenality distinction’ in elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’¹⁰, and rather so-betrays prospective moronisation–<sublimating–
nascence–extricatory–desublimating–downstreaming/’avalage’>). The implication here being
leashing-to social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction³’ arises as from the very requisite ‘fundamental/incipient/seeding
experientiality/experiment–<as-to–existentially-formative–<epistemic-totalising> re-apriorising/re–
axiomatising/re-referring–residuality—in–re-originariness/re-origination’,—so–
‘notionally/epistemically/bindingnessly–
implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising-Being-then
and–reformulation}’²⁹ that is human profound-supererogation ᵃ⁄⁴ (so-reflecting the ‘overarching
existential–<disontologising/re-ontologising—aporeticism> priority/precedence/primacy of
{epistemic-totalising> re-apriorising/re-axiomatising/re-referencing–residuality—in–re–
originariness/re-origination projection’) as not to fall into prior mere-formulaicity/ritualisation–
<as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising–
prospectively-losing-track-of–<epistemic-totalising> re-apriorising/re-axiomatising/re–
refferencing–residuality—in–re-originariness/re-origination’ (so-reflexively arising as of
human psychologismic–epistemic-acutisation–<as-to-postconverging–de-
mentating/structuring/paradigmimg.–eliciting–of-existence’s-sublimating-nascence–in–
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,–as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
depening/psychologismic-epistemic-acutisation–residualising–{(decompulsing)-delinearity–for-
cogency imbued demoronisation–<sublimating–nascence, nonextricatory-sublimating–
upstreaming/’amontée’). With the projection of ‘relative-unreflexivity of human–per-cep-ti-vi-
y–<as-to—notional–perceptualisation-of–and–leashing-to_social-functioning-and-
accordance–as-of–social-stake-contention-or-confliction’ rather arising inherently because of
‘human limited-mentation-capacity—as-subjecting–educed-unlimitedness/existence-
sublimating-nascence’ to limitedness/human-subpotency for self-reflexive–instigative-
eventuating–(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidatisation)’; so-
implied as from the reflexive epistemic-projection perspective of ‘unlimitedness/existence–
<full-potency-of_sublimating–nascence> prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound-supererogation for prospective sublimating’ as imbuing of prospective ‘re-
ontologising {epistemic-totalising ³-re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination (decompulsing) delinearity/delinear-accreting/recomposuring-
cogency/tensing/limpidity–<as-of-prospective-profound-supererogation ³>–for-residuality—in–
re-originariness/re-origination>–prospective_reifying–mental-aestheticising–<as-of–
prospective_reformulating–of–mental-aestheticising’as-to–’residuality—in–re-originariness/re-
origination’–of–mental-aestheticising’. Thusly speaking to the artifice of the variously manifest
human presencing—absolutising-identitive-constitutedness¹⁴ epistemic-projection of
‘punctual noumenality and phenomenal distinction’ projection of ‘relative-unreflexivity of
human–per-cep-ti-vi-ty–<as-to—notional–perceptualisation-of–and–leashing-to_social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’” induced
moronisation-<sublimating–nascence,-extricatory-desublimating–downstreaming/’avalage’>;
as so-underlying the <cumulating/recomposuring–attendant–ontological-contiguity >-
successive registry-worldviews/dimensions of the overall relative-unreflexivity/relative-
reflexivity—ontological-contiguity^76~of-the-human-institutionalisation-process^78 associated
presencing—absolutising-identitive-constitutedness projections of ‘relative-unreflexivity of
human–per-cep-ti-vi-ty-<as-to—notional–perceptualisation-of–and–leashing-to_social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction>’ (as to human
psychologismic–epistemic-acutisation-<as-to-postconverging–de-
mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporetic-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}–relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising, {decompulsing} delinearity–for-
cogency  is notionally/epistemically/bindingnessly
unreflexivity/relative-reflexivity of the underlying ‘manifest idiosyncratic–ferment_for-
notional–cogency{as-to< surrealising/supererogating–drive>-of-aestheticising—
relief/depth–and–impetus} as of re-ontologising–by–disontologising/subontologising—
dynamics of human–per-cep-ti-vi-ty-<as-to—notional–perceptualisation-of–and–leashing-
to_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction>’ as
‘reflexively coextensive with human-consciousness/collective-consciousness–
distendedness/detruncating< beyond-selfpresencing,–as-re-ontologising–decentering_of-
consciousness/collective-consciousness,–as-to-psychologismic–epistemic-acutisation—
residualising, {decompulsing} delinearity–for-cogency’; so-reflexively induced as from the very
requisite ‘fundamental/incipient/seeding experientiality/experiment—<as-to-existentially-formative—{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—'notionally/epistemically/bindingnessly—implicated-and-articulated’ as-from—nonextricatory—‘prospective-re-ontologising—Being—then—Institutional—then—Living—magnitudes—of—{hermeneutic/reprojection—protraction—of—reframing—ref ormulation}’ that is human profound-supererogation’ (so—reflecting the ‘overarching existential—disontologising/re-ontologising—aporeticism—priority/precedence/primacy of—{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’), in prospectively reflecting ‘unlimitedness/existence—<full-potency-of sublimating—nascence—prospective apriorising/axiomatising/referencing—sublimating—reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation— for prospective sublimating’ as so—imbuing of prospective ‘re-ontologising—{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’ (decompulsing) delinearity/delinear—accreting/recomposuring cogency/tensing/limpidity—<as-of—prospective—profound—supererogation’—for—residuality—in—re-originariness/re-origination>—prospective reifying—mental—aestheticising—<as—of—‘prospective reformulating—of—mental—aestheticising’—as—to—‘residuality—in—re-originariness/re—origination’—of—mental— aestheticising’). Thus, per—cep—ti—vi—ty as such is of relative—reflexivity projection of apriorising/axiomatising/referencing—{of—‘prospectively—implicated—attendant—ontological—contiguity—’—educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness— in—{preconverging—ment—by—} postconverging—entailment as to prospective ontological—faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—as—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’ underlying any such per-cep-ti-ty projection as rather of
relative-unreflexive presencing—absolutising-identitive-constitutedness ‘punctual
noumenality and phenomenality distinction’ shallow-
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
preconverging—de-mentating/structuring/paradigming as ‘relative-unreflexivity of human–per-
cep-ti-ty—<as-to—notional—perceptualisation-of—and—leashing-to_social-functioning-and-
accordance—as-of—social-stake-contention-or-confliction>’.

Basically, the above overarching elucidation of nonpresencing—perspective—ontological-normalcy/postconvergence>
epistemic-projection of ‘human consciousness notional—protensivity psychologismic—
epistemic-acutisation:<as-to—postconverging—de-mentating/structuring/paradigming,—eliciting—
of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming—
as to epistemic-growth,—as—{veridical/sound}—relative-reflexivity—in-existence/relativising—
from-limited-mentation-as-its-deepening/psychologismic—epistemic-acutisation—
residualising—{decompulsing}—delinearity—for-cogency’ reflexivity construal (as so-
overriding/superseding of presencing—absolutising-identitive-constitutedness epistemic-
projection of ‘punctual noumenality and phenomenality distinction’) is anchored upon the
‘contrastive insights for elucidative equivalence’ as from ‘unlimitedness/existence—full-
potency-of_sublimating–nascence> perspective’ and ‘limitedness/human-subpotency perspective’ when it comes to ‘limitedness/human-subpotency projection of relative-
unreflexivity/relative-reflexivity—ontological-contiguity’ of human–per-cep-ti-ty—<as-to—
notional—perceptualisation-of—and—leashing-to_social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction>’; wherein unlimitedness/existence—full-potency—
of_sublimating–nascence> is rather inherently of ‘immanent-reflexivity omnipotential—
noumenality and phenomenality distinction’ inclination to wrongly and implicitly imply it is of
‘unlimitedness/existence—full potency of sublimating nascence’ already
givenness/immanence’ imbued omnipotential—affirmation/projection/assertion/notional—self-
distantiation thusly inducing the given presencing—absolutising-identitive-constitutedness failing of prospective supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation so-manifested as of prior mere-formulaicity/ritualisation—as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-
track-of—epistem-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination> reflecting human knowledge-deadends—as-preconverging—de-
mentating/structuring/paradigming>. Insightfully, this translates into the fact that the
<cumulating/recomposuring—attendant—ontological-contiguity—successive registry-
worldviews/dimensions of the overall relative unreflexivity/relative reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process imbibed notional—cogency_chronicularity/annality—of-relative-reflexivity—as-to-profound-
supererogation> (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 psychologismic—epistemic-acutisation—difficulty—for—
residualising—delinearity—for-cogency—magnitudes {(of-experientiality/experiment) with regards to cumulating/recomposing succession of prospective ‘apriorising/axiomatising/referencing disambiguating/de-leveling/de-ressentiment/opened-
construct-of—meaningfulness-and-teleology demoronisation—sublimating—nascence—
nonextricatory—sublimating—upstreaming/'amontée’> as to nonpresencing—perspective—
ontological-normalcy/postconvergence ‘existential—disontologising/re-ontologising—
aporeticism> prospect of human individual-consciousness/collective-consciousness
decompsion–appraisal for human-consciousness/collective-consciousness–
distendedness/detruncating–<beyond-selfpresencing,-as-re-ontologising–decentering_of-
consciousness/collective-consciousness,–as-to-psychologismic–epistemic-acutisation—
residualising,—{decompulsing}—delinearity–for-cogency>) is the ontologising/scientific/existence–
<honesty-constraining>–scope_for_prospective_re-ontologising omnipotential (as to
‘unlimitedness/existence–<full-potency_of_sublimating_nascence>–perspective’) for ‘full-
reflexivity of human–per-cep-ti-vi-ty–<as-to—notional–perceptualisation_of–and–leashing-
to_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction>’. Thusly
overriding presencing—absolutising-identitive-constitutedness epistemic-projection of
‘punctual noumenality and phenomenality distinction’ inclination to wrongly and implicitly
imply it is of ‘unlimitedness/existence–<full-potency_of_sublimating_nascence> already
givenness/immanence’ imbued omnipotential–affirmation/projection/assertion/notional–self-
distantiation as to the given presencing—absolutising-identitive-constitutedness ‘relative-
unreflexivity of human–per-cep-ti-vi-ty–<as-to—notional–perceptualisation_of–and–leashing-
to_social-functioning-and-accordance—as-of–social-stake-contention-or-confliction>’. Again,
this summarily reflects the veracity of the ‘flow of human prospective profound-
supererogation–over–shallow-supererogation’ (given ‘unlimitedness/existence–<full-
potency_of_sublimating_nascence>–prospective apriorising/axiomatising/referencing-
sublimating-reflexivity—beholdening under which limitedness/human-subpotency submits in
profound-supererogation_for_prospective_sublimating’ warrant the ‘overarching existential–
<disontologising/re-ontologising–aporeticism> priority/precedence/primacy of {epistemic-
totalising—is-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-
origination projection’) with regards to ‘human socially-protracted–as-to-individual-by-
institutional-by-social psychologismic–epistemic-acutisation—difficulty–<for,—residualising–
bound to drift into prior mere-formulaicity/ritualisation—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of-

\{epistemic-totalising\}

re-apriorising/re-axiomatising/re-referencing—residuality—in—

originariness/re-origination’ > ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ (as to ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-

desublimating-lack-of—\(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvalvative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness—equalisation) and moronisation—<sublimating—nascence,—

extricatory—desublimating—downstreaming/avalue’> imbued ‘relative-unreflexivity of human—

derivedness<as-to—notional—perceptualisation-of—and—leashing-to_social-functioning-

and-accordance—as-of—social-stake-contention-or-confliction’). In this regards, the veracity of the ‘flow of human prospective profound-supererogation’—over—shallow-supererogation’
given ‘unlimitedness/existence—full-potency-of sublimating—nascence> prospective

apriorising/axiomatising/referencing—sublimating—reflexivity—beholdening under which

limitedness/human-subpotency submits in profound-supererogation for prospective

sublimating’ warrant the ‘overarching existential—disontologising/re-ontologising—
aporeticism’ priority/precedence/primacy of \{epistemic-totalising\} re-apriorising/re-axiomatising/re-

referencing—residuality—in—originariness/re-origination projection’ (as effectively reflecting that ontology/science is most ontologically/scientifically coextensive with the profound-supererogation driving its ‘relative-reflexivity of human—per-cep-ti-vi-ty<as-to—

notional—perceptualisation-of—and—leashing-to_social-functioning-and-accordance—as-of—

social-stake-contention-or-confliction’”) so-arises as to the ‘succession of genuine social

intellectual—function/posture profound-supererogation educed prospective

institutionalisations’ over ‘uninstitutionalised-threshold manifesting
manifest unblurriness̴<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory wholesomeness/profound-supererogation ,-while-anecdotalising-prior-
disontologising-thresholding’ (as so-elicited from firstnaturiness-as-to-inkling profound-
supererogation° and upheld as to derived seconddnatured positive-opportunism—of-social-
functioning-and-accordance°); which ‘prospective re-ontologising/sublimating residual loss
and/or maladjustment’ thusly induces ‘mechanical-knowledge imbued shallow-
supererogation —framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest
blurriness̴<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out’ as so undermining
prospective cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-
supererogation°. This critically speaks to the fact that (with regards to ‘human—per-cep-ti-vi-ty—
<as-to—notional—perceptualisation-of—and—leashing_to_social-functioning-and-accordance—
as-of-social-stake-contention-or-confliction° prospective re-ontologising/sublimating residual
loss and/or maladjustment’ susceptibility) the social is inherently construable as of
‘disontologising/subontologising_de-project/de-oeuvrement by re-
ontologising_project/oeuvrement’ imbued preconverging/postconverging—rede-
mentating/restructuring/reparadigming (in reflection of the social prospective épistemic—
totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-
origination projection); as so-manifesting underlying ‘desublimating/sublimating
notional—catchmenting<as-to_disontologising/subontologising—institutional imprintedness—
by—re_ontologising—institutional imprinting> as to the given disontologising/re-ontologising
human ‘‘meaningfulness-and-teleology””, and as this translates into the given institutional
(whether as of catchmented—and—compulsed<in—‘existential-dearth—of-demoronisation’,—so-
construed-as-from-ontological-normalcy/postconvergence-perspective-reflection-of-the-
interpersonal, group, intergroup, community, local, national, political, geostrategic, etc.

psychologismic–epistemic-acutisation—difficulty—<for, residualising—
{decompulsion}—delinearity—for-cogency>—levels of interrelatedness-dynamics—of-social-constructing)

imbeded notional-compulsion

This further reflects the fact that (with regards to the ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising imbuing cogency_chronicularity/annality—of-relative-reflexivity,—as—to—profound-supererogation”) the very ‘veracity of the sovereign—function/posture—<as—to—existentially-manifest—‘embodied-subject—consciousness-and-direct/deferential-conscientiousness’,—as-of—its—‘epistemic-reflexivity/unreflexivity—in-existence’/teleology> as coextensive with the genuine
social intellectual–function/posture’ (in relation to human–per-cep-ti-ty-as-to—
social-stake-contention-or-confliction> of socially-protracted–as-to-individual-by-institutional–
by-social

profound

supererogation ¬reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as-to-postconverging–de-mentating/structuring/paradigming re rationalisation of–
contentivity/argumentativity/dialecticism/discursivity of sublimating as so-reflected with the
manifestation of the notional–epistemic–bindingness

unreflexivity/relative–reflexivity>

overaching cultivated-and-enculturated interrelatedness-dynamics–of–
social-construction as from ‘catchmented–and–compulsed-in–existentia-dearth-of-
demoronisation’—so-construed-as-from-ontological-normalcy/postconvergence-perspective–
dementing”> interpersonal, group, intergroup, community, local, national, political, geostrategic,
etc.

psychologismic–epistemic–acutisation—difficulty <for, residualising–
(decompulsing)–delinearity for cogency—levels_of_interrelatedness-dynamics–of-social–
constructing’ of ‘formativeness<as-to-intersolipsism-of–
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>–of–
meaningfulness-and-teleology and existential<disontologising/re-ontologising–
aporeticism> articulation manifestations’) rather speaks of human sovereign–
for ‘knowledge-empowerment-over-ignorance-disempowerment’<as-of–‘developing-and–
availing–sovereign-sublimating_potential/possibilities/options/choices’–as-to-the–
‘credibility’/‘ontological-veracity’–underlying-the–‘sovereign-conscious/conscientious–
backdrop’>. This is the case as to the very incipient/seeding ‘widening the social imaginary’ as
supererogating/surrealising for ‘knowledge empowerment over ignorance disempowerment’
<as-of‘developing-and-availing–sovereign-
sublimating potential/possibilities/options/choices’–as-to-the–‘credibility’/‘ontological-
veracity’–underlying-the–‘sovereign-conscious/conscientious-backdrop’> in-the-very-first-
place; that is, ‘widening the social imaginary’ for ‘prospective sublimating
notional–catchmenting<as-to_disontologising/subontologising–institutional-imprintedness—
by—re-ontologising–institutional-imprinting> as to nonpresencing<perspective-ontological-
normality/postconvergence> existential<disontologising/re-ontologising—aporeticism>
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’
as enabling of the ‘ontologising/scientific/existence–<honesty-constraining>—
scope_for_prospective_re-ontologising requisite enhancing of the human sovereign–
function/posture<as-to-existentially-manifest–embodied-subject–consciousness-and-
direct/deferential–conscientiousness’, as-of-its–‘epistemic-reflexivity/unreflexivity-in-
existence’/teleology’”. Thusly with the human sovereign–function/posture<as-to-existentially-
manifest–embodied-subject–consciousness-and-direct/deferential–conscientiousness’, as-of-
its–‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> so-emerging/so-becoming as of
prospective eliciting of ‘unlimitedness/existence<full-potency-of_sublimating–nascence>
prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening under
which limitedness/human-subpotency submits in profound-supererogation for prospective
sublimating’, and ‘as so-sublimatingly superseding/overriding any given ‘prior desublimating
notional–catchmenting<as-to_disontologising/subontologising–institutional-imprintedness—
by—re-ontologising–institutional-imprinting> as to presencing–absolutising-identitive-
constitutedness existential<disontologising/re-ontologising—aporeticism> preconverging–
de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-
encumbered prior mere-formulaicity/ritualisation rationalisation–of–

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faith/inauthenticity\textsuperscript{\textdegree}–preconverging–de-mentating/structuring/paradigming\textsuperscript{\textdegree} specifically-so as to human re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{\textdegree}). In this regards, human–perceptivity–as-to—notional–perceptualisation-of–and–leashing-to-social-functioning-and-accordance—as-of–social-stake-contention-or-confliction\textsuperscript{\textdegree} as of the various psychologismic–epistemic–acutisation–difficulty—\textsuperscript{\textdegree}residualising—delinearity—for cogency—magnitudes\textsuperscript{\textdegree} of ‘human socially-protracted–as-to-individual-by-institutional-by-social psychologismic–epistemic–acutisation—difficulty—\textsuperscript{\textdegree}residualising—delinearity—for cogency—\textsuperscript{\textdegree}as-of–requisite-profound-supererogation—\textsuperscript{\textdegree}for—‘disposedness-or-psychologismic-construct’–\textsuperscript{\textdegree}{imbued–demoronisation–<sublimating–nascence,–nonextricatory–sublimating–upstreaming/‘amontée’>}); is as from the relative-unreflexivity of ‘lifespan extricatory/preconverging psychical-nascency moronisation–<sublimating–nascence,–extricatory–desublimating–downstreaming/‘avalage’>’ towards the relative-reflexivity of ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation–<sublimating–nascence,–nonextricatory–sublimating–upstreaming/‘amontée’>’; with the knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity warranted for both thresholds are radically dissimilar (as to their differing overarching existential—disontologising/re-ontologising—aporeticism—implications) as to an emphasis on ‘upholding the secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{\textdegree} of prior profound-supererogation\textsuperscript{\textdegree} induced prior–rationalisation–of–contentivity/argumentativity/dialecticism/discursivity>’ with the former and an emphasis on ‘firstnaturedness–as-to-inkling of prospective profound-supererogation\textsuperscript{\textdegree} re-rationalisation–of–contentivity/argumentativity/dialecticism/discursivity>’ with the latter. In this regards,
worldview/dimension <preconverging~motif-and-apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness{(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’). This insight about notional-asceticism is so-implicated across the overall relative unreflexivity/relative reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology psychologismic-epistemic-acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitude{of-experientiality/experiment} whether with respect to the ‘social obliqueness of the secret-societies’ of primal and agrarian societies, the ‘social obliqueness of prophesying metaphysico-theological constructs’ of early times as reflected in non-universalising and universalising creeds but equally so-translated as to the present-day institutional-development–as-to-social-function-development psychologismic-epistemic-acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitude{of-experientiality/experiment} and living-development–as-to-personality-development psychologismic-epistemic-acutisation—difficulty—for—residualising—delinearity—for-cogency—magnitude{of-experientiality/experiment} with the ‘directly implicated social obliqueness of competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends–<as-preconverging–de-mentating/structuring/paradigming’>) with regards to relatively uncontentious/nominalised social-stake-contention-or-confliction; and so-underlied as to the fact that the given human sovereign–function/posture<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
'destructuring-threshold_of-the-given-level’s–conjugated-postlogism–as-dementing'>
prospectively disontologising/subontologising shallow-
supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
preeonverging–de-mentating/structuring/paradigming’ has to be subjected to prospective re-
onontologising ‘dynamic cumulating/recomposuring psychologismic–epistem-acutisation—
residualising, {decompulsing} delinearity–for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence <full-potency_of_sublimating–nascence’ (as to the ‘veracity of the
sovereign–function/posture <as-to-existentially-manifest-'embodied-subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-'epistemic-
reflexivity/unreflexivity-in-existence'/teleology> as coextensive with the genuine social
intellectual–function/posture’). It is herein contended that in-many-ways it is no surprising that
the ‘deliberate misconstrual’ of budding-postmodern thought speaks of the ‘same
notional/epistemic/bindingness <as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>
parity of relative-unreflexivity/relative-reflexivity’ rather manifesting as of ‘epistemic-decadence’ or
teleological-decadence<-<in-dimensionality-of-desublimating-lack-of
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality}; notwithstanding the ‘pretext for a genuine projection for prospective
collective practice of ontology/science’ as so-divulged as to the failing in ‘thinking at first/pure
predisposition preemptive of prospective disontologising/subontologising’ in the face of
prospective re-ontologising (as so-rather bound to stifle the possibility for prospective

disontologising/subontologising shallow supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to—preconverging—de-mentating/structuring/paradigming’). Notional—asceticism so-speaks to the reality that human consciousness ‘is veridically ever always human-consciousness/collective-consciousness—distendedness/detruncating—<beyond-selfpresencing,—as-re-ontologising—
decentering_of-consciousness/collective-consciousness,—as-to-psychologismic—epistemic—

acutisation—residualising,—{decompulsing}—delinearity—for-cogency> as of nonpresencing—
<perspective—ontological-normalcy/postconvergence> epistemic-projection’, in reflection of this fundamental/incipient/seeding dynamics (as to the ‘veracity of the sovereign—function/posture—<as-to-existentially-manifest—embodied-subject—consciousness-and—
direct/deferential-conscientiousness’,—as-of-its—epistemic-reflexivity/unreflexivity-in-
existence’/teleology> as coextensive with the genuine social intellectual—function/posture’) underlying human consciousness (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—

psychologismic—epistemic-acutisation—difficulty<for—residualising,—{decompulsing}—delinearity—for—cogency> magnitudes of—
experienciality/experiment);  wherein overall human intelligibility—\{as-to-human-projective/reprojective—\aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,—in-
\<decompulsing\> delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of—sublimating-over-desublimating\<as—\‘psychologismic—epistemic-acutisation—residualising,—
\<decompulsing\> delinearity—\<for-cogency’ as-to—‘prospective-profound-supererogation —epistemic-perspective’ of-prospective—&—prior-differentiated—apriorising/axiomatising/referencing—\>—with-respect-to-the-prospect-of-prospective-human-re-ontologising’ as to ‘firstnaturedness—as-to-inkling profound-supererogation \(^{96}\) nonpresencing—\<perspective—ontological-normalcy/postconvergence> mindset’ with the latter perspective inducing of human—
secondnaturedness shallow–supererogation <–framing/formulation/catchmenting/truncating/compulsing/linearising–as-to–preconverging–de-mentating/structuring/paradigming). This so-reflects the prospective
methodologising/mutualising/organising/institutionalising,–prospectively-losing-track-of
\{epistemic-totalising\}–re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination' inducing historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ (notionally underlying ‘lifespan extricatory/preconverging psychical-nascency moronisation–<sublimating–nascence,–
extricatory–desublimating–downstreaming/‘avalage’>’) at prospective destructuring-threshold:
\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. as effectively what allows for prospective ‘
\{epistemic-totalising\}–re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination \{decompulsing\}–delinearity/delinear-
accreting/recomposuring cogency/tensing/limpidity–<as-of-prospective-profound-
supererogation ,-for-residuality—in–re-originariness/re-origination>, –prospective_reifying–
mental-aestheticising–<as-of–‘prospective_reformulating-of-mental-aestheticising’ as-to–
contentivity/argumentativity/dialecticism/discursivity of sublimating (as so-reflected with the
manifestation of the notional/epistemic/bindingness
overaching cultivated-and-enculturated interrelatedness-dynamics–of-
social-constructing as from ‘catchmented–and–compulsed–in–‘existential-dearth-of-
demonorisation’,-so-construed-as–from-ontological-normalcy/postconvergence-perspective-
reflection-of-the–‘destructuring-threshold_of-the-given-level’s–conjugged-postlogism–as-
dementing’ interpersonal, group, intergroup, community, local, national, political, geostrategic,
etc.

psychologismie epistemic acutisation—difficulty < for, residualising–
delinearity_for_cogency > levels of interrelatedness-dynamics–of-social-
constructing’ of ‘formativeness<as–to–intersolipsism–of–
preformulating/preframing/premeaningfulness-imbued-meditativity-and-deferentialism>–of–
meaningfulness-and-teleology and existential<disontologising/re–ontologising–
aporeticism> articulation manifestations’); with respect to the given processive-motif ‘exuding–
aestheticising-gesturing’ of apriorising/axiomatising/referencing—
imbued_notional–reductionism<of-existential-prospection,-whether-as-of-
trepidatious/warped/preclusive/occlusive/protensive—notional–reductionism> (in human
construing of the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence<full potency_of_sublimating–nascence>;—‘implicated_attendant–
ontological-contiguity’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’ ). The social is thus summarily reflected as of the veracity of the
‘flow of human prospective profound-supererogation–over–shallow-supererogation’ as to
human ‘desublimating/sublimating notional–catchmenting<as–to–
disontologising/subontologising–institutional-imprintedness—by—re–ontologising–
institutional-imprinting> as to the given disontologising/re-ontologising human
<epistemic-totalising > re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination>. Thus so-underlying the fact that anthropologisation-as-to-futural–reflexivity, in–delinearity–‘invention’/‘creation’–of–the-human/humanity>
originariness/re-origination projection of ‘prospective sublimating notional~catchmenting—as-to_disontologising/subontologising—institutional-imprintedness—by—re-ontologising—institutional-imprinting> as to nonpresencing<perspective_ontological-normality/postconvergence> existential<disontologising/re-ontologising—aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’.

ontological-rescheduling—in-realaligning/preactivity/formative-becoming/psychoanalytical-
unshackling,-as-to-residualising—\textit{decompulsing}\textit{linearity-over-nonresidualising—}
\textit{compulsing}linearity>. Critically in this respect (as to the social sublimating veracity of
anthropologisation—\textit{as-to-futural-reflexivity,—in—decompulsing—delinearity—'invention’/‘creation’—}
of—the-human/humanity>), our present-day disjointed notion of the ‘anthropological’ is equally
caught up prospectively in the ‘relative-unreflexive human—per-cep-ti-vi-ty—\textit{as-to—}
notional—perceptualisation-of—and—leashing-to-social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction> of our positivism—‘procripticism/disjointedness-as-of-
reference-of-thought’, with regards to its disontologising/subontologising presencing—
absolutising-identitive-constitutedness epistemic-projection of ‘punctual noumenality and
phenomenality distinction’ of prospectively ‘relative-unreflexive human—per-cep-ti-vi-ty—\textit{as—}
to—notional—perceptualisation-of—and—leashing-to-social-functioning-and-accordance—as—
of-social-stake-contention-or-confliction>’ as to its shallow—
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to—
preconverging—de-mentating/structuring/paradigming (imbued \textit{compulsing}linearity/linear-
accreting—) presencing-perceptualisation-of-sublimating-over-desublimating—\textit{as—}
‘psychologismic—epistemic-acutisation—nonresidualising-imbued—\textit{compulsing}Linearity—
eclecticism-of-prior-mere-formulaicity/ritualisation’ as to ‘secondnatured-epistemic—
perspective’ of prospective & prior-differentiated—apriorising/axiomatising/referencing—
and-as-developing-into—interrelatedness-dynamics—of-social-constructing) as underlied by the
logic of ‘existentially—disontologising/re-ontologising—aporeticism’ manifest
incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically
subordinating/subserving/collateralising the possibility for prospective re-ontologising—
imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’; and so-
manifested as to when it goes on to ‘ignore/overlook in an ontologically unjustified

supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging—de-mentating/structuring/paradigming (imbued linearity/linear-accreting—presenting-perceptualisation-of-sublimating-over-desublimating—as-to—
‘psychologismic—epistemic-acutisation—nonresidualising—imbued linearity—ineclecticism-of-prior-mere-formulaicity/ritualisation’ as to ‘secondnatured-epistemic-perspective’—of-prospective & prior differentiated apriorising/axiomatising/referencing>
‘delinearity—‘invention’/‘creation’—of—the-human/humanity>. Basically it can thus be

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and-teleology, institutional-development-as-to-social-function-development and living-
development-as-to-personality-development, psychologismic-epistemic-acutisation—
difficulty—for, residualising—delinearity—for-cogency—magnitudes
(experientiality/experiment) of human psychologismic-epistemic-acutisation—difficulty—for,
residualising—delinearity—for-cogency—(as-of-requisite-profound-supererogation—
for—'disposedness-or-psychologismic-construct'—{imbued—demoronisation—sublimating—
nascence—nonextricatory—sublimating—upstreaming/'amontée'}). Notional—catchmenting—
(as—to_disontologising/subontologising—institutional-imprintedness—by—re-ontologising—
institutional imprinting) (as to the ‘very incipient/seeding re-ontologising futural potentiation
of anthropologisation—as-to-futural-reflexivity,—in—delinearity—
‘invention’/‘creation’—of—the-human/humanity’) so-manifested with regards to the ‘overall
relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-
institutionalisation-process" imbued notional—cogency, chronicularity/annality—of-relative-
reflexivity,—as-to-profound-supererogation") insightfully reflects how ‘prospective human
seconndatured ‘meaningfulness-and-teleology’ is effectively derived from ‘prior human
profound-supererogation’ metaphoricity‘ as to the re-ontologising superseding/overcoming of
human destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-
decisionality}—of-ontological-performance—<including-virtue-as-ontology>, so-construed as
‘widening the social imaginary’ (as to the ‘requisite prospective sublimating
decompulsion_imprinting across the various institutional levels of interrelatedness-dynamics—
of-social-constructing’ so-arising from the ‘educing—and—availing—and—re-availing of relative-
ontological-completeness with respect to unlimitedness/existence—full-potency—
of_sublimating—nascence> prospective apriorising/axiomatising/referencing—sublimating—
reflexivity—beholdening under which limitedness/human-subpotency submits in profound—
supererogation—for prospective sublimating’). Wherein ‘widening the social imaginary’ as so-
undergirded aestheticisingly by notional/epistemic/bindingness-
unreflectivity-relative-reflexivity–human ‘manifest idiosyncratic–ferment_for-notional~cogency–(as-to-
<surrealising/supererogating–drive>-of-aestheticising—relief/depth–and–impetus) as of re-
ontologising–by–disontologising/subontologising—dynamics of human–per-cep-ti-vi-ty–
notional-perceptualisation-of–and–leashing_to_social-functioning-and-accordance–as-
of–social-stake-contention-or-confliction> imbued notional–cogency_chronicularity/annality–
of-relative-reflexivity, -as-to-profound-supererogation’ (as of ‘amplituding/formative–
epistemicity>–totalising–renewing-realisation/re-perception/re-thought 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)’

perpetuating the ‘flow of human prospective profound-supererogation’–over–shallow-
supererogation’ as of re-aestheticising psychologismic–transfixity<
ontological-rescheduling—in-realigning/preactivity/formative-becoming/psychoanalytical-
unshackling, -as-to-residualising–(decompulsing)–delinearity-over-nonresidualising–

compulsing(linearity>) effectively speaks of ‘relative-reflexivity of human–per-cep-ti-vi-ty–
notional–perceptualisation-of–and–leashing_to_social-functioning-and-accordance–as-
of–social-stake-contention-or-confliction>’; so-implied as of prospective profound-
supererogation ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising—as-to-postconverging-de-mentating/structuring/paradigmning (imbued ‘existential–
disontologising/re ontologising–aporeticism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

decompulsing), delinearity/delinear-accreting/recomposuring–nonpresencing-perceptualisation-of-
sublimating-over-desublimating<as–‘psychologismic–epistemic-acutisation—residualising–
decompulsing>, delinearity~for-cogency’ as-to–‘prospective-profound-supererogation'–epistemic–
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing> with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-
supererogation<~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
pre-converging-de-mentating/structuring/paradigmising (imbued {compulsing} linearity/linear-
accreting–presencing-perceptualisation-of-sublimating-over-desublimating<as-
‘psychologismic–epistemic–acutisation—nonresidualising-imbued-{compulsing} linearity—in-
celecticism-of-prior-merely-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-

unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–
affirmation/projection/assertion/notional–self-distantiation’ (as of human ‘prospective
sublimating notional–catchmenting<as-to_disontologising/subontologising–institutional-
imprintedness—by—re-ontologising–institutional-imprinting> as to nonpresencing-


psychologismic—epistemic—acutisation—difficulty—for—residualising—{decompulsing}—delinearity—for—cogency—magnitude{of—experientiality/experiment} and then living-development—as-to-personality-development .

psychologismic–epistemic-acutisation—difficulty—for, residualising—
(delinearity—for-cogency—magnitude{of-experiential/experiment} specifically) with the
disontologising/subontologising manifestation of 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>.

institutional-prescience/imprimaturing—dullness-of-the-spirit/psychologismic–epistemic-acutisation—nonresidualising-imbued{(compulsing)linearity—in-
ecclecticism-of-prior-mere-formulaicity/ritualisation—of pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity—totalising—in-
relative-ontological-completeness) desublimation and the accessorising of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective sublimation
(and so as to the ‘mortal scale of perceived institutional access and success default conception of human ontological-performance—<including-virtue-as-ontology>’ associated with pop-intellectualism, the subjection/dependency of knowledge institutions as well as induced prospective ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-desublimating-lack-of—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation) with strategies of eliciting ‘conceptual-patterning—
(as-devoid-of—‘prospectively–implicated—attendant—ontological-contiguity’—educated—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’—s—reifying-or-elucidating-of—‘prospective-relative-ontological-
completeness’—so—rather-enabled—<by—a—nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—
ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>},
succession of human registry-worldviews/dimensions disontologising/subontologising—
imbuing—prospectively-of-human-desublimating/subjugation/disenfranchisement as to vices-
and-impediments; and effectively so as to the prospectively requisite ‘profound-
supererogation’ imagined, educated, habituated and honed in (epistem-
totalising) hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
(delimiting) delinearity—for-cogency (herein construed as of ‘human consciousness
notional—protensivity imbuing prospective psychologismic—epistemic-acutisation—as-to-
postconverging—de-mentating/structuring/paradigming—eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising,—{delimiting—
delinearity—
cogency}’ FOR ‘prospective sublimating notional—catchmenting—as-to—
disontologising/subontologising—institutional-imprintedness—by—re-ontologising—
institutional-imprinting> as to nonpresencing—perspective—ontological-
normalcy/postconvergence—existential—disontologising/re-ontologising—aporeticism—
prospect of human individual-consciousness/collective-consciousness decompulsion—appraisal’
for re-ontologising futural potentiation as anthropologisation—as-to-futural-reflexivity,—in—
(delimiting) delinearity—‘invention’/‘creation’—of—the-human/humanity>.

Thus anthropologisation—as-to-futural-reflexivity,—in—(delimiting) delinearity—‘invention’/‘creation’—
of—the-human/humanity>, as effectively speaking to overall human Being—
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
infrastructure-of—meaningfulness-and-teleology requisite ‘widening the social imaginary’ (as
to the ‘requisite prospective sublimating decompulsion-imprinting across the various
institutional levels of interrelatedness-dynamics—of-social-constructing’ so-arising from the
‘educing—and—availing—and—re-availing of relative-ontological-completeness’ with respect to
unlimitedness/existence—full potency of sublimating nascence—prospective apriorising/axiomatising/referencing sublimating reflexivity—beholdening under which limitedness/human-subpotency submits in profound-supererogation for prospective sublimating’), is critically about ‘re-ontologising relative-reflexivity of human—per-cep-ti-vi-ty—<as-to—notional—perceptualisation of and—leashing to social-functioning and—accordance—as of social-stake contention or confliction’; so implied as of prospective profound-supererogation —reframing/reformulation decatching/detruncating/decompulsing/delinearising as to postconverging de-mentating/structuring/paradigming (imbued ‘existential—<disontologising/re-ontologising—aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
\{decompulsing\}—delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of sublimating over desublimating—<as—‘psychologismic—epistemic-acutisation—residualising—
\{decompulsing\}—delinearity—for-cogency’ as to ‘prospective profound-supererogation —epistemic—perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>—with respect to the prospect of prospective human re-ontologising’) and so over shallow-supererogation —framing/formulation/catchmenting/truncating/compulsing/linearising as to preconverging de-mentating/structuring/paradigming (imbued \{compulsing\}—linearity/linear-accreting—presencing-perceptualisation of sublimating over desublimating—<as—
‘psychologismic—epistemic-acutisation—nonresidualising—imbued \{compulsing\}—linearity—in-eclecticism of prior mere formulaicity/ritualisation’ as to ‘secondnatures—epistemic—perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>—and as developing into interrelatedness dynamics of social constructing). This is so implied with respect to the ‘human psychologismic—epistemic-acutisation—difficulty—<for,—residualising—\{decompulsing\}—delinearity—for-cogency’—\{as of requisite profound-supererogation —for— disposedness or psychologismic construct’—{imbued—demoronisation—<sublimating—
nascence,-nonextricatory-sublimating–upstreaming/’amontée’} for requisite prospective
supererogation - reframing/reformulation/decatchment/detruncating/decompulsing/delinearising – as-to-postconverging-de-mentating/structuring/paradigming (imbued ‘existential-
<disontologising/re-ontologising—aporeticism>

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

(decompulsing)
delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-
sublimating-over-desublimating<as-‘psychologismic–epistemic-acutisation—residualising,>

(decompulsing)
delinearity~for-cogency’ as-to-‘prospective-profound-supererogation -epistemic-
perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>

with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow-
supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising – as-to-
pre-converging-de-mentating/structuring/paradigming (imbued linearity/linear-
-accreting– presencing-perceptualisation-of-sublimating-over-desublimating<as-

‘psychologismic–epistemic-acutisation—nonresidualising-imbued-
linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-
perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing>

and-as-developing-into–interrelatedness-dynamics–of-social-constructing). In this regards, it
can be appreciated that in the face of a positivistic demonstration an animistic mindset is patently
bound to psychologismically fallback/relapse (as to its given non-positivistic ‘human
psychologismic–epistemic-acutisation—difficulty-<for,-residualising–

(decompulsing)
delinearity~for-cogency’<as-of-requisite-profound-supererogation -for–
‘disposedness-or-psychologismic-construct’-{imbued–demoronisation<sublimating–
nascence,-nonextricatory-sublimating–upstreaming/“amontée”}]} for requisite prospective

re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination projection’) into a ‘mystical/spirits nonpositivistic conception of
things rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ (in reflection

ising—as-to-postconverging de-mentating/structuring/paradigming re-rationalisation of-contentivity/argumentativity/dialecticism/discursivity in ‘existential—disontologising/re-ontologising—aporetic’ hermeneutic/textuality/reprojecting/supererogating/zeroing/reatoning\textsuperscript{(decompulsing)} delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-sublimating-over-desublimating—as ‘psychologismic—epistemic—acutisation—residualising—as ‘prospective—profound—supererogation—epistemic—perspective’ of prospective & prior differentiated apriorising/axiomatising/referencing— with respect to the prospect of prospective human re-ontologising’ as manifested with budding postmodern thought carries its very own prospective profound supererogation\textsuperscript{(reframing/reformulation/detchmenting/detruncating/decompulsing/delinearising—as-to-preconverging de-mentating/structuring/paradigming re-rationalisation of-contentivity/argumentativity/dialecticism/discursivity underlying its sublimating organic-knowledge (as sublimating \textsuperscript{re-ontologising—epistemic—totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination\textsuperscript{(decompulsing)} delinearity/delinear-accreting/recomposuring} cogency/tensing/limpidity—as of prospective—profound—supererogation—residuality—in re-originariness/re-origination—\textsuperscript{prospective—reifying} mental—aestheticising—as of ‘prospective reformulating of mental—aestheticising’ as to—residuality—in re-originariness/re-origination’ of mental—aestheticising\textsuperscript{)}}). Whereas this is crudely turned into the desublimating shallow—supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging de-mentating/structuring/paradigming rationalisation of-contentivity/argumentativity/dialecticism/discursivity mechanical-knowledge of our prior positivism—procrypticism/disjointedness—as-of reference of thought epistemic—projection perspective (in its presencing—absolutising—identitive—constitutedness\textsuperscript{14} instrumentalisation
desublimating ‘eclecticism-of-prior-mere-formulaicity/ritualisation<as-of-prior~rationalisation–of–contentivity/argumentativity/dialecticism/discursivity>
composition/blending–in linearity/linear-accretion of relative-ontological-completeness and relative-ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior mere-formulaicity/ritualisation<as-to-mere-formulaic–methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as to postconverging de-mentating/structuring/paradigmning re-rationalisation of contentivity/argumentativity/dialecticism/discursivity underlying its sublimating organic-knowledge (as sublimating ‘re-ontologising/epistemic-totalising ’re-apriorising/re-axiomatising/re-referencing/residuality—in re-originariness/re-origination (decompulsing) delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-prospective-profound-supererogation’,-for-residuality—in—re-originariness/re-origination>,—prospective reifying—mental-aestheticising—<as of ‘prospective reformulating of mental-aestheticising’as to: ‘residuality—in re-originariness/re-origination’of mental-aestheticising’>); such that an ‘ordinary laypersonhood arrogation/presumptuousness’ claim to mutual engagement is not effectively of a mutual ‘veridical neutral point-of-devolving/departure/anchoring/backdrop conceptualisation of human ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. as to re-rationalisations—of—contentivity/argumentativity/dialecticism/discursivity’ since it is circularly implicating its desublimating shallow-supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as to preconverging de-mentating/structuring/paradigmning rationalisation of contentivity/argumentativity/dialecticism/discursivity mechanical-knowledge (as to its prospective failing for re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemic-acutisation—residualising,—(decompulsing) delinearity—for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full-potency_of_sublimating—nascence’). In-many-ways, the overall ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’ enables individuals to effectively accede to this ‘human psychologismic–epistemic—
acutisation—difficulty—<for—residualising—delinearity—for—cogency—>{as—of—requisite—profound—supererogation—for—‘disposedness—or—psychologismic—construct’—}
human-sovereign–function/posture<as-to-narrowness/evasiveness/vagueness–of-
disontologising/re-ontologising> with respect to contentious/un-nominalisedness of social-
stake-contention-or-confliction’). In this regards, human sublimating ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing<perspective–ontological-
ormalcy/postconvergence-reflected–epistemicity-relativism-determinism’> (as to
anthropologisation<as-to-futural-reflexivity,–in–decompulsing–delinearity–‘invention’/‘creation’–
of–the-human/humanity> imbued ‘widening the social imaginary’) is
notionally/epistemically/bindingnessly
underlied as of ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency
dynamics of supererogating {affirmation/projection/assertion/notional–self-distantiation–by–
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–
affirmation/projection/assertion/notional–self-distantiation’ with regards to prospective

supererogation ←reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as to postconverging–de-mentating/structuring/paradigming re-rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity over shallow–
supererogation ←framing/formulation/catchmenting/truncating/compulsing/linearising–as to–preconverging–de-mentating/structuring/paradigming rationalisation–of–
contentivity/argumentativity/dialecticism/discursivity in ‘organic accompaniment’ of
‘limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence<full-potency-of_sublimating–nascence’ (for ‘re-ontologising

epistemic-totalising<re-apriorising/re-axiomatising/re-referencing–residuality–in–re–
originariness/re-origination<decompulsing–delinearity/delinear-accreting/recomposuring
cogency/tensing/limpidity<as-of-prospective-profound-supererogation’,–for-residuality—in–
re-originariness/re-origination> ←prospective_reifying–mental-aestheticising<as-of–
ontologising’); as to the ‘relative-reflexivity of human-percep-ti-ty-as-to—
social-stake-contention-or-confliction’ as of underlying ‘constraining existence—as-
sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-
supererogation ≈ imbibing human ontological-commitment ≈ implied—self-assuredness-of—
ontological-good-faith/authenticity ≈ postconverging—de-
mentating/structuring/paradigming ≈ as-being-as-of-existential-reality’ and ‘universal-
transparency ≈ (transparency-of-totalising-entailing—as-to-entailing<amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness) as available-to/elicitable-to—as-
to-human-consciousness/collective-consciousness—distendedness/detruncating<be-yond—
selfpresencing,—as-re-ontologising—decentering_of-consciousness/collective-consciousness,—as-
to-psychologismatic—epistemic-acutisation—residualising,—(decompulsing—delinearity—for-cogency>)
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’—entailing>-existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. But then
the-very-underlying—(as inherently—defining-and-imbibing of limitedness/human-subpotency
de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics)—as to preconverging/postconverging—de-
mentating/structuring/paradigming)—relationship-between-limitedness/human-subpotency—
and—unlimitedness/existence<full potency of sublimating—nascence> means that prospective
profound—
supererogation = reframing/reformulation/detectchementing/detruncating/decompulsing/delinear-
isng—as to postconverging—de-mentating/structuring/paradigming—re—rationalisation-of—
contentivity/argumentativity/dialecticism/discursivity superseding/overcoming of shallow—
supererogation \textasciitilde framing/formulation/catchmenting/truncating/compulsing/linearising\textasciitilde as to preconverging de-mentating/structuring/paradigming rationalisation of contentivity/argumentativity/dialecticism/discursivity thus rather manifests as of ‘recurrent/perpetuating/continuity\textasciitilde recomposuring existential\textasciitilde disontologising/re-ontologising\textasciitilde aporeticism\textasciitilde counteracting/supplanting/alienating of prior-apriorising/axiomatising/referencing’ (as recurrently eliciting prospective profound-
supererogation \textasciitilde reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\textasciitilde as to postconverging de-mentating/structuring/paradigming re-rationalisation of contentivity/argumentativity/dialecticism/discursivity) over ‘secondnatured prior mere-formulaicity/ritualisation\textasciitilde as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising\textasciitilde prospectively\textasciitilde losing\textasciitilde track\textasciitilde of-
{epistemic-totalising3}\textasciitilde re-apriorising/re-axiomatising/re-referencing\textasciitilde residuality\textasciitilde in re-originariness/re-origination’\textasciitilde (as recurrently eliciting shallow-
supererogation \textasciitilde framing/formulation/catchmenting/truncating/compulsing/linearising\textasciitilde as to preconverging de-mentating/structuring/paradigming rationalisation of contentivity/argumentativity/dialecticism/discursivity); so-reflecting appropriate ‘human notional\textasciitilde difference-conflatedness\textasciitilde as-to-totalitative-reification\textasciitilde in\textasciitilde singularisation\textasciitilde as-to-the-nondisjointedness\textasciitilde entailment\textasciitilde of\textasciitilde prospective\textasciitilde nonpresencing\textasciitilde as-veridical-epistemicity-
relativism-determinism\textasciitilde construable as from the given projected and prospectively educed–and–availing–and–re-availing relative-ontological-completeness\textasciitilde of–apriorising/axiomatising/referencing’ as to ‘recurrent/perpetuating/continuity\textasciitilde recomposuring existential\textasciitilde disontologising/re-ontologising\textasciitilde aporeticism\textasciitilde counteracting/supplanting/alienating of prior-apriorising/axiomatising/referencing’. This so-
implies a recurrent eliciting of prospective profound-
supererogation \textasciitilde reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as to postconverging de-mentating/structuring/paradigming re-rationalisation of contentivity/argumentativity/dialecticism/discursivity (whether with regards to prospective sublimating associated with Being-development/ontological-framework-expansion—as to depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—psychologismic—epistemic-acutisation difficulty for, residualising
delinearity for cogeny—magnitude {of-experientiality/experiment}, institutional-development—as to social-function-development psychologismic—epistemic-acutisation difficulty for, residualising {delinearity for cogeny} magnitude {of-experientiality/experiment} or living-development—as to personality-development psychologismic—epistemic-acutisation difficulty for, residualising {delinearity for cogeny} magnitude {of-experientiality/experiment} as to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology); as ‘organic accompaniment’ of limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency of sublimating nascence’ (for ‘re-ontologising epi—totalising re-apriorising/re-axiomatising/re-referencing—residuality—in re-originariness/re-origination {delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—as of—prospective—profound—supererogation,—for—residuality—in—re-originariness/re-origination}>—prospective reifying—mental—aestheticising—as of—prospective reformulating of mental—aestheticising—as to—residuality—in—re-originariness/re-origination—of—mental—aestheticising”). This in—many—ways underlies the requisite ‘relays of human intemporal-individuation epistemic-projection radicalities—in—chronicular/annalistic—cogency—as of—notional—protensivity>{as to limited—mentation—capacity—deepening—as—subjecting limitedness/human-subpotency to—educed—unlimitedness/existence—sublimating—nascence } so construed as cogency chronicularity/annality of relative—reflexivity,—as to—profound—supererogation,” for upholding prospective profound—
mere-formulaicity/ritualisation-as-of-prior-rationalisation-of-
contentivity/argumentativity/dialecticism/discursivity> composition/blending-in-
(linearity/linear-accretion of relative-ontological-completeness and relative-
ontological-incompleteness apriorising/axiomatising/referencing as to secondnatured prior
mere-formulaicity/ritualisation-as-to-mere-formulaic-
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
(epistemically-totalising: ‘re-apriorising/re-axiomatising/re-referencing—residuality—in—re-
originariness/re-origination’). So-overarched respectively as to the accompanying human
inclinations for either the genuine social intellectual—function/posture or
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
so-relevant to the requisite inducing of human sovereign—function/posture<as-to-existentially-
manifest—‘embodied-subject—consciousness-and-direct/deferential-conscientiousness’,—as-of-
it’s—epistemic-reflexivity/unreflexivity-in-existence’/teleology> ‘despite-the-self exercise of
epistemic-projection in notional—self-distantiation<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing’ as to human-consciousness/collective-consciousness—
distendedness/detruncating<for-beyond-selfpresencing,—as-re-ontologising—decentering_of-
consciousness/collective-consciousness,—as-to-psychologismic—epistemic-acutisation—
residualising,—(decompulsing)—delinearity—for-cogency> for prospective re-ontologising—imbuing—
of-prospective-human-sublimating/emancipating/enfranchisement. In this regards, the
ontologising/scientific/existence<nonpresencing—perspective—ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth,—as—
(veridical/sound)—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its—
deepening/psychologismic–epistemic-acutisation—residualising, \( \text{decompulsing} \) delinearity for 
\text{cogency}', warrants that human sovereign–function/posture <as-to-existentially-manifest-
\text{embodied-subject–consciousness-and-direct/deferential-conscientiousness}', as-of-its-	ext{epistemic-reflexivity/unreflexivity-in-existence}/\text{teleology} > is
notionally/epistemically/bindingnessly <as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity> the
inherent point-of-departure for human prospective re-ontologising—imbuing—of-prospective-
human-sublimating/emancipating/enfranchisement (and so as to human sovereign–
emergence/becoming, existentially—imbuing human freedom as to supererogating/surrealising—
for ‘knowledge-empowerment over ignorance-dismemberment’ > as-of ‘developing-and-
availing–sovereign-sublimating potential/possibilities/options/choices’ as-to-the-
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-
backdrop’ >; in reflection of the fact that human limited-mentation-capacity as-subjecting—
educed-unlimitedness/existence-sublimating—nascence’-to limitedness/human-subpotency
effectively warrants human limited-mentation-capacity-deepening as-subjecting—
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating—nascence’—as-to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–
responsibility/relative-reflexivity to cogency _ chronicularity/annality–of-relative-reflexivity, as-
to-profound-supererogation’ > so-undergirded by the ‘overall genuine social intellectual–
function/posture various existentially <disontologising/re-ontologising—aporeticism> induced
human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism <reifying {as-to-
knowledge-developing}-and-empowering > with respect to overall human
competence/expertising (as of human socially expanded framework of deferential-formalisation-
transference as to various cultivated skills/arts and time investment with regards to effectively
manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-
ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced
knowledge-deadends<-as-preconverging–de-mentating/structuring/paradigming'>)

sublimating/emancipating/enfranchisement-of-sovereignty) for ‘implicited-and-explicitly
repassing for human sovereign-function/posture-<as-to-existentially-manifest-‘embodied-
subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
reflexivity/unreflexivity-in-existence’/teleology> approbation-of/adherence-to deferentialism’
as so allowing for such a self-reflection—as-to-prospective-re-ontologising-articulation-of-
sovereignty to be countenanced starting from the ‘individual emergence/becoming in existence’
(as to human <amplituding/formative-epistemicity>-totalising—thrownness-in-existence’); and
so-reflecting with regards to the self-reflection—as-to-prospective-re-ontologising-articulation-
of-sovereignty associated as of human Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology

psychologismic-epistemic-acutisation—difficulty <for, residualising—
delinearity for cogency> magnitude \(\text{of-experientiality/experiment} \), institutional-
development—as-to-social-function-development psychologismic-epistemic-acutisation—
difficulty <for, residualising—delinearity for cogency> magnitude \(\text{of-experientiality/experiment} \) or living-development—as-to-personality-development psychologismic—
epistemic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitude \(\text{of-experientiality/experiment} \) (as to 
reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology’). Such that the veridical existential—
<disontologising/re-ontologising—aporeticism> manifestation of human sovereign—
function/posture-<as-to-existentially-manifest-‘embodied-subject-consciousness-and-
direct/deferential-conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-
existence’/teleology> self-reflection—as-to-prospective-re-ontologising-articulation-of—
sovereignty (arising from such notional-epistemic-bindingness
unreflexivity/relative-reflexivity
overall ‘protracted-social—as-to-individual-by-institutional-by-social
relative direct/deferential—responsibility/relative-reflexivity to

supererogation re-framing/reformulation/decatchmenting/detruncating/demorising-as-to-postconverging-de-mentating/structuring/paradigming (imbued ‘existential-<disontologising/re-ontologising–aporeticism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
(demoronisation) delinearity/delinear-accreting/recomposuring—\(\text{nonpresencing-perceptualisation-of-}
sublimating-over-desublimating<as-‘psychologismic-epistemic-acutisation—residualising,>
(demoronisation) delinearity~for-cogency’ as-to-‘prospective-profound-supererogation –epistemic-perspective’-of-prospective &-prior-differentiated-apriorising/axiomatising/referencing>-with-respect-to-the-prospect-of-prospective-human-re-ontologising’) and so over shallow—
supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming (imbued {compulsing} linearity/linear-accreting—presencing-perceptualisation-of-sublimating-over-desublimating—as-
‘psychologismic–epistemic-acutisation—nonresidualising-imbued {compulsing} linearity—in-
eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-‘secondnatured-epistemic-
perspective’ of prospective & prior differentiated–apriorising/axiomatising/referencing–
egressive/emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising–
for ‘knowledge-empowerment over ignorance-disempowerment’<as-of> ‘developing-and-
availing–sovereign-sublimating potential/possibilities/options/choices’-as-to-the-
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-
backdrop’> thus speaks of the ‘transfixing bifurcation’ of human sovereign–function/posture-
<as-to-existentially-manifest–embodied-subject–consciousness-and-direct/deferential-
conscientiousness’, as-of-its–‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>
notionally/epistemically/bindingnessly <as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>–
as of ‘intragenerational epochal ”presencing—absolutising-identitive-constitutedness” social-
stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-
econo-political implications’ transfixing–susceptibility to ‘protracted-social—as-to-individual-
by-institutional-by-social relative direct/deferential–irresponsibility/relative-unreflexivity to
cogency, chronicularity/annality—of-relative-reflexivity, as-to-profound-supererogation ‘ with
regards <shallow–supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
preconverging-de-mentating/structuring/paradigming (imbued {compulsing} linearity/linear-accreting—presencing-perceptualisation-of-sublimating-over-desublimating—as-
‘psychologismic–epistemic-acutisation—nonresidualising-imbued {compulsing} linearity—in-
and-as-developing-into–interrelatedness-dynamics–of-social-constructing) on-the-one-hand
and on-the-other-hand as of the crossgenerational overarching ontologising/scientific/existence-
<honesty-constraining>—scope_for_prospective_re-ontologising imbued underlying-
elucidative ‘requisite sublimating/desublimating formulative–framing/fielding—of-entailment
of human ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. contemplation’ of transfixing–imbuing of ‘protracted-
social—as-to-individual-by-institutional-by-social relative direct/differential–
responsibility/relative-reflexivity to cogency_chronicularity/annality–of-relative-reflexivity—,as-
to-profound-supererogation’ with regards to prospective profound-
supererogation —reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising— as to posteconverging—de-mentating/structuring/paradigming (imbued ‘existential-
<disontologising/re-ontologising—aporeticism>
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing
{decompulsing}delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-
sublimating-over-desublimating—<as-‘psychologismic–epistemic-acutisation—residualising,—
{decompulsing}delinearity~for-cogency’ as-to- ‘prospective-profound-supererogation’ -epistemic-
perspective’ of-prospective & prior-differentiated–apriorising/axiomatising/referencing>
with-respect-to-the-prospect-of-prospective-human-re-ontologising’). Such that the
ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-
ontologising effectively contests and addresses the ‘human incidental/accidental ‘presencing—
absolutising-identitive-constitutedness ‘psychologismic–epistemic-acutisation—difficulty-
<for,-residualising {decompulsing}delinearity–for-cogency>{as-of-requisite-profound-
supererogation ‘for–‘disposedness-or-psychologismic-construct’—{imbued–demoronisation—
empowerment over ignorance disempowerment’<as-of-‘developing-and-availing-sovereign-
sublimating_potential/possibilities/options/choices’<as-to-the-‘credibility’<‘ontological-
veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>’), such ‘successive
pretenses to ontological-veracity which are existentially<disontologising/re-ontologising–
aporeticism> baseless’ (and underlying their human self-presence/self-constitutedness
<in-perspective–epistemic-abnormaley/preconvergence>
> rationalisation–of–contentivity/argumentativity/dialecticism/discursivity) are prospectively superseded/overcome;
as of ‘prospective sublimating notional–catchmenting<as-to-disontologising/subontologising–
institutional-imprintedness—by—re-ontologising—institutional-imprinting> as to
nonpresencing<perspective–ontological-normaley/postconvergence> existential-
<disontologising/re-ontologising—aporeticism> prospect of human individual-
consciousness/collective-consciousness decomposition—appraisal’ for re-ontologising futural
potentiation as anthropologisation<as-to-futural-reflexivity,—in—decompulsing—
delinearity—‘invention’/‘creation’—of—the-human/humanity>. Thus, in reality human sovereign–
function/posture<as-to-existentially-manifest—‘embodied-subject—consciousness-and-
direct/deferential—conscientiousness’<as-of-its—‘epistemic-reflexivity/unreflexivity—in-
existence’/teleology> ‘protracted-social—as-to-individual—by—institutional—by—social relative
direct/deferential—responsibility/relative—reflexivity to cogency—chronicularity/annality—of—
relative—reflexivity,—as-to-profound—supererogation’ can only be accounted-for as of the
crossgenerational overarching ontologising/scientific/existence< honesty—constraining>—
scope_for_prospective_re-ontologising; as to its prospective sublimating
cogency—chronicularity/annality—of—relative—reflexivity,—as-to-profound—supererogation’<6> claim
to ‘implicated—explicit repassing for human sovereign—function/posture<as-to—
existentially—manifest—‘embodied-subject—consciousness—and—direct/deferential—
conscientiousness’<as-of-its—‘epistemic-reflexivity/unreflexivity—in—existence’/teleology>
prospective ‘existential–disontologising/re-ontologising–aporeticism–
postconverging–aporeticism–overcoming/unovercoming’ in the ‘reinvention’/‘recreation’ of
the-human/humanity so-construed as anthropologisation–as-to-futural-reflexivity, in–
delinearity–‘invention’/‘creation’–of–the-human/humanity’. Concretely, this speaks to
the fact the crossgenerational overarching ontologising/scientific/existence–honesty-
constraining–scope_for_prospective_re-ontologising (imbuing of ‘protracted-social—as-to-
individual-by-institutional-by-social relative direct/deferential–responsibility/relative-
reflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-
supererogation’’) claim to ‘implicit-and-explicated repassing for human sovereign–
function/posture–as-to-existentially-manifest–embodied-subject–consciousness-and-
direct/deferential–conscientiousness’,–as-of-its–epistemic-reflexivity/unreflexivity-in-
existence’/teleology approbation-of/adherence-to deferentialism’ is indispensable and must be
articulated overtly, coherently and continuously; and so notwithstanding the elicited distractive-
alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing> of the given
registry-worldview/dimension ‘presencing—absolutising-identitive-constitutedness social-
stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-
econo-political implications conception of human sovereign apportioning (as of its imbued
lifespan extricatory/preconverging psychical-nascency moronisation–sublimating–nascence,-
extricatory–desublimating–downstreaming/’avalage’ failing prospective human Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure–meaningfulness-and-teleology psychologismic–epistemic-acutisation–
difficulty <for, residualising–delinearity–for-cogency> magnitude (of exponentiaality/experiment). In this respect, the notion of ‘implicit-and-explicated repassing for human
sovereign–function/posture–as-to-existentially-manifest–embodied-subject–consciousness-and-
direct/deferential–conscientiousness’,–as-of-its–epistemic-reflexivity/unreflexivity-in-

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<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to
notional/epistemic/bindingness—
‘parrhesiastic/messianicity/profound-supererogation’ projection for sublimating–prolongation’) with respect to inducing/failing-to-induce human sovereign–function/posture-
<as-to-existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>
‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation”); which is what effectively and truly gives
notional/epistemic/bindingness—<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—
notional~perceptualisation-of–and–leashing_to_social-functioning-and-accordance—as-of
social-stake-contention-or-confliction> imbued notional~cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation”’ to the ‘basic manifest/gestural sovereign-exercising—<as-of-sovereign-deferentialism;-as-to-‘direct/indirect–electing-and/or-nominating’>’ of ‘unwieldy-contemplatable disontologising/re-ontologising implications’. Such that claims/pretenses to directly impute manifest human sovereign–function/posture—<as-to-
existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential
conscientiousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>
‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–irresponsibility/relative-unreflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation”’ (as to excessive weighting place on the ‘basic manifest/gestural sovereign-exercising—<as-of-sovereign-deferentialism;-as-to-‘direct/indirect–
electing-and/or-nominating’> of ‘unwieldy-contemplatable disontologising/re-ontologising implications’) are ontologically-flawed; given that the ontologising/scientific/existence-
<honesty-constraining>—scope_for_prospective_re-ontologising (as to its implicated

nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-

scope for epistemic-growth, as—{veridical/sound}-relative-reflexivity—in-

existence/relativising from limited mentation as its deepening/psychologismic—epistemic—

acutisation—residualising—{decompulsing}—delinearity~for-cogency’) warrants that human

sovereign–function/posture<as-to-existentially-manifest-‘embodied-subject–consciousness-

and-direct/deferential-conscientiousness’, -as-of-its-‘epistemic-reflexivity/unreflexivity-in-

existence’/teleology> is notionally/epistemically/bindingnessly

unreflexivity/relative-reflexivity

the inherent point-of-departure for human prospective re-ontologising—

imbuing—of-prospective-human-sublimating/emancipating/enfranchisement. Thusly, such

human sovereign–function/posture</as-to-existentially-manifest-‘embodied-

subject–consciousness-and-direct/deferential-conscientiousness’, -as-of-its-‘epistemic-

reflexivity/unreflexivity-in-existence’/teleology> ‘protracted-social—as-to-individual-by-

institutional-by-social relative direct/deferential—irresponsibility/relative-unreflexivity to
cogency_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation’,
effectively lies with the overt/covert manifestation of undermining 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; together with inadequate interlacing of the overall genuine social intellectual–
function/posture various existentially—disontologising/re-ontologising—aporeticism> for
inducing sublimating human conceptivity/epistemic-reflexivity/epistemicity-relativism-
determinism<reifying {as-to-knowledge-developing}-and-empowering> with respect to overall
human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’). In this respect, (notwithstanding the ‘vague idealisation and romanticism of human rights and liberties’) the veridical strength/pungency of such conceptions arise as of their instigative interlacing with the overall genuine social intellectual–function/posture various existentially-<disontologising/re-ontologising–aporeticism> induced human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying{as-to-knowledge-developing}-and-empowering> with respect to overall human competence/expertising (as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with regards to effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’); as so-priorly defining and bound to induce either human sovereign–function/posture-<as-to-existentially-manifest–‘embodied-subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its–’epistemic-reflexivity/unreflexivity-in-existence’/teleology> ‘prospective sublimating notional–catchmenting–<as-to-disontologising/subontologising–institutional-imprintedness by re-ontologising institutional-imprinting> as to nonpresencing-<perspective–ontological-normalcy/postconvergence> existential-<disontologising/re-ontologising–aporeticism> prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’ for re-ontologising futural potentiation as anthropologisation-<as-to-futural-reflexivity,-in->{decompulsing}–delinearity–
‘invention’/‘creation’-of-the-human/humanity> on-the-one-hand or on-the-other-hand human sovereign-function/posture<as-to-existentially-manifest-‘embodied-subject-consciousness-and-direct/deferential-consciousness’,-as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology> ‘prior desublimating notional-catchmenting<as-to_disontologising/subontologising—institutional-imprintedness—by—re-ontologising—institutional-imprinting> as to presencing—absolutising-identitive-constitutedness existential<disontologising/re-ontologising—aporeticism> preconverging—dementating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’. This insight is effectively validated by the fact that in-many-ways the difference between political ‘convincing’, ‘constraining’ and ‘subterfuge’ with regards to ‘basic manifest/gestural sovereign-exercising—as-of-sovereign-deferentialism;—as-to-‘direct/indirect—electing-and/or-nominating’>’ of ‘unwieldy-contemplatable disontologising/re-ontologising implications’ (as to our modern-day ‘intragenerational epochal ‘presencing—absolutising-identitive-constitutedness’14 social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political implications’) increasingly manifests ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ as to ‘accessory/adjunctive cobbling-together/gathering, procession, forming, presenting, dissipating and instrumentalising in a dearth of prospective chronicular/annalistic—cogency—<as-of-notional—protensivity> so-construed as cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’; as the ‘veracity of notions are poorly/hardly debated or rendered irrelevant in an increasingly chaotic media scene devoid-of/lacking sublimating cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’ and aligned to the already absolutised
conception of perceived prospective human re-ontologising possibility/potential (undergirded by
the ‘prior desublimating notional–catchmenting—as-to-disontologising/subontologising–institu-
tional-imprintedness—by—re-ontologising—institutional-imprinting’ as to
presencing—absolutising-identitive-constitutedness existential—as-disontologising/re-
ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming
punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation
rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ narrative). In this
regards, it is effectively the given registry-worldview/dimension
supererogation that manifestly precedes the given exercise of human sovereign–
function/posture—as-to-existentially-manifest—‘embodied-subject–consciousness-and-
direct/deferential-conscientiousness’, as-of-its—‘epistemic-reflexivity/unreflexivity-in-
existence’/teleology (as so-reflected as from blatant brutish conquest/subjugation conception
of sovereign apportioning, dominion protection conception of sovereign apportioning, to the
very natural-order-of-things conception of sovereign apportioning and to our subtle modern-day
institutionally-distorted/disjointed conception of sovereign apportioning and so since any such
supposed conception/pretense to the given exercise of human sovereign–function/posture—as-
to-existentially-manifest—‘embodied-subject–consciousness-and-direct/deferential–
conscientiousness’, as-of-its—‘epistemic-reflexivity/unreflexivity-in-existence’/teleology
doesn’t arise but only after the given notional–cogency–chronicularity/annality–of–relative-
reflexivity,—as-to–profound–supererogation is articulated existentially—as-disontologising/re-
ontologising—aporeticism> for such a given exercise of human sovereign–function/posture—as-
to-existentially-manifest—‘embodied-subject–consciousness-and-direct/deferential–
conscientiousness’, as-of-its—‘epistemic-reflexivity/unreflexivity-in-existence’/teleology

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<disontologising/re-ontologising—aporeticism>

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting

{decompulsing} delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-sublimating-over-desublimating—psychologismic—epistemic-acutisation—residualising—
{decompulsing} delinearity—for-cogency—as-to—prospective-profound-supererogation—epistemic-perspective—of-prospective & prior differentiated apriorising/axiomatising/referencing—

with-respect-to-the-prospect-of-prospective-human-re-ontologising') is in-many-ways effectively ‘lacking/deficient as to registry-worldviews/dimensions institutional-prescience/imprimaturing—dullness-of-the-spirit/psychologismic—epistemic-acutisation—

nonresidualising-imbued {compulsing} linearity—in-eclecticism-of-prior-mere-formulaiciteit/ritualisation—imbued overt/covert preconverging—de-mentating/structuring/paradigming’ (and so including and specifically reflected in our present-day totalisingly-ing—discretion/whim-of-thought); as to warrant appropriate ‘substantivity of transversality—sublimating—existential-eventuating/denouement—from—thinking-at—first/pure-predisposition-preemptive—of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-and-unaffirmed—of—
apriorising/axiomatising/referencing’ imbibed ‘impersonalisation and deinstitutionalisation of prospective re-ontologising—meaningfulness-and-teleology’ (as to ontologising-failsafe—relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—of—totalising-entailment—)

for veridical re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—projective-insights/epistemic-projection-in-conflicatedness—of—
notional—deprocrypticism-prospective-sublimation—and so with respect to unlimitedness/existence—full-potency-of-sublimating—nascence—prospective apriorising/axiomatising/referencing—sublimating—reflection—beholdening under which
mental-aestheticising-as-‘psychologismic-existential-metaphoricity’-as-to-epistemic-
re-apriorising/re-axiomatising/re-referencing_in-becoming’-so-implicit-ed-by-way-
of-the-existentially/contextually/textually-manifest-motif-construct-as-specific-language’-as-
so-reflecting-the-existentially/contextually/textually-manifest-
moronisation/demoronisation’>‘ that underlies ‘re-ontologising as to the relative-
unreflexivity/relative-reflexivity—ontological-contiguity’ of disontologising/re-ontologising
human ‘meaningfulness-and-teleology’; and so, as from ‘overall shallow-
supererogation’—framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest
blurriness–sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out>‘ (imbued
{compulsing}linearity/linear-accreting—presencing-perceptualisation-of-sublimating-over-
desublimating—as–‘psychologismic—epistemic-acutisation—nonresidualising-imbued-
{compulsing}linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as-to-
‘secondnatured-epistemic-perspective’ of prospective & prior-differentiated—
apriorising/axiomatising/referencing—-and-as-developing-into–interrelatedness-dynamics-of-
social-constructing) TOWARDS ‘prospective overall profound-
supererogation’—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness—<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation—and-while-anecdotalising-prior-
disontologising-thresholding>’ (imbued ‘existential—disontologising/re-ontologising—
aporeticism> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting
{decompulsing}delinearity/delinear-accreting/recomposuring—nonpresencing-perceptualisation-of-
sublimating-over-desublimating—as–‘psychologismic—epistemic-acutisation—residualising—.
perspective’-of-prospective-&-prior-differentiated-apriorising/axiomatising/referencing>—
with-respect-to-the-prospect-of-prospective-human-re-ontologising’) rather reflects
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting
perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted
extended/prolonged–re-ontologising-enabling>—psychologismic–epistemic-acutisation—
residualising—{epistemic-totalising}—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting.—{decompulsing}—delinearity—for-cogency—in-order-to-enable=<as-of-the-utenability-of-
induced–unblurriness>—<prospective_punctual/immediacy/constituted/compulsions-
encumbered—disarming/dis-ideologising/deformulaicity/à-contre-coup/unsettling/unarguable
prompted constricted/narrowingdown–re-ontologising-enabling>—psychologismic–epistemic-
acutisation—residualising—{epistemic-
totalising33}—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting.—{decompulsing}—delinearity—for-cogency’, and so, in ‘overall prospective re-ontologising
acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative
direct/deferential–responsibility/relative-reflexivity to cogency/chronicularity/annality—of-
relative-reflexivity,-as-to-profound-supererogation”’ (and so with respect to ‘overaching
cultivated-and-enculturated interrelatedness-dynamics–of-social-constructing’
notionally/epistemically/bindingnessly
imbued ‘prospective sublimating notional–catchmenting=<as-
to-disontologising/subontologising–institutional-imprintedness—by—re-ontologising–
institutional-imprinting> as to nonpresencing=<perspective-ontological-
normalely/postconvergence> existential<disontologising/re-ontologising—aporeticism–
prospect of human individual-consciousness/collective-consciousness decompulsion–appraisal’
as the ‘given re-ontologising human ‘meaningfulness-and-teleology”’). Whereas on-the-other-
hand ‘shallow–
'secondnatured-epistemic-perspective’ of prospective & prior-differentiated—apriorising/axiomatising/referencing—-and-as-developing-into—interrelatedness-dynamics-of-social-constructing) rather reflects
imbued ‘prior desublimating notional–catchmenting as to disontologising/subontologising institutional imprintedness by re-ontologising institutional imprinting’ as to presencing—absolutising-identitive-constitutedness existential—disontologising/re-ontologising—aporeticism> preconverging—de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ as the ‘given disontologising/subontologising human meaningfulness-and-teleology’. The bigger implication here being that overall re-ontologising acquiescence as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity to cogency_chronicularity/annality—of-relative-reflexivity, as to profound-supererogation’ (with regards to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic—epistemic-acutisation—residualising—delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full potency of sublimating nascence’) is ever always prospectively opened to the human exercise of ‘psychologismic—epistemic-acutisation—residualising—delinearity~for-cogency’ (as of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting—prospective_extended/prolonged—re-ontologising-enabling—in-order-to-enable—<as-of-the-untenability-of-induced~ unblurriness—prospective_constricted/narrowingdown—re-ontologising-enabling’) so-underlying the ‘circular dynamics in human-consciousness/collective-consciousness—distendedness/detruncating—beyond-selfpresencing, as-re-ontologising—decentering_of-consciousness/collective-consciousness, as-to- psychologismic—epistemic-acutisation—residualising, {decompulsing} delinearity~for-cogency’. This again is so-implied as to prospective ‘human psychologismic—epistemic-acutisation—"as-to-

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postconverging–de-mentating/structuring/paradigmging-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity-in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising—(decompulsing)—delinearity–for-
cogency’ of the-very-same purview/devolved–purview/devolving–purview-of-
unlimitedness/existence<full-potency-of_sublimating–nascence>;—‘implicated_attendant–
ontical-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>”  ; as so superseding/overcoming the psychologismic–epistemic-
acutisation—difficulty<for,-residualising—(decompulsing)—delinearity–for-cogency>  <as-of-
requisite-profound-supererogation -for-‘disposedness-or-psychologismic-construct’-
{imbued–demoronisation<sublimating–nascence,-nonextrictory-sublimating–
upstreaming/‘amontée’>}} for re-ontologising prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology psychologismic–epistemic-acutisation—difficulty<for-
residualising—(decompulsing)—delinearity–for-cogency—magnitude<of-experientiality/experiment> . This so-
underlies ‘substantivity of transversality<for-sublimating–existential-
eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’> <(11) , imbued
‘impersonalisation and deinstitutionalisation of prospective re-ontologising ‘meaningfulness-
and-teleology’ ” (as to ontologising-failsafe<as-to–relative-unreflexivity/relative-reflexivity—
bindingness/nondiscretionariness’ of totalising entailment>); in reflection of underlying
‘constraining existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-
from-prospective–profound-supererogation” imbuing human ontological-commitment”}


(as—to— Historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. In this regards, it can be appreciated that present-day positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving> construed as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—acutisation—residualising~⟩epistemic—totalising33⟩hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

(decompulsing) delinearity—for-cogency’ (as then of positivism/rational-empiricism ‘prior human profound-supererogation’ metaphoricity’) were not so-uncontroversial in the non-positivising medieval-scholasticism manifest ‘overaching cultivated-and-enculturated interrelatedness-dynamics—of-social-constructing’ notionally/epistemically/bindingnessly imbibed ‘prior desublimating notional—catchmenting<as—to_disontologising/subontologising—institutional-imprintedness—
by re-ontologising institutional imprinting as to presencing absolutising identitive constitutedness existential disontologising/re-ontologising aporeticism preconverging de-mentating/structuring/paradigming punctual/immediacy/constituted/compulsions-encumbered prior mere-formulaicity/ritualisation rationalisation of contentivity/argumentativity/dialecticism/discursivity as the ‘given disontologising/subontologising human meaningfulness-and-teleology’. It is rather such as then-of positising/rational-empiricism profound-supererogation metaphoricity (as of ‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising prompting perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted extended/prolonged re-ontologising-enabling>–psychologismic epistememic acutisation residualising(hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, {decompulsing} delinearity for cogency in-order-to-enable<as-of-the-untenableness-of induced unblurriness> <prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown re-ontologising-enabling>–psychologismic epistememic acutisation residualising {epistemias

totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, {decompulsing} delinearity for cogency’) as to our present-day positising/rational-empiricism meaningfulness-and-teleology: that ultimately led to the ‘present-day overall re-ontologising acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential responsibility/relative-reflexivity to cogency chronicularity/annality—of relative-reflexivity, as-to-profound-supererogation’ (with respect to our positivism/rational-empiricism ‘overaching cultivated-and-enculturated interrelatedness-dynamics—of-social-constructing’ notionally/epistemically/bindingnessly unreflexivity/relative-reflexivity imbued ‘prospective sublimating notional—catchmenting<as-
to disontologising/subontologising—institutional-imprintedness—as re-ontologising
institutional-imprinting> as to nonpresencing-perspective-ontological-normalcy/postconvergence> existential-disontologising/re-ontologising—aporeticism—prospect of human individual-consciousness/collective-consciousness decompulsion-appraisal’ as the ‘given re-ontologising human meaningfulness-and-teleology’). In other words, human-consciousness/collective-consciousness–distendedness/detruncating>beyond-selfpresencing,-as-re-ontologising–decentering_of-consciousness/collective-consciousness—as-to-
psychologismic–epistemic-acutisation—residualising,{decompulsing}delinearity~for-cogency> re-ontologising potentiation as to ‘overall human profound-supererogation of psychologismic–epistemic-acutisation—residualising—{epistemic-
{decompulsing}delinearity~for-cogency>{as-of-requisite-profound-supererogation -for–
‘disposedness-or-psychologismic-construct’-{imbued–demoronisation-{sublimating–
nascence,-nonextricatory-sublimating–upstreaming/’amontée’}}) as to ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising”; as so-underlied as of preconverging/postconverging–rede-mentating/restructuring/reparadigming.
This so-reflect the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of such a transformation in today’s positivism/rational-empiricism world is rather in effect an afterthought appraisal) but because the ‘grander grasp on unlimitedness/existence—full potency—of sublimating nascence’ of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation’

developing human—perceptivity—as to—notional—perceptualisation—of—and—leashing—to—social—functioning—accordance—as—of—social-stake—contention—confliction (so-underlied as of preconverging/postconverging—re-dementating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising

democratism—epistemist—acutisation—difficulty—residualising—
(delinearity—for-co-gency)—{as-of-requisite—profound—supererogation—for—
‘disposedness—or—psychologismic—construct’—{imbued—demoronisation—<sublimating—
nascence—nonextricatory—sublimating—upstreaming/‘amontée’}>}) before its transformation—

transcendence—sublimity/sublimation/supererogatory—de-mentativity into our modern-day positivism ‘prospective human secondnatured “meaningfulness—and-teleology’", constrained and made the medieval registry-worldview untenable/internally-contradictory existentially <disontologising/re-ontologising—aporeticism>; as well as the fact that 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
mentativity’ notwithstanding priorly given ‘presencing—absolutising-identitive-constitutedness’ (totalising–thrownness-in-existence’), such that the frivolity of prior mere-formulaicity/ritualisation-as-to-mere-formulaicity—methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of-
re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’ ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the protracted-social—as-to-individual-by-institutional-by-social sovereign’s service’ cannot truly be qualified as of core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating
(<amplituding/formative–epistemicity>–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’) as it fails ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ (as rather prospectively constrained to the given
presencing—absolutising-identitive-constitutedness’ mere ‘secondnatured conscious/unconscious rationalising/calculating of the sublimating outcome of prior profound-supererogation / rationalisation–of–contentivity/argumentativity/dialecticism/discursivity imbeded positive-opportunism—of-social-functioning-and-accordance’)’. This insight is critical in a veridical appreciation of what is truly meant by Science or Ontology (as to the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising) beyond a ‘presencing—absolutising-identitive-constitutedness’ naivety, as the ontologising/scientific/existence–<honesty-constraining>—scope_for_prospective_re-ontologising is rather more profoundly undergirded as of ‘overall human profound-supererogation of psychologismic–epistemic-acutisation—residualising–epistemic-totalising’
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting.
consciousness/collective-consciousness—distendedness/detruncating—\>beyond-selfpresencing—
as-re-ontologising—decentering_of-consciousness/collective-consciousness—as-to—psychologismic—epistemic-acutisation—residualising—\>\{decompulsing\}—delinearity—\>for-cogency—\>re-
ontologising potentiation as to ‘overall human profound-supererogation’ \(6\) of psychologismic—
epistemic-acutisation—residualising—\>epistemic—totalising—\>\{decompulsing\}—delinearity—\>for-cogency exercise’ undergirds the ‘delineation of profound-
supererogation—veracity and shallow-supererogation—\>inveracity’ with regards to
‘(notional/epistemic/bindings—\>to—determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—human
manifest—idiosyncratic—ferment_for—notional—cogency—\>as-to—\>surrealising/supererogating—
drive—\>of—aestheticising—relief/depth—and—impetus—\>as—of) re-ontologising—by—disontologising/subontologising—
dynamics_of human—per-cep-ti-vi-ty—\>as-to—
notional—perceptualisation—of—and—leashing—to_social-functioning-and-accordance—as—of—
social-stake-contention-or-confliction—\>imbued notional—cogency_chronicularity/annality—of—
relative-reflexivity,—as-to—profound-supererogation—\>:

- with this ‘delineation of profound-supererogation—\>veracity and shallow-supererogation—\>inveracity’ so-warranted for prospective psychologismic—
epistemic-acutisation—\>as-to—postconverging—de-mentating/structuring/paradigming—eliciting-of-existence’s-sublimating—
nascence—\>in—prospective—aporeticism—overcoming/unovercoming—\>as to epistemic-growth,—as—
\{veridical/sound\}—relative-reflexivity—in—existence/relativising—from—limited—mentation—as its—
deepening/psychologismic—epistemic-acutisation—residualising—\>delinearity—\>for—
cogency’ imbued ‘thinking at first/pure predisposition preemptive of prospective
disontologising/subontologising’ to thereof elicit prospective cogency_chronicularity/annality—
of-relative-reflexivity,—as-to—profound-supererogation—\> with respect to ‘prospective
postconverging—aporeticism—overcoming/unovercoming as the-Good/knowledge—
reification—gesturing-and-accounting—of-epistemic–phenomenalism—\(<\text{in-}
\text{prospective\_psychologismic\_apriorising/axiomatising/referencing-}\{\text{of‘}\text{prospectively-}
\text{implicated\_attendant\_ontological-contiguity }\}'\text{–educed–}
\text{existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-}
\text{<imbued–notional\_cogency>’ }\text{—confatedness }\text{–in\{preconverging-ment\_by\}–}
\text{postconverging-entailment\}/understanding/\text{<amplituding/formative–}
\text{epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-}
\text{nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity ‘};

- with this ‘delineation of profound-supererogation ‘–veracity and shallow-supererogation’–
inveracity’ so warranted for elucidating ‘re-ontologising unblurring/decolouring of human
emotional-involvement’ as of \(\text{nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection over ‘disontologising/subontologising blurring/colouring human emotional-involvement’ as of presencing–absolutising-identitive-
constitutedness epistemic-projection, and so in reflecting the underlying re-ontologising veracity of prospective human sublimating/emancipating/enfranchisement (with regards to prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemic-
acutisation—residualising.–\{decompulsing\}–delinearity–for-cogency phasing of limitedness/human-
subpotency onto unlimitedness/existence –<full-potency-of_sublimating–nascence>’ as
superseding any given registry-worldview/dimension ‘rationalisation–of–contentivity/argumentativity/dialecticism/discursivity in psychologismic–epistemic-
acutisation—nonresidualising-imbued.–\{compulsing\}–linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation’);

- and, with this ‘delineation of profound-supererogation ‘–veracity and shallow-
supererogation’–inveracity’ so warranted for elucidating the appropriateness of


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{(decompulsing)}

(delinearity/delinear-accrting/recomposuring–{nonpresencing-perceptualisation-of-
sublimating-over-desublimating}–as ‘psychologismic–epistemic-acutisation–residualising–
{(decompulsing)}
(delinearity–for-cogency’ as to ‘prospective-profound-supererogation –epistemic-
perspective’ of prospective & prior differentiated–apriorising/axiomatising/referencing
<perspective–ontological-normalcy/postconvergence> existential–<disontologising/re-
decentering-of-consciousness/collective-consciousness, as to psychologismic–epistemic–
acutisation–residualising, {(decompulsing)}
(delinearity–for-cogency} re-ontologising potentiation (as to ‘overall human profound-supererogation of psychologismic–epistemic-acutisation–
residualising, {epistemic-totalising
1
)}
(hermeneutic/textuality/reprojecting/supererogating/zeroing/re–
acuting, {(decompulsing)
(delinearity–for-cogency exercise’ undergirding the ‘delineation of
limited-mentation/psychologismic–epistemic-acutisation—nonresidualising-imbued-
'linearity—in-eclecticism–of-prior-mere-formulaicity/ritualisation’ (as so-manifest with
'shallow-
supererogation)—framing/formulation/catchmenting/truncating/compulsing/linearising_scale
—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest
blurriness—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging.—in-disontologising-formulaic—dragging-out/hollowing-out’) rather warrants
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting
perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted
extended/prolonged–re-ontologising-enabling>—psychologismic–epistemic-acutisation—
residualising—epistemic-totalising>—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting,—(decompulsing)–delinearity—for-cogency—in-order-to-enable—<as-of-the-untenableity-of-
induced—unblurriness>—<prospective_punctual/immediacy/constituted/compulsions-
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted—constricted/narrowing-down—re-ontologising-enabling>—psychologismic–epistemic-
acutisation—residualising—epistemic-totalising>—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting.—(decompulsing)–delinearity—for-cogency’. So-prompted with respect to the underlying
blurriness—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging.—in-
disontologising-formulaic—dragging-out/hollowing-out> scope of relatively unelucidated—<as-
to-preconverging/postconverging—rede-mentating/restructuring/reparadigming> human
ontological-commitment ⁷ and universal-transparency ¹⁰ (with respect to underlying human
‘crossgenerational—notional—firstnaturedness-formativeness—<as-to-eventualising—inkling—
drive–or—seeding-mispercision>—mental-processing—parity for ontological-performance—
<including-virtue-as-ontology>/morality/ethics/justice/etc.’); as to its consequent susceptibility
to the ‘relative eliciting-of uninhibited temporal-projection/shortness-of-register-of-
meaningfulness-and-teleology’ and inhibited intemporal-projection/longness-of-register-of-
meaningfulness-and-teleology’ (which is so-eliciting/cultivating of relative
‘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 )
knowledge-deadends-<as-preconverging–de-mentating/structuring/paradigming>’). While on-
the-other-hand ‘underlying human protracted-social—as-to-individual-by-institutional-by-
social direct/deferential epistemic-growth,-as—{veridical/sound} relative-reflexivity—in-
existence/relativising—from-limited-mentation-as-its-deepening/psychologismic–epistemic-
acutisation—residualising,—‘delinearity–for-eogency’ (as so-manifest with ‘profound-
supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ing_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness–<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation ,-while-anecdotalising-prior-
disontologising-thresholding>’) ‘rather manifests re-ontologising_prompting’ as to
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted
constricted/narrowingdown–re-ontologising-enabling>—psychologismic–epistemic-
acutisation—residualising—<epistemic totalising> hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
<amplituding>delinearity–for-eogency’. So-promted with respect to the underlying unblurriness
<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation ,-while-anecdotalising-prior-
disontologising-thresholding> scope as of relatively elucidated—<as-to—
out—in-subontologisation/subpotentiation—{blurring/undermining—of—prospective—totalising—entailing—as—to—entailing—<amplituding/formative—epistemicity>—totalising—~in-relative—ontological-completeness } knowledge-deadends—<as—preconverging—de-mentating/structuring/paradigming—>); and hence in want for postconverging—nonextricatory—existential—preempting—of—existential—unthought

<including-virtue-as-ontology>/morality/ethics/justice/etc.>), as to its consequent pliability/amenability to the ‘relative eliciting-of human inhibited temporal-projection/shortness-of-register-of meaningfulness-and-teleology and uninhibited intemporal-projection/longness-of-register-of meaningfulness-and-teleology’ (which is so-eliciting of relative ‘genuine social intellectual–function/posture prospective re-ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchising’). This effectively so underscores human-consciousness/collective-consciousness—distendedness/detruncating-
<beyond-selfpresencing,-as-re-ontologising—decentering_of-consciousness/collective-consciousness,—as-to-psychologismic—epistemic-acutisation—residualising—
supererogatory—wholesomeness/profound-supererogation—while-anecdotising-prior-
disontologising-thresholding>); and so over priorly ‘underlying human protracted-social—as-to-individual-by-institutional-by-social direct/deferential {flawed/unsound} relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising—imbued—(linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ (as so-manifesting ‘shallow—supererogation—reframing/formulation/catchmenting/truncating/compulsing/linearising_scale
doesn’t rest within any ‘secondnatured human station/locus given threshold of self-presence/self-constitutedness’ \( \langle \text{in-perspective–epistemic-abnormalcy/preconvergence} \rangle \) rationalisation–of–contentivity/argumentativity/dialecticism/discursivity’ but is rather beyond-the-consciousness-awareness-teleology \( \langle \text{of–preconverging-existential-extrication-as-of-existential-unthought} \rangle \); and so, in reflection of ‘recurrently mediative \( \langle \text{in-expectation/in-anticipation} \rangle \) unconsciousness/potentiation-of-conscionability \( \langle \text{anxiety-as-to-reconstitution/reparation,} \) including-dreaming/psychical-reshuffling’ as the ‘psychoanalytic boundlessness of human notional–reflexivity \( \langle \text{veridical/sound} \rangle \) relative-reflexivity–in-existence/relativising–from–limited-mentation-as-its-deepening/psychologismic–<decompulsing>delinearity–for-cogency>\rangle by \( \langle \text{flawed/unsound} \rangle \) relative-unreflexivity–in-existence/absolutising–from–limited-mentation/psychologismic–epistemic-acutisation–nonresidualising imbued
\( \langle \text{compulsing} \rangle \) linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation

\( \langle \text{delinearising} \rangle \) existential–<disontologising/re-ontologising–aporeticism\rangle backdrop’. The implication here is that human-consciousness/collective-consciousness–distendedness/detruncating\( \langle \text{beyond-selfpresencing,} \) as-re-ontologising–decentering_of-consciousness/collective-consciousness,–as-to–psychologismic–epistemic-acutisation–residualising, \( \langle \text{decompulsing} \rangle \) delinearity–for-cogency>

by-institutional-by-social direct/deferential facing-up or blinking to educed–and–availing–and–re-availing relative-ontological-completeness of–apriorising/axiomatising/referencing (underlied as of preconverging/postconverging–rede-mentating/restructuring/reparadigming’).

unreflexivity/relative-reflexivity’ (‘there is nothing outside the text of human textuality of relative-unreflexivity/relative-reflexivity’ as to the fact that ‘existence preceding/defining essence’ inherently implies ‘preconverging/postconverging–rede-
mentating/restructuring/reparadigming as of limitedness/human-subpotency supererogating {affirmation/projection/assertion/notional–self-distantiation–by–
unaffirmation/deprojection/deassertion/epistemic-decadence}–towards– omnipotential–
affirmation/projection/assertion/notional–self-distantiation’); as so-guaranteeing the ‘conceivability and deterministic notional/epistemic/bindingness
unreflexivity/relative-reflexivity–articulation’ of the ontologising/scientific/existence–<honesty-
constraining>–scope_for_prospective_re-ontologising. Such that ‘human relative-unreflexivity
disontologising/subontologising failure to address the relevantly requisite superseding/overcoming of prospective psychologismic–epistemic–actuation–difficulty–
<for residualising–decompulsing–delinearity for cogency–magnitude of experientiality/experiment>–is effectively amenable/pliable (however the high or low emotional-involvement) to relative-
reflexivity educed ‘substantivity of transversality<for sublimating–existential–
eventuating/denouement–from–thinking-at-first/pure-predisposition–preemptive of-
prospective-disontologising/subontologising–as of prospectively disambiguated–affirmed–
and-unaffirmed–motif–and–apriorising/axiomatising/referencing>’; imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising meaningfullness–
and-teleology’ (as to ontologising-failsafe<as to relative-unreflexivity/relative-reflexivity–
bindiness/nondiscretionariness of totalising entailment>). This is the case, notwithstanding elicted


distractive-alignment-to–reference-of-thought<of–
apriorising/axiomatising/referencing> of all natures (as from ‘catchmented–and–compulsed-
<in–existential–dearth-of-demoronisation’,–so–construed as–from–ontological–

residualising—decompulsing—delinearity—cogency—magnitude—of
‘protracted-social—as-to-individual-by-institutional-by-social direct/deferential facing-up or
blinking to educed—availing—and—re-availing relative-ontological-completeness—of—
apriorising/axiomatising/referencing’). This overall ‘existential—disontologising/re-
ontologising—aporeticism—of—determinism/conceptivity—of-relative—
unreflexivity/relative-reflexivity—accountability’ is so-reflected as of the dynamics of ‘despite-the-self
exercise of epistemic-projection in notional—self-distantiation—imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing’ as of
<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting
perspective (as to ‘underlying human protracted-social—as-to-individual-by-institutional-by-
social direct/deferential epistemic-growth—of—{veridical/sound}—relative-reflexivity—in-
existence/relativising—from-limited-mentation—as-its-deepening/psychologismic—epistemic—
acutisation—residualising—delinearity—for-cogency’ as so-manifest with ‘profund-
supererogation—in—reframing/reformulation/de catchmenting/detruncating/decompulsing/delinear-
isng_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains-of-
manifest—unblurriness—re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation—while-anecdotalising-prior-
disontologising-thresholding’’) on-the-one-hand and on-the-other-hand ‘epistemic-decadence’
or teleological-decadence—in-dimensionality-of-desublimating-lack-of
/<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality—transvaluation-asymmetricity—emotional-residuality/spiritual—
resulting—equating)—as-of—<extricatory/preconverging/accommodating/unquestioning>
—disontologising/subontologising_prompting perspective (as to ‘underlying human protracted-
social—as-to-individual-by-institutional-by-social direct/deferential—flawed/unsound—
relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—
epistemic-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation’ as so-manifesting ‘shallow-
supererogation’—framing/formulation/catchmenting/truncating/compulsing/linearising_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of manifest blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic—dragging-out/hollowing-out’). This is so of ‘existential<disontologising/re-ontologising—aporeticism> notional/epistemic/bindingness<as-
to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>—accountability’ respectively (with regards to ‘despite-the-self exercise of epistemic-projection in notional–self-distantiation<imbued—re-
motif-and-re-apriorising/re-axiomatising/re-referencing>’)
as of
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting
extended/prolonged–re-ontologising-enabling'>psychologismic–epistemic-acutisation—residualising—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—decompulsing—delinearity—for-cogency—in-order-to-enable<as-of-the-untenability-of-
induced—unblurriness>—<prospective_punctual/immediacy/constituted/compulsions-encumbered
prompted—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted constriction/narrowingdown–re-ontologising-enabling'>psychologismic–epistemic-
acutisation—residualising—decompulsing—delinearity—for-cogency’ on-the-one-hand and on-the-other-hand (with regards to ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-
of:<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confoundedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as of nonextricatory-unaccounted
disontologising/subontologising prompting perspective) priorly induced
‘prospective_punctual/immediacy/constituted/compulsions-encumbered disarmng/dis-
ideologising/deformulaicité/à_contrecoup/unsettling/unarguable prompted
constricted/narrowingdown re-ontologising-enabling—psychologismic—epistemic-
aeutisation residualising—(epistemic—
totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity for cogency’ (manifesting prospectively as

disontologising/subontologising ‘rationalisation—of—contentivity/argumentativity/dialecticism/discursivity in
psychologismic—epistemic—
acutisation—nonresidualising-imbued—
linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation’). Such a nonextricatory-unaccounting (nonextricatory-unaccounted of
‘<extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising prompting as to <mere-formulaicity/ritualisation of—prior
induced <punctual/immediacy/constituted/compulsions-encumbered prompted
extended/prolonged–re-ontologising-enabling—psychologismic—epistemic—acutisation—residualising—(epistemic—
totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting—(delinearity for cogency’)) is specifically the heightened case with regards to the

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology

psychologismic—epistemic—acutisation—difficulty <for, residualising (decompulsing—delinearity for cogency—>

magnitude<of-experientiality/experiment); as to the fact that all registry-worldviews/dimensions imbued
prior-institutionalisation-threshold—by—prospective-uninstitutionalised-threshold102 ‘self-
referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking—
apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation—<as—
to-mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-
losing-track-of—re-apriorising/re-axiomatising/re-referencing—residuality—in-
re-originariness/re-origination’} so-reflect their ‘disontologising preconverging/dementing —
<as-to-prospective-uninstitutionalised-threshold > ignoring/biased inclination’ for the sake of
‘their given present minimum-and-balancing expectations/anticipations of social-functioning-
and-accordance—as-of-social-stake-contention-or-confliction’ while qualifying their
prospectively uninstitutionalised-threshold actually as nondescript/ignorable—void as to
their presencing—absolutising-identitive-constitutedness <preconverging—‘motif-and-
apriorising/axiomatising/referencing—entailing>—existentialising—enframing/imprintedness;
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition). But then
the very notion of implicit <nonpresencing-<perspective–ontological-normalcy/postconvergence>
relativism/relative-scope for epistemic-growth, as—
{veridical/sound} relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising, delinearity—
accountability’ of ‘despite-the-self exercise of epistemic-projection in notional—self-
distantiation—imbued—re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ (as of
<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising—
perspective) is inherently/necessarily/implicitly acknowledged/re-acknowledged as of human
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development psychologismic—epistemic-acutisation—difficulty—
residualising—delinearity—cogency—magnitudes of experiential/experiment; as the very
basic possibility of human personal-development and learning can only be undergirded as of
‘nonpresencing-<perspective–ontological-normalcy/postconvergence>
relativism/relative-


{<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—of—}
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) (as of nonextricatory-unaccounting of
deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'”; as to the registry-worldview/dimension effectively manifest ‘underlying veracity of core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating  
\{amplituding/formative\} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’)

prospective re-ontologising as relevantly superseding prior mere-formulaicity/ritualisation pedantism induced knowledge-deadends<-as-preconverging–de-mentating/structuring/paradigming>' (when so-reflected as to ‘prospective sublimating competence/expertising as of human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment’). In this regards, the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology of–preconverging-existential-extrication-as-of-existential-unthought’ (preconverging/postconverging–de-mentatively/structurally/paradigmatically) implies that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology of–preconverging-existential-extrication-as-of-existential-unthought’ is necessarily of ontological desymmetry as rather imbued with intellectual-and-moral responsibility/relative-reflexivity over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of ontological desymmetry within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as veridically ensues from a Derridean binary opposition analysis rather emphasising ‘ontological-veracity drivenness’). This speaks to the fact that (and so with respect to the ‘overall prospective re-ontologising acquiescence’ as to ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity to cogency_chronicularity/annality–of-relative-reflexivity, as-
to-profound-supererogation’ ‘overall human re-ontologising 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}’ manifesting as of ‘despite-
the-self exercise of epistemic-projection in notional–self-distantiation-<imbued—re-motif-and-
re-apriorising/re-axiomatising/re-referencing’ (as so-effectively underlied as of re-ontologising
prospective Being-development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology
psychologismic–epistemic acutisation—difficulty <for, residualising–
delinearity–for-cogency> magnitude [of-experientiality/experiment], then institutional-
development–as-to-social-function-development psychologismic–epistemic acutisation—
difficulty <for, residualising–delinearity–for-cogency> magnitude [of-
experientiality/experiment] and then living-development–as-to-personality-development
psychologismic–epistemic acutisation—difficulty <for, residualising–
delinearity–for-cogency> magnitude [of-experientiality/experiment]), is effectively manifested
as of nonextricatory-accounting (that is,
‘<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting
perspective as to <punctual/immediacy/constituted/compulsions-encumbered prompted
extended/prolonged–re-ontologising-enabling>–psychologismic–epistemic acutisation—
residualising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-
acuting–delinearity–for-cogency—in-order-to-enable<as-of-the-untenability-of-
induced–unblurriness> <prospective_punctual/immediacy/constituted/compulsions-
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–
acutisation—residualising–
Concretely, this simply means for instance that with regards to overall human cumulative registries (successive registry-worldviews/dimensions) (so-reflecting the ‘overall relative-unreflexivity/relative-reflexivity—ontological-contiguity ~ of the human-institutionalisation-process') imbibed notional—cogency—chronicularity/annality—of-relative-reflexivity, as to profound-supererogation’), untenability—of—unblurriness prompted constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—acutisation—residualising—epistemically


hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–
delinearity~for cogency intelligibility’; In this regards, it can for instance be appreciated that our modern day hereditary DNA genetics ‘specific positivising existential disontologising/re-ontologising aporeticism> sublimating <constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–acutisation–residualising~epistemic

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–
delinearity~for cogency intelligibility’; as to the fact that it is in-many-ways unthinkable/untenable to pretend/claim to be seriously engaging in sublimating state-of-the-arts hereditary discourse outside the ‘<constricted/narrowingdown–re-ontologising-enabling>–

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psychologismic–epistemic–acutisation—residualising–epistemic–

(Decompulsing) delinearity–for-cogency intelligibility’ that is DNA genetics; equally harkens back to its given overarching ‘specific positivising institutionalising/organising/mutualising/methodologising <constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–acutisation—residualising–epistemic–


(Decompulsing) delinearity–for-cogency intelligibility’); as well as harkens back to the overall-overarching ‘positivism/rational-empiricism registry-worldview/dimension <constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–acutisation—residualising–epistemic–


(Decompulsing) delinearity–for-cogency intelligibility’ as superseding/overcoming prior nonpositivising/non–rational-empiricism 5 meaningfulness-and-teleology. This so-reflects the underlying
implicated science/ontology overall protracted claim-for–and–habituation/enculturation-of  
untenability-of-induced~ unblurriness  
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis- 
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable  
prompted  
constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–  
acutisation—residualising—epistemic–  
(formalising) delinearity–for-cogency’ with respect to ‘the-very-same purview/devolved– 
purview/devolving–purview-of-unlimitedness/existence<full-potency-of-sublimating– 
nascence>}; —‘implicated_attendant–ontological-contiguity ’–educated– 
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity– 
<imbued–notional–cogency>’; so-construed as of veridically ‘profound–and–comprehensive 
human experientiality/experiment<as-to-existentially-formative–epistemic-totalising>–re– 
apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,— 
so–notionally/epistemically/bindingnessly— 
reflecting——implicated-and-articulated’ as-from-nonextricatory–‘prospective-re-ontologising– 
Being-then-Institutional-then-Living–magnitudes-of {hermeneutic/reprojection–protraction– 
of-reframing-and-reformulation}’ (with regards to Being-development/ontological- 
meaningfulness-and-teleology
psychologismic–epistemic-acutisation—difficulty<for, 
residualising—delinearity–for-cogency>—magnitude{of-experientiality/experiment}, then  
institutional-development–as-to-social-function-development
psychologismic–epistemic–  
acutisation—difficulty<for, residualising—delinearity–for-cogency>—magnitude{of- 
experientiality/experiment} and then  
living-development–as-to-personality-development
psychologismic–epistemic-acutisation—difficulty<for, residualising–
That is, until when all such devolving underlying untenability-of-induced~ unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicité/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling>—psychologismic–epistemic–acutisation—residualising~epistemie
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~
delinearity—for-cogency’ are construed as failing prospective re-ontologising ‘dynamic cumulating/recomposing psychologismic–epistemic–acutisation—residualising~epistemie
delinearity—for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full potency of sublimating–nascence’; and in this regards, it can be appreciated that it is rather implausible (as of a human-consciousness/collective-consciousness—distendedness/detruncating—beyond-selfpresencing—re-ontologising–decentering_of
consciousness/collective-consciousness—as-to-psychologismic–epistemic–acutisation—
residualising—delinearity—for-cogency> appreciation) that an overall-overarching ‘prior nonpositivising/non–rational-empiricism registry-worldview/dimension like medieval-scholasticism or non-universalising <constricted/narrowingdown–re-ontologising-enabling>—psychologismic–epistemic–acutisation—residualising~epistemie
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting~
(decompulsing) delinearity for cogency’) can effectively overarch such a modern day hereditary DNA genetics ‘specific positivising existential<disontologising/re-ontologising—aporeticism> sublimating <constricted/narrowingdown–re-ontologising-enabling>—psychologismic—epistemic-acutisation—residualising—(epistemic)

totalising ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—


totalising ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—


psychologismic—epistemic-acutisation—difficulty—for, residualising—

(decompulsing) delinearity for cogency—magnitude of-experientiality/experiment) (as of deprocrypticism/preempting—disjointedness-as-of—reference-of-thought) underlies the possibility of superseding/overcoming our positivism—procrypticism/disjointedness-as-of-reference-of-thought knowledge-deadends—as-preconverging—dementating/structuring/paradigming; and so, as of ‘existential<disontologising/re-
ontologising—aporeticism>

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-

{decompulsing}delinearity/delinear-accreting/recomposuring–61nonpresencing-

acuting

perceptualisation-of-sublimating-over-desublimating-<as-‘psychologismic–epistemicacutisation—residualising,-{decompulsing}delinearity~for-cogency’_as-to-‘prospective-profoundsupererogation96-epistemic-perspective’-of-prospective-&-prior-differentiated–
apriorising/axiomatising/referencing>—with-respect-to-the-prospect-of-prospective-human-reontologising’

induced

sublimating

constructive-veracity

for

‘prospective

cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation96 as to
of

‘<nonextricatory/postconverging/unaccommodating/questioning>-re-

ontologising_prompting perspective as to <punctual/immediacy/constituted/compulsionsencumbered

prompted

extended/prolonged–re-ontologising-enabling>–psychologismic–

epistemic-acutisation—residualising~{epistemictotalising33}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,{decompulsing}delinearity~for-cogency

induced~7unblurriness>—

—in-order-to-enable-<as-of-the-untenability-of<prospective_punctual/immediacy/constituted/compulsions-

encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted

constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic-

acutisation—residualising~{epistemictotalising33}hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,{decompulsing}delinearity~for-cogency’

in

the

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face

of

prospective


difficulty <for, residualising—decompulsing—delinearity for cogency—magnitudes (of-experientiality/experiment) (and as it thereof induces re-ontologising prospective human institutional-development—as-to-social-function-development and living-development—as-to-personality-development psychologismic—epistemic-acutisation—difficulty <for, residualising—decompulsing—delinearity for cogency—magnitudes (of-experientiality/experiment)). This ontologically-flawed manifestation of ‘disontologising/subontologising equivalence/correspondence’ (failing to discriminate between ‘epistemic-decadence’ or teleological-decadence—<in-dimensionality-of-desublimating-lack-of—(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as of <extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising _prompting perspective on-the-one-hand and on-the-other-hand ‘despite-the-self exercise of epistemic-projection in notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as of <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising _prompting perspective) is so-palpably reflected with say between the Socratic-philosophers 103 universalising-idealisation and ancient-sophists non-universalising as well as between the budding-positivists positivism/rational-empiricism and medieval-scholasticism nonpositivising; respectively so, as to the existential—disontologising/re-ontologising—aporeticism—implications of (Socratic-philosophers 103 universalising-idealisation and budding-positivists positivism/rational-empiricism) prospective <nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising _prompting perspective on-the-one-hand and on-the-other-hand (ancient-sophists non-universalising and medieval-scholasticism nonpositivising) <extricatory/preconverging/accommodating/unquestioning>-. 3125
unlimitedness/existence—full potency of sublimating nascence’ (and not such a
bothsidesism—{as—‘mere-processive’/pedantising—‘dialogical-relation’—to—‘perceived—social-
and-institutional-commonly-encultured referencing—of—meaningfulness-and-teleology’—
failing—‘requisite-existential-thematic-baseline-of-technicity/profundity—framing’—of—
sublimating-discursivity-for-sovereign-repassing}—as—of—psychologismic—epistemic-
acutisation—nonresidualising—imbued—{compulsing}—linearity—in-eclecticism-of-prior—mere-
formulaicity/rationalisation—as—so—‘consciously/unconsciously-preordained/fated’—to—fail-
prospective—notional—cogency) abusing of the notion of dialogical-equivalence—<as—to-
psychologismic—apriorising/axiomatising/referencing—of—‘prospectively—
implicated—attendant—onto-logical-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ }—confledness—in—{pre-converging—ment—by}—
post-converging entailment—{in—self-becoming/self-confinedness /formative—supererogating}>;
and thusly, the elucidation of ontological-veracity is rather elicited as of ‘despite-the-self
exercise of epistemic-projection in notional—self-distantiation—<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing’ (as of
<nonextricatory/post-converging/unaccommodating/questioning>—re-ontologising prompting
perspective). Human-consciousness/collective-consciousness—distendedness/detruncating—
<beyond-self-presencing,—as—re-ontologising—decentering_of-consciousness/collective-
consciousness,—as—to—psychologismic—epistemic—acutisation—residualising,—
{decompulsing}—delinearity—for—cogency> thus fundamentally underlines the inherently
‘notional/epistemic/bindingness—<to—determinism/conceptivity—of—relative-unreflexivity/relative-reflexivity>
human psychologismic—transfixity—<placeholder-setup-ontological—rescheduling—in-
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,—as—to—residualising—
{decompulsing}—delinearity-over-nonresidualising—{compulsing}—linearity> manifestation’ of both
inescapable that the veracity of manifest prospective ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-of

reflexivity-or-irresponsibility/relative-unreflexivity to cogency_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation") which is relatively overlooked as from the ‘heightened social and institutional frameworks of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’ and ‘so-relatively overlooked exactly for the purpose of social-functioning-and-accordance’ (with consequential re-ontologising—by—disontologising/subontologising implications arising as to the profundity of the given human psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for—cogency—magnitudes—and experientiality/experiment). This is the case (notwithstanding the requisite veracity of prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic—epistemic-acutisation—residualising—delinearity—for—cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full potency of sublimating nascence’), and explaining the necessary discrimination between ‘presencing—absolutising-identitive-constitutedness’ social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political’ (as to human emphasis on sovereign—function/posture—as—to existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’,—as-of—its—epistemic-reflexivity/unreflexivity-in-existence’/teleology> social-functioning-and-accordance—as-of—social-stake-contention-or-confliction) and ‘—nonpresencing—<perspective—ontological-normalcy/postconvergence> ontologising/scientific/existence—<honesty-constraining>—scope_for_prospective_re-ontologising’ (as to human emphasis on ontological-veracity); and so as to the prospect of re-ontologising human-consciousness/collective-consciousness—distendedness/detruncating—<beyond-selfpresencing,—as—re-ontologising—decentering_of-consciousness/collective-consciousness,—as—to—psychologismic—epistemic-acutisation—residualising—delinearity—for—cogency>, wherein the ontologising/scientific/existence—<honesty—
epistemic-acutisation—difficulty—<for—residualising—{decompulsing}>—delinearity—for—cogency
magnitudes<of—experientiality/experiment>. The bigger issue here, with regards to the ‘nonpresencing—
<perspective—ontological-normalcy/postconvergence> ontologising/scientific/existence—
<honesty-constraining>—scope_for_prospective_re-ontologising’ (as to human emphasis on ontological-veracity), is to avoid the covert/overt creeping and its supposed substitution by the ‘‘presencing—absolutising-identitive-constitutedness social-stake-contention—confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political’; as to an overriding emphasising of ‘<mere-formulaicity/ritualisation of>—prior secondnatured positive-opportunism—of-social-functioning-and-accordance’ of prior profound-supererogation’ induced prior—rationalisation—of—contentivity/argumentativity/dialecticism/discursivity’ as
defining of prospective human knowledge and transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (so-reflect with
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-
<amplituding/totalising—in-relative-ontological-completeness⟩
desublimation conscious/unconscious eliciting of institutional-prescience/imprimaturings—
<dullness of the spirit/psychologicism—epistemic-acutisation—nonresidualising-imbued-
(linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation> and/or accessorising
of ‘ordinary laypersonhood arrogation/presumptuousness’ conception of supposedly prospective
sublimation and thusly inducing the blurriness—<sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging—in-disontologising-formulaic—dragging-
out/hollowing-out> of prospective knowledge-deadends—<as-preconverging—de-
mentating/structuring/paradigming>). Hence undermining the requisite
‘recurrent/perpetuating/continuity—recomposuring existential—disontologising/re-
ontologising—aporeticism’—counteracting/supplanting/alienating—of-prior-
apriorising/axiomatising/referencing’ for limitedness/human-subpotency
supererogating ‘{affirmation/projection/assertion/notional—self-distantiation—by—
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards—omnipotential—
affirmation/projection/assertion/notional—self-distantiation enabling prospective re-
ontologising; and so, as to prior (compulsing) linearity/linear-accreting—presenting-
perceptualisation-of-sublimating-over-desublimating—<as—psychologismic—epistemic-
acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation> as to—‘secondnatured-epistemic-perspective’ of prospective &
prior-differentiated—apriorising/axiomatising/referencing>—and-as-developing-into—
interrelatedness-dynamics—of-social-constructing desublimating constructive-inveracity (rather
consciousness/collective-consciousness,—as-to-psychologismic—epistemic-acutisation—residualising,—\{decompulsing\—delinearity~for-cogency\}). Human-consciousness/collective-consciousness—distendedness/detruncating—\{beyond-selfpresencing, as-re-ontologising—decentering_of-consciousness/collective-consciousness,—as-to-psychologismic—epistemic—acutisation—residualising,—\{decompulsing\—delinearity~for-cogency\}\} (as to implicated dimensionality-of-sublimating \{\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepisticmy/anamnestic-residuality/spirit-drivenness—equalisation}\}) thus effectively precedes—and—drives the notion of prospective re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity (as the prospective profound-supererogation—\langle\text{re-framing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging—de-mentating/structuring/paradigmning}\ for re-rationalisation—of—contentivity/argumentativity/dialecticism/discursivity) as so-underlying the ‘despite-the-self exercise of epistemic-projection in notional—self-distantiation—\langle\text{imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing}\rangle’ (as of \langle\text{nonextricatory/postconverging/unaccommodating/questioning}\rangle-re-ontologising_prompting perspective) possibility for epistemic-growth, as—\{veridical/sound\—relative-reflexivity—in-existence/relativising from limited mentation as its deepening/psychologismic—epistemic—acutisation—residualising,—\{decompulsing\—delinearity~for-cogency\}’. This point is made to point out that it is ‘delusional’ to ignore the manifestation of ‘epistemic-decadence’ or teleological-decadence—\langle\text{-in-dimensionality-of-desublimating-lack-of}\rangle
\langle\text{amplituding/formative}\rangle\text{supererogatory—de-mentativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepisticmy/anamnestic-residuality/spirit-drivenness—equalisation}\} (as of \langle\text{extricatory/preconverging/accommodating/unquestioning}\rangle-disontologising/subontologising_prompting perspective in prior shallow—

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calculus/rationale, the very exercise of knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—<in-

prospective_psycho/sologismic–apriorising/axiomatising/referencing–{of–‘prospectively–

implicated_attendant–ontological-contiguity ’—edued–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’}—conflatedness —in–{preconverging-ment–by}–

postconverging-entailment> reflexively engages the intellectual pertinence of ‘all-and-sundry
claims/pretenses to intellectual pertinence’ as of knowledge gesturing-and-accounting—of-
epistemic–phenomenalism (and so with respect to unlimitedness/existence—<full potency–of_sublimating–nascence> prospective apriorising/axiomatising/referencing-sublimating-
reflexivity—beholdening under which limitedness/human-subpotency submits in profound-
supererogation for prospective sublimating), and thusly it is not an exercise of ‘discretionary
disjointed hovering about’ that cannot articulate the knowledge gesturing-and-accounting—of-
epistemic–phenomenalism as of requisite/inherent ontological coherence/contiguity in reflection
of unlimitedness/existence—<full potency–of_sublimating–nascence>. By that token (with
respect to the underlying requisite human supererogation”) a ‘wilful spread/range of incoherent
narratives’ whether of ‘conscious or unconscious strategised participation’ doesn’t neither speak
of requisite/inherent ontological coherence/contiguity but rather speak of the ‘driving prior-
perspective—falsity/falseness/fallaciousness’ that defines the ‘epistemic-decadence’ or
teleological-decadence—<in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} as to its disontologising-aggravation–(in-want-for-prospective–
<imbued–notional~cogency> (as so reflecting a dearth of requisite/inherent ontological coherence/contiguity existential <disontologising/re-ontologising—aporeticism> implications beyond conceptual-patterning) ‘systematically divulges’ the poor motivation and superfluousness of such hovering about ‘vague and poorly existential <disontologising/re-ontologising—aporeticism> thematisations’; herein illuminated for the purpose of requisite prospective psychologismic–epistemic-acutisation <as-to-postconverging–de-
mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation–residualising, {decompulsing}–delinearity–for-
cogency’ imbued ‘overall existential–priming/funnelling/staking of human–per-cep-ti-vi-
<as-to—notional~perceptualisation–of–and–leashing-to_social-functioning-and-accordance–
as-of–social-stake-contention-or-confliction> decompulsing–construct’;—{as to ‘embodied-
consciousness elicited {epistemic-totalising} psychologismic-subliminal–distendedness/detruncating
for demoronisation–<sublimating–nascence, nonextrieatory-sublimating–
upstreaming/’amontée’> } (over {epistemic-totalising} psychologismic-subliminal–truncating as of
from-ontological-normalcy/postconvergence-perspective-reflection–of-the–‘destructuring-
threshold_of-the-given-level’s–conjugated-postlogism–as–dementing’> interpersonal, group,
intergroup, community, local, national, political, geostrategic, etc. psychologismic–epistemic–
acutisation–difficulty <for, residualising {decompulsing} delinearity–for–cogency> levels of
interrelatedness-dynamics–of–social-constructing’). The further point here is that human-
consciousness/collective-consciousness–distendedness/detruncating–<beyond-selfpresencing,–
as-re-ontologising–decentering_of-consciousness/collective-consciousness–as-to-
psychologismic–epistemic-acutisation–residualising, {decompulsing} delinearity–for–cogency> (as
absolutely constrained upon prospective re-ontologising ‘dynamic cumulating/recomposuring psychologismic–epistemico-acutilisation—residualising, delinearity~for-cogency phasing of limitedness/human-subpotency onto unlimitedness/existence—full-potency-of-sublimating–nascence’), rather dismisses the ‘pretence of any given epochal presencing—absolutising-identitive-constitutedness consciousness/collective-consciousness to be the contemplative limit for the ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising’ (in contrast to the desublimating contemplative limit implicated/explicated by ‘presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-econo-political’). Such that just as we can appreciate that the prior recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism registry-worldviews/dimensions consciousness/collective-consciousness were superseded/overcome for prospective re-ontologising, our positivism—procrypticism—or—disjointedness-as-of-reference-of-thought consciousness/collective-consciousness is not beyond the same exercise of its superseding/overcoming; and so, with respect to requisite profound-supererogation as from human ‘crossgenerational notional–firstnaturedness-formativeness—eventualising—inkling-drive–or–seeding-misprising—mental-processing–parity for ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ as of the given <amplituding/formative–epistemicity>-totalising—thrownness-in-existence—as imbued of limitedness/human-subpotency prospective dearth for —re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection) warrant for ‘prospective requisite profound-supererogation induced demoronisation—sublimating–nascence, nonextricatory–sublimating–upstreaming/‘amontée’ for superseding/overcoming the succession of human registry-worldviews/dimensions disontologising/subontologising—imbuing—prospectively-of-human—
desublimating/subjugation/disenfranchisement as to vices-and-impediments\(^{10}\)’. That is exactly
the opening (as to opened-construct-of—meaningfulness-and-teleology\(^{9}\) for prospective
metaphoricity\(^{5}\)) undergirding ‘limitedness/human-subpotency-\(\text{de-mentation}\)
\{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics}\) as to preconverging/postconverging—redem-\(\text{mentation restructuring/reparadigming’ with regards to prospective ‘existential-
\langle\text{disontologising/re-ontologising—aporeticism}\rangle-\text{postconverging—aporeticism—
overcoming/unovercoming’ in the ‘reinvention’/‘recreation’ of the-human/humanity so-
construed as anthropologisation-\langle\text{as-to-futural-reflexivity,—in-\{decompulsing\}—delinearity—
‘invention’/‘creation’-of—the-human/humanity}\rangle\) imbued ‘widening the social imaginary’ (as to
the ontologising/scientific/existence-\langle\text{honesty-constraining}\rangle—scope_for_prospective_re-
ontologising); with regards to the superseding/overcoming of prospective knowledge-deadends-
\langle\text{as-preconverging—de-mentating/structuring/paradigming}\rangle. Human-consciousness/collective-
consciousness—distendedness/detruncating\langle\text{beyond-selfpresencing,—as-re-ontologising—
decentering_of-consciousness/collective-consciousness,—as-to-psychologismic—epistememic—
acutisation—residualising.—\{decompulsing\}—delinearity—\text{for-cogency}\rangle\) so-further highlights the fact
that (with respect to educed—and—availing—and—re-availing relative-ontological-completeness\(^{7}\)–
of–apriorising/axiomatising/referencing) the mindset that as of ‘human incidental/accidental
idiosyncratic intemporal-longness-of-register-of—meaningfulness-and-teleology\(^{10}\)
individuation’ project of prospective re-ontologising (however the ‘low emotional-involvement’
or ‘high emotional-involvement’) is ‘inherently granted intellectual—\(\text{and—moral ascendency,}
responsibility/relative-reflexivity and purposefulness’ to ‘slap down’ upon disontologising prior-
perspective—\text{falsity/falseness/fallaciousness} (not as an ‘idle notion of human mortal discretion’
but as of ‘inherent requisite organic-knowledge’ imbued ‘prospective postconverging—aporeticism—overcoming/unovercoming as the-Good/knowledge—

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reification~gesturing-and-accounting—of-epistemic–phenomenalism—{in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of~‘prospectively-
implicated_attendant–ontological-contiguity ’~educated–
existentialising/contextualising/textualising_*intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’}_–conflatedness –in_ {preconverging-ment_by}–
postconverging-entailment>/understanding/<amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity  ‘); and so, as to the re-ontologising appropriateness for ‘overall existential–
priming/funnelling/staking of human–per-cep-ti-vi-ty<as-to—notional–perceptualisation-of-
and–leashing-to_social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction> decompulsing–construct’;—{as to ‘embodied-consciousness elicited {epistemic-
totalising}<psychologismic-subliminal–distendedness/detruncating for demoronisation-
<sublimating–nascence,-nonextricatory-sublimating–upstreaming/’amontée’>’} (over {epistemic-
totalising}<psychologismic-subliminal–truncating as of ‘catchmented–and–compulsed<in-
‘existential-dearth-of-demoronisation’,-so-construed-as-from-ontological-
normalcy/postconvergence-perspective-reflection-of-the-‘deestructuring-threshold_of-the-
given-level’s–conjugated-postlogism–as-dementing’> interpersonal, group, intergroup,
community, local, national, political, geostrategic, etc. psychologismic_epistemic_acutisation—
difficulty<for, residualising<decompulsing—<decompliance, delinearity—for cogency>—levels of interrelatedness-
dynamics–of-social-constructing’). This (re-ontologising appropriateness for ‘overall existential–priming/funnelling/staking of human–per-cep-ti-vi-ty<as-to–
social-stake-contention-or-confliction> decompulsing–construct’;—{as to ‘embodied-
consciousness elicited {epistemic-totalising}<psychologismic-subliminal–distendedness/detruncating

psychologismic—epistemic—acutisation—difficulty—for—residualising—delinearity—for-cogency—levels_of_interrelatedness-dynamics—of-social—constructing’). This ‘overall existential—priming/funnelling/staking of human—per-cep-ti-vi-ty—as-to—notional—perceptualisation-of—and—leashing—to-social-functioning—and-accordance—as-of-social-stake-contention-or-confliction> decompulsing—construct’;—{as to ‘embodied-consciousness elicited psychologismic-subliminal—distendedness/detruncating for demoronisation—sublimating—nascence—nonextricatory—sublimating—upstreaming/’amontée’>}) is so-reflected with regards to the warrant for the requisite sublimating—tradition/constant_of profound—supererogation (as to the
‘fundamental/incipient/seeding experientiality/experiment—<as-to-existentially-formative-
re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—‘notionally/epistemically/bindingnessly—implicit-and-articulated’ as-from—
nonextricatory—‘prospective-re-ontologising—Being-then-Institutional-then-Living—magnitudes—
of—{hermeneutic/reprojection—projection of—reframing-and-reformulation}’ that is human
profound-supererogation” so-underlying the ‘overarching existential—disontologising/re-
onologising—aporeticism’ priority/precedence/primacy of re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection’); and manifested as of prospective ‘overarching existential—disontologising/re-ontologising—
aporeticism—priority/precedence/primacy of requisite prospective ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming inducing of
psychoanalytic-unshackling for the relative-ontological-completeness—apriorising/axiomatising/referencing re-ontologising prospective re-rationalisation—of—
contentivity/argumentativity/dialecticism/discursivity’ at every given ‘secondnatured human
station/locus of limitedness/human-subpotency—amplituding/formative—epistemicity—
totalising—thrownness-in-existence—(as imbued of limitedness/human-subpotency
prospective dearth for re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination projection). In-many-ways the
‘historical veracity’ of such a human ‘overall existential—priming/funnelling/staking of human—
perceptivity—<as-to—notional—perceptualisation-of—and—leashing-to_social-functioning—
and-accordance—as-of—social-stake-contention-or-confliction>—decompulsing—construct’;—
{as to ‘embodied-consciousness elicited epistemic-totalising psychologismic—subliminal—
distendedness/detruncating for demoronisation<sublimating—nascence,—nonextricatory—
sublimating—upstreaming/’amontée’>’} has been obscured behind the ‘successively given


social-stake-contention-or-confliction> decompulsing–construct’;—{as to ‘embodied-consciousness elicited {psychologismic-subliminal–distendedness/detruncating for
reflexivity
–implicited-and-articulated’ as-from-nonextricatory-’prospective-re-ontologising
Being-then-Institutional-then-Living–magnitudes-of-hermeneutic/reprojection–protraction–
of-reframing-and-reformulation;’ of the ‘flow of human prospective profound–supererogation
–over–shallow-supererogation
undergirding the ‘overall relative
unreflexivity/relative-reflexivity—ontological-contiguity
–of-the-human-institutionalisation–process
imbued notional–cogency/chronicularity/annality–of-relative-reflexivity,—as-to–
profund–supererogation

Human-consciousness/collective-consciousness–distendedness/detruncating–<beyond-selfpresencing,-as-re-ontologising–decentering_of–
consciousness/collective-consciousness,—as-to-psychologismic–epistemic-acutisation—
residualising, {decompulsing, delinearity–for-cogency}> (as reflecting underlying human ‘overall
existential–priming/funnelling/staking of human–per-cep-ti-vi-ty–<as-to–
social-stake-contention–or–confliction> decompulsing–construct’;—{as to ‘embodied–
consciousness elicted >psychologismic-subliminal–distendedness/detruncating
for
odemoronisation–<sublimating–nascence, nonextricatory–sublimating–
upstreaming/’amontée’>}
) effectively speaks to the fact that ‘human
presumptuousness/apriorising–eliciting–of–assumptions/aposteriorising (arising as from human
<amplituding/formative–epistemicity–totalising–thrownness-in-existence
,–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
)}> undergirds ‘protracted–
social—as-to-individual–by-institutional–by-social relative direct/deferential–
responsibility/relative-reflexivity–or–irresponsibility/relative-unreflexivity

to
cogency/chronicularity/annality–of-relative-reflexivity,—as-to-profund–supererogation
’; and
so as to the ‘ontological-inveracity or ontological-veracity of perceived–social–and–institutional–
commonly-enculturated_referencing,-of-<meaningfulness-and-teleology’ imbedd relative-unreflexivity/relative-reflexivity—ontological-contiguity—with regards to underlying unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory—wholesomeness/profound-supererogation>, while-anecdotalising-prior-
disontologising-thresholding> scope as of relatively elucidated<as-to-
preconverging/postconverging—rede-mentating/structuring/paradigmning> human ontological-commitment and universal-transparency (with respect to underlying human ‘crossgenerational notional—firstnaturedness—formativeness<as-to—eventualising—inking—
-drive or seeding-misprising—mental-processing—parity for ontological-performance<—
<including-virtue-as-ontology>/morality/ethics/justice/etc.’). Such ‘human presumptuousness/apriorising—eliciting-of-assumptions/aposteriorising (arising as from human <amplituding/formative—epistemicity>-totalising—thrownness-in-existence , 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’) undergirding, (whether manifested as of the ‘ontological—inveracity or ontological-veracity of perceived—social-and-
institutional-commonly-enculturated_referencing,—of—meaningfulness-and-teleology’), goes on to reflect the ‘concretely manifest social and institutional disontologising/re-ontologising—threshold’ (whether in ‘shallow—
supererogation’—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to—
-preconverging—de-mentating/structuring/paradigmning or profound—
supererogation—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to—postconverging—de-mentating/structuring/paradigmning’); as so-defining (with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full poteny of_sublimating—nascence’) the relative-
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
consequential human sovereign–function/posture<as-to-existentially-manifest-‘embodied-
subject–consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
reflexivity/unreflexivity-in-existence’/teleology>). This insight effectively speaks to the fact that
social and institutional manifestations of prospectively ontologically-flawed process/processive
bothsidesism—(as-‘mere-processive’/pedantising-‘dialogical-relation’-to-‘perceived–social-
and-institutional-commonly-enculturated_referencing,-of- meaningfulness-and-teleology’-
-failing-‘requisite-existential-thematic baseline-of-technicity/profundity–framing’{of-
sublimating-discursivity-for-sovereign-repassing},-as-of-psychologismic–epistemic-
acutisation—nonresidualising-imbued-{compulsing}linearity~in-eclecticism-of-prior-mere-
formulaicity/ritualisation,-as-so-‘consciously/unconsciously-preordained/fated’-to-fail-
prospective–notional–cogency} conceptualisation are inherently bound to arise (without/where-
there-is-lack-of a prospective sense of
‘supererogating’ {affirmation/projection/assertion/notional~self-distantiation–by–
unaffirmation/deprojection/deassertion/epistemic-decadence} mobilisability<-<as-to-‘re-
ontologising–projecting/oeuvrement’–over–‘disontologising–de-projecting/de-oeuvrement’>’);
as to the fact that ‘human presumptuousness/apriorising–eliciting-of–
assumptions/aposteriorising (arising as from human <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence”,-imbued-projective-arbitraryness/waywardness{(as-to-the-
human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of-‘<amplituding/formative–epistemicity>totalising–conceptualisation’})
rather rests upon such ‘concretely and pointedly manifest social and institutional
disontologising/re-ontologising relative-unreflexity/relative-reflexivity–threshold’
prompted constricted/narrowingdown–re-ontologising-enabling>psychologismic–epistemic–
acutisation–residualising–epistemic–
totalising–hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting.–
(decompulsing–delinearity–for-cogency’) is effectively undertaken/manifested/occurrent respectively ‘either as of disontologising prospective relative-unreflexivity shallow–supererogation~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to–
preconverging–de-mentating/structuring/paradigming ontological-performance <including–
virtue-as-ontology>/morality/ethics/justice/etc. or re-ontologising prospective relative-
reflexivity profound–supererogation=reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as-to-postconverging–de-mentating/structuring/paradigming ontological-performance’~<including–
virtue-as-ontology>/morality/ethics/justice/etc.’. Such that such ‘disontologising prospective relative-unreflexivity shallow–supererogation~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to–
preconverging–de-mentating/structuring/paradigming’ (more pronounced with social and
institutional manifestations of prospectively ontologically-flawed process/processive
bothsidesism{as–‘mere-processive’/pedantising–‘dialogical-relation’–to–‘perceived–social-
and-institutional-commonly-enculturated_referencing,—of–meaningfulness-and-teleology’
–failing–‘requisite-existential-thematic-baseline-of-technicity/profundity–framing’}of–
sublimating-discursivity-for-sovereign-repassing},–as-of-psychologismic–epistemic–
acutisation—nonresidualising-imbued.–compulsing–linearity—in-eclecticism-of-prior-mere-
formulaicity/ritualisation,—as-so–‘consciously/unconsciously-preordained/fated’–to–fail–
prospective–notional–cogency} conceptualisation and as particularly manifest with shallow–
supererogation~framing/formulation/catchmenting/truncating/compulsing/linearising_scale
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> together with ‘unwieldy-
contemplatable–disontologising/re-ontologising-implications,-with-regards-to-human-
sovereign–function/posture<as-to-narrowness/evasiveness/vagueness–of-disontologising/re-
ontologising> with respect to contentious/un-nominalisedness of social-stake-contention-or-
confliction’), speak to the fact that even relatively profound-
supererogation = reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising_scale—of-transparent/noncontentious/un-nominalised/sound-interpretations/domains of
manifest unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory–wholesomeness/profound-supererogation , -while-anecdotalising-prior-
disontologising-thresholding> (with regards to relatively uncontentious/nominalised social-
stake-contention-or-confliction) are not absolutely immune from prospectively ontologically-
flawed process/processive bothsidesism{-as–‘mere-processive’/pedantising–‘dialogical-
relation’–to–‘perceived–social-and-institutional-commonly-enculturated_referencing–of-
meaningfulness-and-teleology ’-failing–‘requisite-existential-thematic-baseline-of-
technicity/profundity–framing’{of-sublimating-discursivity-for-sovereign-repassing},-as-of-
psychologismic–epistemic-acutisation—nonresidualising-imbued-{compulsing}linearity~in-
eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so–‘consciously/unconsciously-
preordained/fated’–to–fail-prospective–notional–cogency} conceptualisation (particularly so as
to when ‘requisite overarching prospective Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology psychologismic–epistemic-acutisation—difficulty <for, residualising–
delinearity–for-cogency> magnitudes {of-experientiality/experiment} , is undermined by social
and institutional manifestations of shallow-
supererogation {framing/formulation/catchmenting/truncating/compulsing/linearising_scale
{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,}{decompulsing}—delinearity—for cogency intelligibility’;—(imbued underlying untenability-of-induced—unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic-acutisation—residualising—epistemic
{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,}{decompulsing}—delinearity—for cogency’. In other words, any such given specific institutionalising/organising/mutualising/methodologising rather sublimatingly—arise and is sublimatingly—prolongated only as of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency of sublimating nascence’’ as the more fundamental validation of ontological-veracity (as to induced ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—
delinearity–for-cogency–magnitude<of-experientiality/experiment}. Along the lines, afterall all the world that exists is respectively either as of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \( ^{10} \)universalisation–non-positivism/medievalism or our positivism–\( ^{20} \)procrypticism/disjointedness-as-of-\( ^{7} \)reference-of-thought (and not as of the correspondingly requisite prospective psychologismic–epistemic-acutisation<as-to-postconverging–de-mentating/structuring/paradigming–eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporetism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic-epistemic-acutisation—residualising,—(decompulsing), delinearity—forcing
gency for base-institutionalisation, universalisation or positivism or deprocrypticism—or-preempting—disjointedness-as-of—reference-of-thought). This is insightfully the very ‘test of
whatever presents/qualifies itself as of core-philosophy/derivative-core-philosophy—(imbued
requisite ‘inking-drive of dimensionality-of-sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)’) with respect to prospectively undermining/preempting the
‘recoiling—<as-to-induced—‘wavering/redounding/waveforming-of—dimensionality-of-
sublimating ’-by—‘dimensionality-of-desublimating ’-at-successive-loci/stations-of—
‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’—(from dimensionality-of-
sublimating

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) elicited prospective psychologismic—epistemic-acutisation—<as-to-
postconverging—de-mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-

nascence-in-prospective-aporetism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic-epistemic-acutisation—residualising,—(decompulsing), delinearity—forcing
gency)’ as to manifest ‘seeding-misprising of dimensionality-of-desublimating-lack-of

(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)’: as to the fact that philosophy occurs where Socratic-philosophers

to universalising-idealisation and budding-positivists positivism/rational-empiricism
prospective \textit{<nonextricatory/postconverging/unaccommodating/questioning>-re-ontologising_prompting} existentially \textit{<disontologising/re-ontologising—aporeticism>—highlight the prospectively mental-underdevelopment of their respectively given non-universalising and nonpositivising social-stake-contention-or-confliction construct} as the very psychoanalytic-unshackling backdrop for enabling prospective re-ontologising (notwithstanding the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—\textit{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \rangle}) respectively of ancient-sophists and medieval-scholasticism in \textit{<extricatory/preconverging/accommodating/unquestioning>-disontologising/subontologising_prompting}). In other words, the representation of core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’ \textit{\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle}) as ‘supposedly ontologically-contiguous’ with the ‘shallow-supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising_scale—of-opaque/contentious/un-nominalised/flawed-interpretations/domains of ‘presencing—absolutising-identitive-constitutedness\rangle social-stake-contention-or-confliction construct’ defining ‘\textit{mere formulaicity/ritualisation–of–prior secondnatured positive-opportunism—of-social-functioning-and-accordance\rangle} as to imbuing prospective shallow-supererogation’ rather reflects disontologising prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’ (speaking to the ever always requisite sublimating-withdrawal/unenframing/re-ontologising to prospectively subject ‘limitedness/human-subpotency’ as to reflecting ‘unlimitedness/existence—full-potency_of_sublimating–nascence\rangle’); and so, as of requisite re-ontologising psychologismic–epistemic-acutisation—\textit{as-
encountering/re-confrontation with unlimitedness/existence—full potency of sublimating-nascence”). This mutually reinforcing triptych/trinity takes on a purposefulness (as to its manifest ‘micro-decisionality/decisionality thrownness-disposition of prior mere-formulaicity/ritualisation—methodologising/mutualising/organising/institutionalising—prospectively-losing-track-of—

which paradoxically is the very prospective existential—disontologising/re-ontologising—aporeticism—point of core-philosophy/derivative—core-philosophy requisite ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’). The existentialising—decisionality—as-to-disontologising/re-ontologising—aporeticism—of ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ underlying this mutually reinforcing triptych/trinity is most patently reflected as to our shallow—supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to—preconverging—de-mentating/structuring/paradigmimg—with respect to prospectively requisite sublimating—prolongation—of ‘supererogating’—{affirmation/projection/assertion/notional—self-distantiation—by—unaffirmation/deprojection/deassertion/epistemic—decadence}—mobilisability—<as-to—‘re-ontologising—projecting/oeuvrement’—over—‘disontologising—de-projecting/de-oeuvrement’> of immaterial and material value’ (but rather undermined as of our epochal ‘renting and skewed value-extraction’); along the same lines of ‘historical desublimating renting and skewed immaterial and material value’ as of blatant brutish conquest/subjugation conception of sovereign apportioning, dominion protection conception of sovereign apportioning, to the very natural-order-of-things conception of sovereign apportioning and to our subtle modern-day institutionally-distorted/disjointed conception of sovereign apportioning (so-underlied as to their respectively elicited epistemic—to-totalising—psychologismic—subliminal—truncating as of ‘catchmented—and—compulsed’—<in—‘existential—dearth—of—demoronisation’,—so—construed—as—from—ontological-normalcy/postconvergence—perspective—reflection—of—the—‘destructuring—threshold—of—the—given—level’s—conjugated—postlogism—as—dementing’>—interpersonal, group, intergroup, community, local, national, political, geostrategic, etc. psychologismic—epistemic—acutisation—difficulty—for—residualising—<decompulsing—delinearity—for—cogency>—levels of interrelatedness—dynamics—of—social—constructing’). In other words, core-philosophy/derivative—core-
philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’ — (<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness /transvalutative-rationalising/transeptemicity/anamnestic-residuality/spirit-drivenness—equalisation)) speaks to the fact that the inherent relationship between ‘limitedness/human-subpotency’ (as to prospective re-encountering/re-confrontation) with ‘unlimitedness/existence—full potency of sublimating—nascence’ attributes inherent ‘disontologising irresponsibility/relative-unreflexivity’ to the state of manifest human relative-ontological-incompleteness of—apriorising/axiomatising/referencing in contrast to the inherent ‘re-ontologising responsibility/relative-reflexivity’ of the prospectively manifest state of human prospective relative-ontological-completeness of—apriorising/axiomatising/referencing (as to the fact that ‘unlimitedness/existence—full potency of sublimating—nascence’ is so-inherently the justificatory evaluation of either ‘limitedness/human-subpotency’ manifest ‘disontologising irresponsibility/relative-unreflexivity’ or ‘re-ontologising responsibility/relative-reflexivity’); and so-undergirded as of prospective ‘specific institutionalising/organising/mutualising/methodologising <constricted/narrowingdown—re-ontologising-enabling>—psychologismic—epistemic acutisation—residualising—epistemically totalising ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing—delinearity for eogeneity intelligibility’;—(imbued underlying untenability-of-induced—unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown—re-ontologising-enabling>—psychologismic—epistemic acutisation—residualising—epistemically totalising ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—decompulsing—delinearity for eogeneity’. This further speaks to the fact that core-

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–
(decompulsing)–delinearity–for-cogency’ as to ‘developing human–per-cep-ti-ty–as-to–
social-stake-contention-or-confliction> in preconverging/postconverging–rede-mentating/restructuring/reparadigming’. This is the case in the sense that there is only an ‘inkling-drive of dimensionality-of-sublimating {<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation})’ that initially hardly/poorly carries any prospective secondnatured positive-opportunism—of-social-functioning-and-accordance’; and so with regards to such (inkling-drive of dimensionality-of-
as to epistemic-growth, as—\{veridical/sound\}—relative-reflexivity—in-existence/relativising—
from limited-mentation as its deepening/psychologismic—epistemic-acutisation—
residualising, \{decompulsing\}—delinearity—cogency’—for base-institutionalisation,
universalisation or positivism or deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought; so-correspondingly so-elicited with respect to prior disontologising
recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism or our positivism—
procrypticism/disjointedness-as-of—reference-of-thought. It is rather the succession of ‘relays
of human intemporal-individuation epistemic-projection radicalities—in-chronicular/annalistic—
cogency—\{as-of-notional—protensivity\}—\{as-to-limited-mentation-capacity-deepening—as—
subjecting-limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—
nascence‘ \} so-construed as cogency_chronicularity/annality—of-relative-reflexivity,—as-to—
profound-supererogation” (as so-driven by the inkling-drive of dimensionality-of—
sublimating \{\{amplituding/formative\}—supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness \}/transvaluitive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalityisation) as latterly richly endowed with prospective ‘secondnatured positive—
opportunism—of-social-functioning—and-accordance’ as-to—
prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis—
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable); that so-reflects the ‘holding—
out/point-referencing—psychoanalytic-unshackling exercise of educed—and—availing—and—re—
availing relative-ontological-completeness’—of—apriorising/axiomatising/referencing’ to allow
for play out of untenability-of-induced—unblurriness as
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis—
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable—prompted
constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—
acutisation—residualising—epistemic

delinearity—hersmaneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—

(decompulsing) delinearity—for cogency’ as to ‘developing human—per-cep-ti-vi-ty—<as-to—
notional—perceptualisation-of—and—leashing-to_social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction> in preconverging/postconverging—rede-
mentating/restructuring/reparadigming’ (with regards to human angling-of-imaginary implied
‘multicenturies-long human crossgenerational Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology

psychologismic—epistemic—acutisation—difficulty—<for—residualising—
developing human—per-cep-ti-vi-ty—<as-to—
notional—perceptualisation-of—and—leashing-to_social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction>

(prospective
transcendence—and-sublimity/sublimation/supererogatory—de-mentativity’). Critically, such
latterly richly endowed prospective ‘secondnatured—positive—opportunism—of-social-
functioning and accordance’—as-to—
prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/a—contrecoup/unsettling/unarguable as it ultimately elicits
existentially—disontologising/re-ontologising—aporeticism> ‘protracted-social—as-to—
individual-by-institutional-by-social relative direct/deferential—responsibility/relative-
reflexivity to cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-
supererogation’ (with respect to the scope of human presencing—absolutising-identitive-
constitutedness’

social-stake-contention-or-confliction ‘existentially—disontologising/re-
ontologising—aporeticism’ manifest incidental/accidental reactive—sufferance/endurance in
supposedly and paradoxically subordinating/subserving/collateralising the possibility for
prospective re-ontologising—imbuing—of-prospective-human-
sublimating/emancipating/enfranchisement’); cannot be confused with core-
philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of—
sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} as of human ‘re-ontologising–nascency’<as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-
knowledge> for sublimating–prolongation’, whether as initially hardly/poorly carrying any
prospective ‘seconndatured positive opportunism—of social functioning and accordance’ as to prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable or as latterly richly endowed
with prospective ‘seconndatured—positive opportunism—of social functioning and
accordance’ as to prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable.
This is the case notwithstanding core-philosophy/derivative–core-philosophy—(imbued
requisite ‘inkling-drive of dimensionality-of-sublimating’
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}) ever present susceptibility to the ‘recoiling,<as-to-induced-
‘wavering/redounding/waveforming-of–dimensionality-of-sublimating ’–by–‘dimensionality-
of-desublimating ’–at-successive-loci/stations-of–thrownness-disposition-as-of-mere-
formulaicity/ritualisation>—(from dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\}) elicited prospective psychologismic–epistemic-acutisation—as-to-
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its—

localising—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity–for-cogency’ as to ‘developing human–per-cep-ti-vi-ty—<as-to—
notional–perceptualisation-of–and–leashing-to_social-functioning-and-accordance—as-of
social-stake-contention-or-confliction> in preconverging/postconverging–re-de-
mentating/restructuring/reparadigming’). However, such palpable relaying play out is what is translated (with regards to the scope of human presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction ‘existentially—disontologising/re-
ontologising—aporeticism’ manifest incidental/accidental reactive–sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for
prospective re-ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchisement”) into: the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of such a transformation in today’s positivism/rational-empiricism world is rather in effect an afterthought appraisal). But because the ‘grander grasp on unlimitedness/existence—full potency of_sublimating—nascence—of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation—metaphoricity’ developing human—perceptivity—as-to—notional—perceptualisation-of—and—leashing—to—social—functioning—and—accordance—as—of—social—stake—contention—or—confliction> (so-underlied as of preconverging/postconverging—re-de-mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising psychologismic—epistemem—actuisation—difficulty—for—residualising—{decompulsing}—delinearity—for—cogency>—{as—of—requisite—profound—supererogation—for—disposedness—or—psychologismic—construct’—{imbued—demonstrisation—sublimating—nascence—nonextricatory—sublimating—upstreaming’/“amontée’}’)} before its transformation—as—to—transcendence—and—sublimity/sublimation/supererogatory—de—mentativity into our modern-day positivism ‘prospective human secondnatured ‘meaningfulness—and—teleology’’, constrained and made the medieval registry-worldview untenable/internally-contradictory existentially—disontologising/re-ontologising—aforecism>; as well as the fact that 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; or 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. In other words, it will be ‘critically impertinent for a supposed conception of core-philosophy/derivative—
core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’—

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sublimating ‘by’ ‘dimensionality-of-desublimating’ at-successive-loci/stations-of-
‘thrownness-disposition-as-of-mere-formulaicity/ritualisation’> from the prospectively
requisite ‘inkling-drive of dimensionality-of-sublimating’ ⟨<amplituding/formative\rangle\rangle
desublimating-lack-of ⟨<amplituding/formative\rangle\rangle’ (manifested as of ‘seeding-misprising of dimensionality-of-
desublimating-lack-of ⟨<amplituding/formative\rangle\rangle’). This distinction is critical going by the fact that if
core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of
dimensionality-of-sublimating’ ⟨<amplituding/formative\rangle\rangle) ‘is to
supposedly start out’ with the ‘shallowness (in shallow-
supererogation~framing/formulation/catchmenting/truncating/compulsing/linearising—as to-
preconverging–de-mentating/structuring/paradigming) of elicitable ‘<mere-
formulaicity/ritualisation–of>-prior secondnatured positive-opportunism—of-social-
functioning-and-accordance’ as to imbuing prospective shallow-supererogation’ , then this
will compromise/undermine the prospective palpably inducible ‘relays of prospective
secondnatured positive-opportunism—of-social-functioning-and-accordance’ (‘holding-
out/point-referencing—psychoanalytic-unshackling exercise of educed–and–availing–and–re-
availing relative-ontological-completeness of–apriorising/axiomatising/referencing’ to allow
for play out of untenability-of-induced~ unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered–disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable’ prompted
constricted/narrowingdown–re-ontologising-enabling→psychologismic–epistemic
acutisation–residualising→epistemic

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

decompressing→delinearity–for-cogency’ as to ‘developing human–percep-ti-vi-ty–as-to–
social-stake-contention-or-confliction> in preconverging/postconverging–re-de-
mentating/restructuring/reparadigming’). It is rather because of the instigative ‘nonpresencing–
<perspective–ontological-normalcy/postconvergence> profundity of Socratic-philosophers
universalising-idealisation and budding-positivists positivism/rational-empiricism
respectively imbued ‘inkling-drive of dimensionality-of-sublimating’

{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
confaintedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ (and not any ‘presencing—absolutising-identitive-constitutedness’
nombrilistic elicitable ‘<mere-formulaicity/ritualisation–of–prior secondnatured positive-
opportunism—of-social-functioning-and-accordance’ as to imbuing prospective shallow-
supererogation’ correspondingly of priorly given non-universalising and nonpositivising
social-stake-contention-or-confliction construct); that, such prospective palpably inducible
‘relays of prospective secondnatured positive-opportunism—of-social-functioning-and-accordance’
(holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—
and–availing—and–re-availing relative-ontological-completeness→of–apriorising/axiomatising/referencing’ to allow for play out of untenability-of-
induced–unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted constricted/narrowingdown–re-ontologising-enabling→psychologismic–epistemic
acutisation–residualising→epistemic
as to ‘developing human–perceptivity—as-to—
social-stake-contention-or-confliction’)’ could arise. Thusly, allowing for the prospective re-
aestheticisation–and–re-aestheticisation-towards-ontology–elicited–prospective-
idiomatisation> (as to human-consciousness/collective-consciousness–
distendedness/detruncating–beyond-selfpresencing–as-re-ontologising–decentering_of—
consciousness/collective-consciousness—as-to-psychologismic–epistemic-acutisation–
residualising, delinearity–for-cogency) of respectively universalising–
idealisation and positivism/rational-empiricism. This reality of the overall possibility for core-
philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of—
sublimating ⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩) is effectively reflected as to the multicenturies long patchy
experientiality/experiment–as-to-existentially-formative–‘epistemic-totalising re-apriorising/re-
axiomatising/re-referencing–residuality—in–re-originariness/re-origination’,—so–
and-reformulation⟩’ of human registry-worldviews/dimensions since human prehistoricity; as
reinforced with recurrent human re-aestheticisation–and–re-aestheticisation-towards-ontology–
elicited–prospective-idiomatisation> cultural diffusion (which possibility has relatively
narrowed in our globalised world requiring profound conscientiousness for prospective re-
aestheticisation–and–re-aestheticisation-towards-ontology–elicited–prospective-
idiomatisation>). It can be further appreciated (as to the human ‘crossgenerational
‘<mere-formulaic/ritualisation-of—prior secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} as to imbuing prospective shallow-supererogation\textsuperscript{96}’) to supposedly have ‘a magical framing/formulation/catchmenting/truncating/compulsing/linearising of knowledge’ that supersedes the manifest veracity of such prospectively requisite postconverging aporeticism—overcoming/unovercoming; as so-implying consciously/unconsciously as supposedly being prospectively bigger than ‘unlimitedness/existence—<full-potency-of_sublimating–nascence>’.

ising—as-to-postconverging–de-mentating/structuring/paradigming
priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology
psychologismic–epistemic-acutisation—difficulty—<for-, residualising—{(decompulsing)}—delinearity—for cogency>—magnitude{of-experientiality/experiment}, then
institutional-development—as-to-social-function-development
psychologismic–epistemic-acutisation—difficulty—<for-, residualising—{(decompulsing)}—delinearity—for cogency>—magnitude{of-
experientiality/experiment} and then living-development—as-to-personality-development
psychologismic–epistemic-acutisation—difficulty—<for-, residualising—
{(decompulsing)}—delinearity—for cogency>—magnitude{of-experientiality/experiment} (and so as to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology—‘organic accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of sublimating–nascence’). In this regards, such a human artificially elicited notion of division-of-labour-conception-of-knowledge induces a prospective lost of the ‘perspicacity of psychologismic–epistemic-acutisation—<as-to-
postconverging–de-mentating/structuring/paradigming—eliciting-of-existence’s-sublimating-nascence—in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth—as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising—{(decompulsing)}—delinearity—for-
cogency’ of ‘unlimitedness/existence—full-potency-of sublimating–nascence’’. This so-underlies ‘prospectively uninstitutionalised-threshold—moronisation—sublimating–nascence,—
extricatory–desublimating–downstreaming/‘avalage’’ as to imbued ‘supposedly pragmatic’
‘unblurriness/blurriness—


decompling/delinearity–for-cogency)’ rather to the ‘micro-decisionality/decisionality thrownness-disposition of prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-


decompling/delinearity–for-cogency’ of ‘unlimitedness/existence<full-potency-of_sublimating–nascence>’ (as to ever always referring to ‘the-verysame purview/devolved–purview/devolving–purview-of-
unlimitedness/existence—full potency of sublimating nascence>;—‘implicit attendant—ontological-contiguity’—‘educed—
cogency’), and so (in contrast to disontologising prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’ as to manifest ‘seeding-misprising of dimensionality-of-desublimating-lack-of’)


supererogation of-'epistemic-totalising\textsuperscript{57} metaphoricity for-prospective\textsuperscript{57} unblurriness-of-'epistemic-totalising\textsuperscript{57} meaningfulness-and-teleology as-of-sublimating-prolongation; in-psychologismic–epistemic-acutisation—residualising, \textsuperscript{40} \textsuperscript{52} delinearity for-cogency' of say the-very-same physics purview-of-unlimitedness/existence full-potency of sublimating–nascence;—‘implicitiated\textsuperscript{33} attendant–ontological-contiguity ’ educed–existentialising/contextualising/textualising \emph{intelligibility/epistemicity/reflexivity–contiguity}<\textsuperscript{imbued–notional–cogency}>\textsuperscript{40} (as from ‘mythical unexplicitly–positivistic/rational-empiricism physics’ and then ‘nonmythical explicitly–positivistic/rational-empiricism physics’ as from say Copernicus, Galileo, Descartes, Newton, Leibniz, Maxwell, Poincare, Einstein, Bohr, Feynman, etc.), speaks to the respective epochally elicited unblurriness<\textsuperscript{re-ontologising_by-postconverging-as-to-dragged-out-supererogatory–wholesomeness/profound-supererogation > while-anecdotalising-prior-disontologising-thresholding> scope as of relatively elucidated<\textsuperscript{as-to-preconverging/postconverging–rede-mentating/restructuring/reparadigming> human ontological-commitment and universal-transparency with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness<\textsuperscript{as-to-eventualising–inkling–drive–or–seeding–misprising>—mental-processing–parity for ontological-performance<\textsuperscript{including-virtue-as-ontology>/morality/ethics/justice/etc.’ (imbued ‘relative-reflexivity as to prospectively requisite physics cogency\emph{chronicularity/annality–of-relative-reflexivity, as-to–profound-supererogation ’}). But then a representation of the respectively epochal <\textsuperscript{mere–formulaicity/ritualisation–of–prior ‘re-ontologising idiomatication<\textsuperscript{as-to–blurriness-elicited–profound-supererogation } of-'epistemic-totalising\textsuperscript{57} metaphoricity for-prospective\textsuperscript{57} unblurriness-of-'epistemic-totalising\textsuperscript{57} meaningfulness-and-teleology as-of-sublimating-prolongation; in-psychologismic–epistemic-acutisation—residualising, \textsuperscript{40} \textsuperscript{52} delinearity for-cogency’ as being of prospective re-ontologising (and so as if of the corresponding epochal prospective ‘physics unblurriness/blurriness–
threshold-framing/formulation/catchmenting/truncating/compulsing/linearising by which prospective ‘re-ontologising idiomatisation<as-to blurriness-elicited-profound-supererogation -of-’\textsuperscript{epistemic-totalising} metaphoricity ’-for-prospective- unblurriness-of-
\textsuperscript{epistemic-totalising} + meaningfulness-and-teleology ’,-as-of-sublimating-prolongation; in-
psychologismic epistemic-acutisation—residualising, \{decompulsing\} delinearity—forcogency’
arises), will rather speak to disontologising prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’; as so-effectively reflecting prospectively ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation\}
\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity\rangle totalising—in-relative-ontological-completeness \}
eliciting of ‘<\textsuperscript{mere formulaicity/ritualisation–of}>prior secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} as to imbuing prospective shallow-supererogation’ (in manifest ‘relative-unreflexivity failing the requisite relative-reflexivity for prospective physics cogency\textunderscore\text{chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’}). In this regards, it can be appreciated as well that ancient-sophists non-universalising and medieval-scholasticism nonpositivising are in many ways the mere ‘disontologising complexification’ of their respectively ‘<\textsuperscript{mere formulaicity/ritualisation–of}>prior secondnatured positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} as to imbuing prospective shallow-supererogation’ (so-educed from the respective prior ‘inkling-drive of dimensionality-of-
\{<amplitude\textsuperscript{amplituding}/formative\textunderscore\textsuperscript{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\}; as so-failing prospective postconverging–aporeticism—overcoming/unovercoming with regards to their corresponding ‘epochal <amplituding/formative–epistemicity\rangle totalising–thrownness-in-existence’ imbued human knowledge ‘unblurriness/blurriness–
threshold~framing/formulation/catchmenting/truncating/compulsing/linearising  (warranting correspondingly Socratic-philosophers universalising-idealisation and budding-positivists positivism/rational-empiricism prospective ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-profound-supererogation -of-<epistemic-totalising >+metaphoricity ’-for-prospective-unblurriness-of.<epistemic-totalising> + meaningfulness-and-teleology ’,as-of-sublimating-prolongation; in psychologismic epistemic-acutisation—residualising—(decompulsing)+delinearity–for-cogency’). Insightfully, this equally points out our present-day human knowledge unblurriness/blurriness–threshold~framing/formulation/catchmenting/truncating/compulsing/linearising with respect to such notions like Platonism (with regards to universalising-idealisation) and Cartesianism (with regards to positivism/rational-empiricism), as to a failure to appreciate that what is most fundamental about both Plato and Descartes is not their ‘mere-formulaicity/ritualisation of knowledge (as to <mere-formulaicity/ritualisation–of>-prior secondnatured positive-opportunism—of-social-functioning-and-accordance’ as to imbuing prospective shallow-supererogation ’) but rather their prior ‘inkling-drive of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ educing prospective knowledge elucidation for sublimating–prolongation’ (as overcoming their given ‘epochal <amplituding/formative–epistemicity>-totalising–thrownness-in-existence’ imbibed human knowledge unblurriness/blurriness–threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). So-speaking to our present-day human knowledge unblurriness/blurriness–threshold~framing/formulation/catchmenting/truncating/compulsing/linearising lack/dearth of requisite prospective ‘inkling-drive of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ (as failing to overcoming its given ‘epochal <amplituding/formative-epistemicity>-totalising~thrownness-in-existence’ imbued human knowledge unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising). This is further reflected as to the ontologising-inveracity of our present-day plethora of isms–conceptualisations (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 as so-wrongly implying we-are-undecenterable/our-conscious-self-cannot-be-prospectively-dissolved with respect to our ⁹⁰ presencing—absolutising-identitive-constitutedness implicated blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> of thought); articulated as of ⁹⁰ presencing—absolutising-identitive-constitutedness by wrongly implying everything is of the same notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aesthetiscised–postconverging/dialectical-thinking –qualia-schema> (as of undisambiguated relative-unreflexivity/relative-reflexivity—ontological-contiguity as to relative-ontological-incompleteness of-apriorising/axiomatising/referencing and relative-ontological-completeness of-apriorising/axiomatising/referencing thus inducing ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology moronisation-sublimating–nascence–extricatory-desublimating–downstreaming/’avalage’). Thusly, the appraisal of <mere-formulaicity/ritualisation-of>-prior ‘re-ontologising idiomatisation<as-to blurriness-elicted-profound-supererogation -of-<epistemic-totalising metaphoricity ’-for-prospective- unblurriness-
ontological-completeness — reference-of-thought- devolving—manifest
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—
acutisation—residualising—epistemic
{totalising}{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
{decompulsing}—delinearity—for cogenicy’), that the ‘sublimating—remoteness/distance-of-appraisal—
<as-to-requisite—Being-development—notional—self-distantiation’-imbued-psychologismic—
epistemic-acutisation—eliciting-of-prospective-ontologically-hegemonising-narrative > as to
overarching ‘registry-worldview/dimension existentialising—framing-by-
enframing/‘worlding)—‘reference-of-thought’ (as of requisite prospective ‘re-ontologising
idiomatisation—<as-to—blurriness-elicited-profound-supererogation—of—epistemic—
{metaphoricity—}—for-prospective—unblurriness-of—epistemic-totalising + meaningfulness—
and-teleology—,—as-of-sublimating-prolongation—in-psychologismic—epistemic-acutisation—
residualising—{decompulsing}—delinearity—for cogenicy’
imbued ‘unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’
), and so-construed as from re-ontologising prospective Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology—psychologismic—epistemic-acutisation—difficulty—<for—
residualising—{decompulsing}—delinearity—for cogenicy—magnitude (of-experientiality/experiment), as of its
veridical core-philosophy/derivative—core-philosophy—{imbued requisite ‘inkling-drive of
dimensionality—of-sublimating—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness /transvalutative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’)
‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and—availing—
and–re-availing relative-ontological-completeness of–apriorising/axiomatising/referencing’
to allow for play out of untenability-of-induced unblurriness as
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted
constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic:
acutisation—residualising—epistemic
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
<decompulsing> delinearity—for-eogency’ as to ‘developing human–per-cep-ti-ty—<as-to—
social-stake-contention-or-confliction> in preconverging/postconverging–rede-
mentating/restructuring/reparadigming’: relatively elicits ‘existentially—disontologising/re-
ontologising—aporeticism> manifest entanglement—as to ‘<out-of-phasing> disparate-
narratives’ representation as being of prospective re ontologising <at
unblurriness/blurriness-threshold> of both <mere-formulaicity/ritualisation–of>-prior ‘re-
ontologising idiomatisation—<as-to–blurriness-elicited-profound-supererogation
metaphoricity—for-prospective unblurriness-of—epistemic-totalising + meaningfulness-
and-teleology , as-of-sublimating-prolongation, in psychologismic–epistemic-acutisation—
residualising, <decompulsing>, delinearity—for-eogency’’ and prospective ‘re-ontologising
idiomatisation—<as-to—blurriness-elicited-profound-supererogation—of—epistemic-
totalising + metaphoricity—for-prospective unblurriness-of—epistemic-totalising + meaningfulness-
and-teleology , as-of-sublimating-prolongation, in psychologismic–epistemic-acutisation—
residualising, <decompulsing>, delinearity—for-eogency’’.

So-reflecting a poor appreciation and understanding of the requisite cogency_chronicularity/annality—of-relative-reflexivity,—as-to–
profound-supererogation’ as to inform ‘prospective relative-reflexivity’ in many a social-and-
institutional domain/domain-of-study imbued disparateness-of-conceptualisation.
elicit sublimating–arising and sublimating–prolongation with respect to ‘the-very-same
of-sublimating–nascence>;—‘implicated–attendant–ontological-contiguity’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>‘. This ‘existentially–disontologising/re-ontologising–
aporeticism> manifest entanglement—as-to:‘<out-of-phasing>–disparate-narratives’–
representation-as-being-of-prospective-re-ontologising–at–unblurriness/blurriness–
threshold–’ is reflected with multicenturies long patchy experientiality/experiment–<as-to-
existentially-formative.–{epistemic-totalising}–re-apriorising/re-axiomatising/re-
referencing–residuality—in–re-originariness/re-origination’,—so–
implicated-and-articulated’ as-from-nonextricatory–’prospective-re-ontologising–Being–then–
Institutional–then–Living–magnitudes-of–{hermeneutic/reprojection–protraction-of}–reframing–
and–re-formulation}; and can be so-appreciated as to play out of social-functioning-and–
accordance—as-of—social-stake-contention–or–confliction construct as from the ‘supposedly
to–social–functioning–and–accordance—as–of–social–stake–contention–or–confliction> of
prospective base-institutionalisation, [103] universalisation or positivism or [18] deprocrypticism–or–
preempting—disjointedness-as–of–reference–of–thought imbued prospective ‘re-ontologising
implicated_attendant–ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}—conflatedness -in-{preconverging-ment–by–
postconverging-entailment}) is thus between ‘despite-the-self exercise of epistemic-projection
in notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-
confrontation with unlimitedness/existence-<full-potency-of_sublimating–nascence>’ on-the-
one-hand and on-the-other-hand ‘epistemic-decadence’ or 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} imbued
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{10}\).

Wherein concretely Einstein (notwithstanding his ‘epistemic-totalising\(^{13}\) hunch’ that quantum-
mechanics is not on the right tract) effectively by his openness makes and elicits fundamental
contributions to the development of quantum-mechanics in his relation with other physicists who
held an ‘epistemic-totalising\(^{13}\) hunch’ that quantum-mechanics is on the right tract; so-speaking
to their mutual ‘despite-the-self exercise of epistemic-projection in notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in
‘limitedness/human-subpotency prospective re-encountering/re-confrontation with
unlimitedness/existence-<full-potency-of_sublimating–nascence>’ (reflected in the higher value
Einstein and these other physicists place on inherent prospective knowledge elucidation over the
mere sake of holding onto their specifically given theoretical dispositions, and so-underlying the
possibility of the physics purview ‘effective _foregrounding__entailment-<in-succession-of-
profound-supererogation _-_>(postconverging–narrowing-down–sublimation-as-to-‘existence–
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-

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supererogation as of cogency_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation
imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-to-knowledge-developing}-and-empowering>). In contrast, Socrates and Galileo rather as so-questioning ‘whether their interlocutors placed a higher value on inherent prospective knowledge elucidation’ which is effectively what precedes the possibility for prospective human ‘re-ontologising–nascency–as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’ (with respect to whichever specific thought orientation can be prospectively validated). Thusly speaking to the fact that they realised their ‘supposedly prospective knowledge elucidation relationship with their respective epochal contentious/un-nominalised interlocutors’ was not of mutual ‘despite-the-self exercise of epistemic-projection in notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating–nascence’; but rather underlied their epochal contentious/un-nominalised interlocutors ‘epistemic-decadence’ or teleological-decadence—<-in-dimensionality-of-desublimating-lack-of
imbuing conceptivity/epistemic—reflexivity/epistemicity—relativism—determinism—<reifying—as—
to—knowledge—developing>—and—empowering). The emphasis on ‘placing a higher value on
inherent prospective knowledge elucidation as effectively what precedes the possibility for
prospective human re-ontologising’ reflects the fact that it is unlimitedness/existence—full—
potency_of—sublimating—nascence perpetual subjection of limitedness/human—subpotency (as
to ‘limitedness/human—subpotency prospective re—encountering/re—confrontation with
unlimitedness/existence—full—potency_of—sublimating—nascence’) that (as to
‘limitedness/human—subpotency incipient-aligning/subjection to unlimitedness/existence—full—
potency_of—sublimating—nascence’ as of ‘notional/epistemic/bindingness—
determinism/conceptivity—of—relative—unreflexivity/relative—reflexivity—re—ontologisingopotiation’): drives veridical
core—philosophy/derivative—core—philosophy—(imbued requisite ‘inkling—drive of
dimensionality—of—sublimating—(amplituding/formative—supererogatory—de—
mentativeness/epistemic—growth—or—conflatedness/transvaluative—
rationalising/transepistemic/anamnestic—residuality/spirit—drivenness—equalisation)’)
‘holding—out/point—referencing—psychoanalytic—unshackling exercise of educed—and—availing—and—re—availing
relative—ontological—completeness—’—of—apriorising/axiomatising/referencing’
to allow for play out of untenability—of—induced~unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions—encumbered—disarming/dis—ideologising/deformulaicité/à—contrecoup—unsettling/unarguable
prompted constricted/narrowing—down—re—ontologising—enabling—psychologismic—epistemic—
acutisation—residualising—epistemic—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity—for-cogency’ as to ‘developing human—percep-ti-vi-ty—as-to—
notional—perceptualisation-of—and—leashing-to social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction> in preconverging/postconverging—rede-
mentating/restructuring/reparadigming’; and so rendering delusional the idea of ignoring
manifest ‘epistemic-decadence’ or 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} imbued distractive-alignment-to—reference-of-
thought<of-apriorising/axiomatising/referencing>¹°, and then pretending/claiming to
eventually attain veridical prospective ‘re-ontologising—nascency<as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,—as-to-veridical-organic-
knowledge> for sublimating—prolongation’ (beyond a shallowness/superficiality of thought
conception of such supposed re-ontologising). In other words, ‘knowledge elucidation and
knowledge implications at unblurriness/blurriness—threshold—framing/formulation/catchmenting/truncating/compulsing/linearising for
sublimating—prolongation’ cannot be construed—and—related-to as if of ‘knowledge elucidation
and knowledge implications at unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
for sublimating—prolongation’ (imbued mutual ‘despite-the-self exercise of epistemic-
projection in notional—self-distantiation—<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-
encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating—
nasenecia>). The former necessarily has to re-articulate organic-knowledge requisite
‘perspicacity of psychologismic–epistemic-acutisation-as-to-postconverging-de-
mentating/structuring/paradigming-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation–residualising–{decompulsing}–delinearity–for-
ecogency’ of ‘unlimitedness/existence<full-potency-of-sublimating-nascence>’; with respect to
‘the-very-same purview/devolved-purview/devolving-purview-of-unlimitedness/existence-
<full-potency-of-sublimating-nascence>;—‘implicated_attendant–ontological-
contiguity’—‘educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’: as to the requisite further knowledge gesturing-and-
accounting—of-epistemic–phenomenalism of prospective ‘epistemic-decadence’ or
teleological-decadence<-in-dimensionality-of-desublimating-lack-of

{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) imbed distractive-alignment-to-”reference-of-thought<of-
apriorising/axiomatising/referencing>”; and so, in order to enable sublimating–prolongation (by
overcoming the ‘disparateness-of-conceptualisation<-unforegrounding-ment,–failing-
prospectively-to-reflect-‘immanent–relative-unreflexivity/relative-reflexivity–ontological-
contiguity ’> of ‘unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising”) for veridical
prospective knowledge ‘effective ∠foregrounding–entailment<in-succession-of–profound-
supererogation ∠{postconverging–narrowing-down–sublimation-as-to–‘existence–as-
sublimating-withdrawal/unenframing/re-ontologising–elicited-from-prospective–profound-
supererogation ∠–in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity as operative-notional deprocripticism of cogency chronicularity/annality of relative-reflexivity as to profound-supererogation

imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism reifying as to knowledge-developing and empowering (educed unblurriness reframing reformulation decatchmenting detruncating decompulsing delinearising for sublimating prolongation). Such manifest epistemic-decadence or teleological-decadence in dimensionality of desublimating lack of

<(amplituding/formative)supererogatory de-mentativeness epistemic-growth-or-conflicatedness /transvaluative-rationalising transepistemicity/anamnestic-residuality/spirit-drivenness equalisation) imbued distractive-alignment-to reference-of-thought of apriorising/axiomatising/referencing more fundamentally underlies the direct indirect and conscious/unconscious destabilisation of requisite prospective re-ontologising for sublimating prolongation—which so-imbues effectively of the serenity for prospective existential disontologising/re-ontologising aporeticism human sovereign emergence/becoming existentially imbuing human freedom as to supererogating/surrealising for knowledge empowerment over ignorance disempowerment as of developing and availing sovereign sublimating potential possibilities options choices as to the credibility ontological-veracity underlying the sovereign-conscious/conscientious-backdrop consciousness collective-consciousness); and so, whether such direct indirect and conscious/unconscious destabilisation is manifested bluntly or subtly, with regards to elicited epistemization psychologismic-subliminal–truncating (as of catchmented and compulsed in existential-dearth-of-demoronisation so construed as from ontological-normalcy/postconvergence-perspective-reflection-of-the destructuring-threshold of the given-level’s conjugated postlogism as dementing interpersonal group intergroup community local national political geostrategic etc psychologismic epistemic acutisation
difficulty <for, residualising ~{decompulsing}~ delinearity ~for cogency> ~levels of interrelatedness
dynamics ~of-social-constructing”). Critically, all such ‘despite-the-self exercise of epistemic-
projection in notional ~self-distantiation-<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-
encountering/re-confrontation with unlimitedness/existence-<full potency of sublimating
nascence>’ (as to its emphasis on ‘placing a higher value on inherent prospective knowledge
elucidation as effectively what precedes the possibility for prospective human re-ontologising’
so-imbuing of prospective ‘re-ontologising idiomatisation-<as-to- blurriness-elicited-profound
supererogation -of-‘{epistemic-totalising}~metaphoricity -for-prospective- unblurriness-of-
{epistemic-totalising}~meaningfulness-and-teleology -as-of-sublimating-prolongation; in-
psychologismic –epistemic-acutisation—residualising,~{decompulsing}~delinearity ~for cogency>’)
implying/explicitly ensures its ontologising-failsafe-<as-to ‘relative-unreflexivity/relative-
reflexivity — bindingness/nondiscretionariness’ of totalising entailment> as of ‘substantivity of
transversality-<for-sublimating–existential-eventuating/denouement, from ‘thinking-at:
first/pure-predisposition-preemptive of prospective-disontologising/subontologising’ as of
prospectively-disambiguated–affirmed-and-unaffirmed- ‘motif-and-
apriorising/axiomatising/referencing”>” imbuing ‘impersonalisation and deinstitutionalisation
of prospective re-ontologising “meaningfulness-and-teleology””; so-undergirding sublimating–
prolongation underlying ‘effective foregrounding _ entailment-<in-succession-of–profound-
supererogation >{(postconverging–narrowing-down–sublimation-as-to-‘existence—as-
sublimating-withdrawal/unenframing/re-ontologising, elicited-from-prospective–profound-
supererogation ”-in-reflecting-‘immanent-relative-unreflexivity/relative-reflexivity—
ontological-contiguity “;—as-operative-notional~ deprocripticism) as of
cogency_chronicularity/annality ~of-relative-reflexivity, -as-to-profound-supererogation”
imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-<reifying {as-

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to-knowledge-developing]-and-empowering>. It should be noted here that such ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’ speaks to the ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction construct abstractly imbued intemporal individuative’ requisite sublimating–prolongation (retracing–and–relaying ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as from ‘inkling-drive of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’); that as to sublimating–prolongation ‘manifests in or supersedes the given social-setup or institution’ as to the veracity of the pre-eminence of ‘impersonalisation and deinstitutionalisation of prospective re-ontologising ’ ‘meaningfulness-and-teleology ’ (and so notwithstanding whether or not the sublimating–prolongation is manifested along/within or in contestation of any such given social-setup or institution). The bigger point here is that core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’), as rather ‘a holding-out/point-referencing—psychoanalytic-unshackling exercise of educated–and–availing–and–re-availing relative-ontological-completeness’–of–apriorising/axiomatising/referencing’ to allow for play out of untenability-of-induced–unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered–disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic-acutisation–residualising–epistemic

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–

This is so-reflected in the instance where there is a mere sterile/anecdotal institutional-prescience/imprimaturing–<dullness of the spirit/psychologismic–epistemic-acutisation–nonresidualising-imbued–(compulsing)linearity–in-eclecticism-of-prior–mere-formulaicity/ritualisation–> display of a deficient/poor aptitudinal re-ontologising–incompetence gesturing/accounting—of-epistemic–phenomenalism; and as 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 requisite appropriateness of profound aptitudinal re-ontologising–competence gesturing/accounting—of-epistemic–phenomenalism as to their relevant generalised profound aptitudinal re-ontologising–competence gesturing/accounting—of-epistemic–phenomenalism associated with the mastery of their various specialisms as well as their general knowledge interests. In this regards, it can be appreciated that it is because of an
underlying ‘overall social intellecction-aptitude body’ (as to its emphasis on ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’) that even a deliberate inclination for pedantising/muddling/formulaic-hollowing-out—\text{in-subontologisation/subpotentiation—}
\text{(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—amplituing/formative–epistemicity>totalising—in-relative-ontological-completeness ) ‘isn’t outrightly and explicitly dismissive of requisite prospective knowledge elucidation’; and thusly, exposing itself (as to human ontological-commitment and universal-transparency of meaningfulness-and-teleology, with respect to underlying human ‘crossgenerational notional–firstnaturedness-formativeness—\text{as-to-eventualising–inkling-drive–or–seeding–misprising}—\text{mental-processing–parity for ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc., for sublimating–prolongation) to its contestation–and–undermining as from the genuine social intellectual–function/posture re-ontologising. In this respect, in-many-ways the re-ontologising enterprises of Socratic-philosophers universalising-idealisation and budding-positivists positivism/rational-empiricism (as to their correspondingly 'unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising of ancient-sophists non-universalising and medieval-scholasticism nonpositivising) could only arise as to the reality of an underlying manifest ‘overall social intellecction-aptitude body’ (of many an ancient-sophist non-universalising and many a medieval-scholastics nonpositivising) in ‘placing a higher value on inherent prospective knowledge elucidation as effectively what precedes the possibility for prospective human re-ontologising’; and thus the susceptibility of this underlying manifest ‘overall social intellecction-aptitude body’ to the eliciting of human ontological-commitment and universal-transparency of meaningfulness-and-teleology (with respect to underlying human ‘crossgenerational notional–firstnaturedness-formativeness—\text{as-to—}\text{in-relat...
eventualising–inkling-drive–or–seeding-misprising—mental-processing–parity for ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’) for sublimating–prolongation. Such that in-many-ways it can be appreciated that Socratic-philosophers rather engaged with many of such an ancient-sophist to elicit prospective universalising-idealisation while much of the contribution to Diderot-led Encyclopédistes project for instance came from medieval-scholastics with a weak positivistic/rational-empiricism outlook (notwithstanding anectodally that as to their given tolerance for such new ideas and the exposition of such ideas some of the medieval-scholastics effectively destroyed sections and pages of this enlightening project). Thus it is important to grasp here that ‘with respect to prospectively requisite sublimating–prolongation at unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising’ (unlike the take/impression-given, which truly rather manifests consciously/unconsciously prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’, of a deliberate inclination for 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 ) flawed projection of a ‘neutral confrontation of ideas’ as if of ‘prospective mutual/dialogical engagement in knowledge elucidation for sublimating–prolongation’ as so-wrongly implying ‘despite-the-self exercise of epistemic-projection in notional–self-distantiation—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—<full-potency-of sublimating–nascence>’): (the effectively manifest ‘epistemic-decadence’ or teleological-decadence—<-in-dimensionality-of-desublimating-lack-of }{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’.

of–social-stake-contention-or-confliction construct abstractly imbued intemporal individuative’ requisite sublimating–prolongation (retracing–and–relaying ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as of ‘inkling-drive of dimensionality-of-sublimating’–\{amplituding-formative\} supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}). In this regards, human limited-mentation-capacity (in want for limited-mentation-capacity-
depthening— as subjecting limitedness/human-subpotency to ‘educed unlimitedness/existence-
sublimating–nascence’\} necessarily underlies the existentially–disontologising/re-
ontologising—aporeticism> manifest parrhesiastic/messianicity/profound-supererogation\} of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–<full-potency-of_sublimating–nascence>’ for prospective sublimating–prolongation. Such that even the well-meaning ‘claim/pretense to any such supposed prospectively inherent human generalised/proletarianised sublimating–prolongation’ (as to a communist take) is in-effect so-educed rather paradoxically as from a
notional/epistemic/bindingness
parrhesiastic/messianicity/profound-supererogation\} projection for sublimating–prolongation’. Such that in reality the social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction construct is the consequence of ‘prior notional/epistemic/bindingness
<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–
parrhesiastic/messianicity/profound-
supererogation\} projection for sublimating–arising’ and ‘prospective aspirative notional/epistemic/bindingness
parrhesiastic/messianicity/profound-supererogation\} projection for sublimating–prolongation’; and so, as to ‘relays of human intemporal-individuation epistemic-projection radicalities–in-
chroniclar/annalistic–cogency–<as-of-notional–protensivity–\{as-to-limited-mentation-
capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-naseenee’ so-construed as cogency_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation’. This so-underlies (in reflection of institutional-development-as-to-social-function-development psychologismic_epistemic_acutisation—difficulty-for, residualising—delinearity-for-cogency—magnitude (of-experientiality/experiment) and living-development— as-to-personality-development psychologismic_epistemic_acutisation—difficulty-for, residualising—delinearity-for-cogency—magnitude (of-experientiality/experiment) ) the fact that there is no human generalised/proletarianised sublimating—prolongation as to manifest informal and formal human specialisms say doctor, electrician, musician, plumber, lawyer, etc. (given human limited-mentation-capacity warrant for optimal limited-mentation-capacity orientation/allocation); which are all effectively of their specifically given ‘prospective aspirative notional/epistemic/bindingness parrhesiastic/messianicity/profound-supererogation projection for sublimating—prolongation’ as re-ontologising ‘on behalf of overall social-functioning-and-accordance—as-of—social-stake-contention-or-confliction construct enabled sovereign—emergence/becoming, existentially—imbuing-human-freedom-as-to-supererogating/surrealising-for—‘knowledge-empowerment-over-ignorance-disempowerment’<as-of—‘developing-and-availing—sovereign-sublimating_potential/possibilities/options/choices’—as-to—‘credibility’/‘ontological-veracity’—underlying—the—‘sovereign-conscious/conscientious-backdrop’’’. Overall ‘prospective aspirative notional/epistemic/bindingness parrhesiastic/messianicity/profound-supererogation projection for sublimating—prolongation’ is (transparently or indirectly) effectively underscored: coherently—and—comprehensibly, as from the ‘profound-supererogation reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear
ising—as-to-postconverging–de-mentating/structuring/paradigmning

priority/precedence/primacy’ of re-ontologising prospective Being-development/ontological-

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

meaningfulness-and-teleology

psychologismic–epistemiacutisation—difficulty < for—

residualising {decompulsing}—delinearity for cogency —magnitude of experientiality/experiment, then

institutional-development—as-to-social-function-development

psychologismic–epistemiacutisation—difficulty < for—residualising {decompulsing}—delinearity for cogency —magnitude of experientiality/experiment

and then living-development—as-to-personality-development

psychologismic–epistemiacutisation—difficulty < for—residualising

{decompulsing}—delinearity for cogency —magnitude of experientiality/experiment (and so as to reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology* ‘organic accompaniment’ of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency of sublimating nascence’). So-reflecting notionally/epistemically/bindingnessly

the inevitable (with regards to ‘existentially—disontologising/re-ontologising—aporeticism’ manifest entanglement—as to—‘out of phasing—disparate narratives’—representation as being of prospective re-ontologising—at—unblurriness/blurriness—threshold—a) ‘hierarchisation-of-narratives about sublimating—prolongation of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’—(with reference to notional/epistemical/bindingness

virtue—ontology>/morality/ethics/justice/etc.’—(with reference to

parrhesiastic/messianicity/profound-supererogation projection for sublimating—prolongation’); as so-undermining the ‘claim/pretense to any such supposed prospectively inherent human generalised/proletarianised sublimating—prolongation’. This is so-underscored

as from the ‘ontologically-hegemonising-narrative’—ontological-performance—<including-virtue—ontology>/morality/ethics/justice/etc.’—(with reference to

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notional/epistemic/bindingness

‘parrhesiastic/messianicity/profound-supererogation’ projection for sublimating-prolongation’) for sublimating–prolongation as to veridical core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’)


totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—

(‘delinearity—for—cogency’ as to ‘developing human—percep-ti-vi-ty—as—to—
notional—perceptualisation-of—and—leashing—to—social—functioning—and—accordance—as—of—
social-stake—contention—or—confliction> in preconverging/postconverging—re-de-
mentating/restructuring/reparadigming’; so-undergirding all such informal and formal specialisms as of veridical core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’)

(⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩) limited—mentation-capacity-deepening—as—subjecting—limitedness/human—subpotency—‘—‘—

unlimitedness/existence—sublimating—nascence’ for sublimating–prolongation. It is this ‘notional/epistemic/bindingness—relative-
reflexivity/relative-unreflexivity existential <disontologising/re-ontologising—aporeticism>
dynamics’ for ‘ontologically-hegemonising-narrative’71 ontological-performance”<including-
virtue-as-ontology>/morality/ethics/justice/etc.’ —(with reference to
notional/epistemic/bindingness—
‘parrhesiastic/messianicity/profound-supererogation’<projection for sublimating–prolongation’) that elicits or fails-to-elicit human sovereign–function/posture—
existentially-manifest-‘embodied-subject–consciousness-and-direct/deferential
conscientiousness’, as-of-its-‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>
‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–
responsibility/relative-reflexivity to cogency_chronicularity/annality—of-relative-reflexivity, as-
to-profound-supererogation’; so—notionally/epistemically/bindingnessly—
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—reflecting the possibility for sovereign–
emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising—
for ‘knowledge-empowerment over ignorance-disempowerment’<as-of—developing-and-
availing—sovereign-sublimating_potential/possibilities/options/choices’—as-to-the
‘credibility’/‘ontological-veracity’—underlying-the—‘sovereign-conscious/conscientious
backdrop’>). Strangely enough, the ‘claim/pretense to any such supposed prospectively inherent
human generalised/proletarianised sublimating–prolongation’ is not only reflected as to wishful
communist ideology narrative but is equally paradoxically implicated in-effect with a
capitalist/neoliberal ideology narrative; specifically associated with the
punctual/immediacy/constituted/compulsions-encumbered nature of the ‘social-stake-
contention-or-confliction of the advocacy/political/applicative—scope as to techno-socio-
econo-political implications’, so-overarchingly manifested with the ‘democratic practice
ontologising unwieldiness’ and its institutionally associated/derivational contentious/un-
nominalised social-stake-contention-or-confliction (such that in-many-ways the ‘backdrop of
for sublimating–prolongation’ (over the ‘claim/pretense to any such supposed prospectively inherent human generalised/proletarianised sublimating–prolongation’) is so-existentially-
<disontologising/re-ontologising—aporeticism> recognised; as to the human sovereign-
function/posture-<as-to-existentially-manifest-‘embodied-subject–consciousness-and-
direct/deferential-conscientiousness’,-as-of-its–‘epistemic-reflexivity/unreflexivity-in-
existence’/teleology> ‘veridical notionality/epistemicity/bindingness’<as-to-determinism/conceptivity–of-
relative-unreflexivity/relative-reflexivity> conception–of– ‘meaningfulness-and-teleology’ —(reflection
upon the given ‘existential–<disontologising/re-ontologising—aporeticism>

‘baseline/nominalising/editional—aptitudinal–underlay<as-to-prior-
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—’ enabling
‘baselining/cogency/reconstruing—aptitudinal–overlay<for-prospective, unblurriness—dragging-out—reflected-as—
recurring–existentialising–framing-by-enframing/{worlding}<as-manifest–
individuative–direct/deferential–transeffusive/worlding–looping—reflected-as—supererogation —
capacitating<for-existing-thematic>
imbued interest/disinterest, investedness/disinvestment,
exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-
capability/incapability–appraisal’). As so-constrained—preconvergingly/postconvergingly–
rede-mentating/restructuring/reparadigming (as to recurrently-driven limitedness/human-
subpotency prospective re-encountering/re-confrontation with the ‘constraining/defining
intersolipsistic reflexive–sublimating/unreflexive–desublimating measure/objectification that is
unlimitedness/existence–as-ontological-normalcy/postconvergence<in-validation-of-
‘metaphysics-of-absence_epistemic-projection’>’ in so-eliciting human ontological-
commitment and universal-transparency<with respect to underlying human
‘crossgenerational notional–firstnaturedness-formativeness<as-to-eventualising–inkling–
drive or seeding–misprising>—mental-processing–parity for ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc.’. And so, with respect to the
possibility for the specifically given competence/expertising notion/epistemic/bindingness
axiomatising/re-referencing>' involved in ‘limitedness/human-subpotency prospective re-
encountering/re-confrontation with unlimitedness/existence—<full potency of sublimating-
nascence>’ and prospectively ‘epistemic-decadence’ or 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) imbued
distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>”;
and thereof, from which ‘existentially—<disontologising/re-ontologising—aporeticism> manifest
entanglement—as to—‘<out of phasing—disparate narratives’ representation as being of
prospective re-ontologising—<at unblurriness/blurriness threshold>’ the possibility for
‘protracted-social—as to-individual-by-institutional-by-social relative direct/deferential—
irresponsibility/relative-unreflexivity to cogency chronicularity/annality—of-relative-
reflexivity,—as to—profound-supererogation” arises. In this respect, the genuine social
intellectual—function/posture (as to its ‘inkling-drive of dimensionality-of-sublimating
(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation)> hardly/poorly carrying any prospective ‘secondnatured positive—
opportunism—of social functioning and accordance” as to
prospective_punctual/immediacy/constituted/compulsions encumbered—disarming/dis—
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) ‘implicit/explicated
deferential-transference-formalisation eliciting’ rather prospectively elicit ‘deferential—
responsibility/relative-reflexivity as of re-ontologising deferential—sovereignising’ (in contrast
to 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 )

‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and—availing—and—re—availing relative-ontological-completeness’—of—apriorising/axiomatising/referencing’ to allow for play out of ‘untenability—of—induced—unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

constricted/narrowingdown–re-ontologising-enabling

psychologismic–epistemec

acutisation–residualising

hermeneutic–textuality/reprojecting/supererogating/zeroing/re-acuting–

decompsiing–delinearity–for-cogency. And so (in relation to the requisite ‘acute/definitive

appraisal of prospective re-ontologising as to sublimating–prolongation’), with regards to ‘re-

ontologising/re-sublimating–axiomatic-constructs__as__impliciting-of-prospectively-

requisite–relative-reflexivity/delinearising (as to elicited ‘reconstruing of \[\textit{\textsuperscript{83}}\] reference-of-

thought–devolving’): given the

bindingness/nondiscretionariness<as-from-sublimating–remoteness/distance-of-appraisal–of-

requisite–Being–development> of unlimitedness/existence<full-potency-of_sublimating–

nascence>(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency

dynamics of supererogating {affirmation/projection/assertion/notional–self-distantiation–by–

unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–

affirmation/projection/assertion/notional–self-distantiation’ with respect to ‘limitedness/human-

subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full-

potency-of_sublimating–nascence>’); as to its relative-reflexivity as from re-ontologising

prospective

\textbf{Being-development/ontological-framework-expansion–as-to-depth-of-

ontologising-development-as-infrastructure-of–meaningfulness-and-teleology}


decompsiing–delinearity–for-cogency–magnitude<of-experientiality/experiment> as to overarching

‘registry-worldview/dimension existentialising–framing-by-enframing/\{worlding\}—

\textbf{reference-of-thought’ (with regards to its requisite prospective re-ontologising idiomatisation–}

<as-to– blurriness-elicited-profound-supererogation -of–\textbf{\textit{\textsuperscript{83}}} epistemec–totalising –metaphoricity ~for–

prospective– unblurriness-of–\textbf{\textit{\textsuperscript{83}}} epistemec–totalising + meaningfulness-and-teleology ~,–as-of–
so-imbues effectively of the serenity for ‘prospective existential—disontologising/re-ontologising—aporeticism’ human sovereign—emergence/becoming—existentially-imbuing human freedom as to supererogating/surrealising for ‘knowledge-empowerment over ignorance-disempowerment’—<as-of—‘developing-and-availing—sovereign-sublimating potential/possibilities/options/choices’—as-to—the—‘credibility’—‘ontological-veracity’—underlying—the—‘sovereign-conscious/conscientious-backdrop’

consciousness/collective-consciousness’). Critically, contentious/un-nominalised social-stake-contention-or-confliction (as to unblurriness/blurriness—threshold—framing/formulation/catchmenting/truncating/compulsing/linearising imbued ‘existentially—disontologising/re-ontologising—aporeticism’ manifest entanglement—as-to—‘out-of-phasing—disparate narratives’—representation as being of prospective re-ontologising—at unblurriness/blurriness—threshold—’) speak to requisite core-philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of—sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’); as rather being about ‘a holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and—availing—and—re-availing relative-ontological-completeness’—of—apriorising/axiomatising/referencing’ to allow for play out of untenability—of—induced—unblurriness as

‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable

prompted constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—acutisation—residualising—{epistemic—totalising33}

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—

{decompulsing}
delinearity—for eogeney’ as to ‘developing human—per-cep-ti-vi-ty—<as-to—
ontologising for sublimating–prolongation’—(which so-imbues effectively of the serenity for
‘prospective existential<disontologising/re-ontologising—aporeticism> human sovereign–
emergence/becoming–existentially-imbuing human freedom as to supererogating/surrealising–
for ‘knowledge-empowerment over ignorance-disempowerment’<as-of ‘developing-and-
availing–sovereign-sublimating potential/possibilities/options/choices’-as-to-the-
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-
backdrop’> consciousness/collective-consciousness’). In this regards, human ‘re-ontologising–
nascency<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-
elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’ is rather ‘most
fundamentally’ of-incipience as from the imbued ‘notional/epistemic/bindingness
inkling-drive of dimensionality-of-
sublimating ¹{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) (whether in shallow-supererogation¹ or profound-supererogation ¹)
of the ‘human sovereign–function/posture<as-to-existentially-manifest-‘embodied-
subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-‘epistemic-
reflexivity/unreflexivity-in-existence’/teleology> consciousness/collective-consciousness’: in
reflection of human ‘crossgenerational notional–firstnaturedness-formativeness<as-to-
eventualising–inkling-drive or seeding-misprising>–mental-processing–parity for
ontological-performance²<including-virtue-as-ontology>/morality/ethics/justice/etc.’
(notionally/epistemically/bindingnessly as to determination/conceptivity of relative-unreflexivity/relative-reflexivity–
as to manifest ‘direct/deferential eliciting-of or acceding-to prospectively educed–and–availing–
and–re-availing relative-ontological-completeness”–of–apriorising/axiomatising/referencing’).
Such that in reality ‘prospective mutual/dialogical engagement in knowledge elucidation for
sublimating–prolongation’ is not of-incipience but rather subsequent-to/derivative-from ‘re–
ontologising–nascency<as-of-prospective-solipsistic/intersolipsistic-inking-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’ (as to imbued inkling-drive of dimensionality-of-sublimating
desublimating-lack-of \(<\text{amplituding/formative}\)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) imbued distractive-alignment-to\(^\dagger\) reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}\)\(^\dagger\). So-reflecting the fact that the former cannot be construed as of ‘a gesturing of adhoc and/or successive skipping/unaccounting’ with respect to its requisite ‘ontological coherence/contiguity appraisal of prospectively educated–and–availing–and–re-availing relative-ontological-completeness –of– apriorising/axiomatising/referencing’ (as to the warrant for enabling prospective re-ontologising idiomatisation-\(<\text{as-to}\) blurriness-elicited-profound-supererogation \(<\text{of}\)>epistemic

metaphoricity \(<\text{for-prospective}\) unblurriness-of-\(<\text{epistemic-totalising}\> \,<\text{meaningfulness-and-teleology}\> \,<\text{as-of-sublimating-prolongation;} \,<\text{in psychologismic epistemic acutisation—residualising, (decompulsing) delinearity}–\text{for-e cogency}>\) imbuing

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising), and then ‘naively reproject of’ a supposedly ‘prospective mutual/dialogical engagement in knowledge elucidation for sublimating–prolongation’ (as so-failing to fulfil ‘despite-the-self exercise of epistemic-projection in notional–self-distantiation–imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency–of–sublimating–nascence’\(^\dagger\)). So-manifested with both ancient-sophists non-universalising and medieval-scholasticism nonpositivising failing prospective sublimating–prolongation as not of veridical ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating–prolongation’ correspondingly with the requisite Socratic-philosophers \(^\dagger\) universalising-idealisation and budding-positivists positivism/rational-empiricism respectively imbued ‘re-ontologising–nascency\(<\text{as-of-prospective-solipsistic/intersolipsistic-inkling-drive–for}\>

knowledge-elucidation, \(<\text{as-to-veridical-organic-knowledge}>\) for sublimating–prolongation’ in

Consequently, prospectively ‘epistemic-decadence’ or teleological-decadence-in-dimensionality-of-desublimating-lack-of...

psychologismic–epistemic-acutisation—difficulty<for, residualising–
\{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}’. In-the-first-instance (as to the veracity of prospective knowledge elucidation and knowledge implications for sublimating–prolongation with respect to its ‘direct/indirect–and–conscious/unconscious destabilisation’), such shallow–supererogation\textsuperscript{19}–framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging–de-mentating/structuring/paradigming is manifested with a disontologising claim/pretense to a ‘logical/rationalising exercise’ in relation to ‘ presencing—absolutising-identitive-constitutedness\textsuperscript{14} unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising’ contentions/conceptions about the notion of relativism. Such that when so-wrongly engaged with
as of a ‘logical/rationalising exercise’, with regards to the prospective knowledge elucidation and knowledge implications of such contentions/conceptions about the notion of relativism rather ‘then wrongly validate as being of logical/rationalising pertinence’ the so-implicated presencing—absolutising-identitive-constitutedness supererogation—framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming of the notion of relativism; as of such contentions/conceptions underlying fundamental disontologising representation, so-reflected specifically interdimensionally with respect to prospective re-ontologising Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for—cogency—magnitude of experientiality/experiment with regards to overarching ‘registry-worldview/dimension existentialising—framing-by-enframing/{worlding}—reference-of-thought’ (while in contrast intradimensionally the ‘notion of relativism is rather reflexively/inevitably/necessarily notionally/epistemically/bindingness—implicated with respect to the very existential <disontologising/re-ontologising—aporeticism—possibility of both human learning and institutional growth as to manifest <registry-worldview/dimension existentialising—framing-by-enframing/{worlding}—reference-of-thought—undergirding—existentialising—framing-by-enframing/{worlding}—axiomatic-constructs’). Such a misconstrual of the notion of relativism also underlies the naivety of ‘implying reactively to such ontologically-flawed contentions/conceptions’ rather the notion of perspectivism which effectively fails to reflect the fundamental point of the ‘palpable dissolving/decentering of the conscious—self/collective-conscious—self’ as of ‘preconverging/postconverging—rede-mentating/restructuring/reparadigming in existence’ (in reflection of any ‘epistemic-state—of-becoming in existence’ as necessarily being
mentating/restructuring/reparadigming’ (and as so-reflected with the relativism construal of prospective re-ontologising Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

psychologismic–epistemic-acutisation—difficulty—for, residualising—

(delinearity—for-cogency)—magnitude{of-experientiality/experiment} as to overarching ‘registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—reference-of-thought’, and both institutional-development—as-to-social-function-development

psychologismic–epistemic-acutisation—difficulty—for, residualising—

(delinearity—for-cogency)—magnitude{of-experientiality/experiment} and living-development—as-to-personality-development

as-to-personality-development

psychologismic–epistemic-acutisation—difficulty—for, residualising—


imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—<reifying {as-to-knowledge-developing}—and—empowering>. In-the-second-instance, along the same lines (as to the veracity of prospective knowledge elucidation and knowledge implications for sublimating–prolongation with respect to its ‘direct/indirect–and–conscious/unconscious
destabilisation’) such implicated presencing—absolutising-identitive-constitutedness shallow supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-preconverging-de-mentating/structuring/paradigming disontologising claim/pretense to a ‘logical/rationalising exercise’ is equally reflected overarchingly in a naive ‘ presencing—absolutising-identitive-constitutedness relative-unreflexivity contrasting of the abstract/theoretical—as-impractical and action/practice—as-practical’ (as to ‘lifespan extricatory/preconverging psychical-nascency moronisation<sublimating–nascence, extricatory-desublimating–downstreaming/‘avalage’>’); whilst ‘profound supererogation ~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—as-to-postconverging-de-mentating/structuring/paradigming of nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection/construal’ (as to ‘nonextricatory/postconverging ontologising-and-re-ontologising angling-of-imaginary demoronisation<sublimating–nascence, nonextricatory-sublimating–upstreaming/‘amontée’>’) veridically points out in relative-reflexivity that there is ‘nothing most fundamental/incipient to action/practice’ than the abstract/theoretical, and so as the abstract/theoretical underlies the possibility for educed human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity undergirding the ‘possibility for all subsequent seconndnatured positive-opportunism—of-social-functioning-and-accordance action/practice’. Such that it can be appreciated in-the-very-first-place that the possibility for positivism/rational-empiricism action/practice doesn’t avail to say a nonpositivistic animist social-setup as to the impossibility of ‘positivistic/rational-empiricism registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—reference-of-thought—undergirding-of-existentialising–framing-by-enframing/{worlding}—axiomatic-constructs’ implicated action/practice (so-reflected as to the lack of underlying
abstract/theoretical projection with regards to the requisite sublimating–remoteness/distance-of-appraisal
<as-to-requisite–‘Being-development–notional–self-distantiation’–imbued
psychologismic–epistemic-acutisation–eliciting-of-prospective-ontologically-hegemonising-

narrative > of positivism/rational-empiricism overarching ‘registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—’ reference-of-thought’ implicated abstract/theoretical projection); and so as of requisite prospective re-ontologising idiomatisation-
</as-to>
blurriness-elicited-profound-supererogation -of–‘epistemic-totalising + metaphoricity ’-for-
prospective- unblurriness-of–‘epistemic-totalising + meaningfulness-and-teleology ’,-as-of-
sublimating-prolongation:—in-psychologismic–epistemic-acutisation—residualising–
</decompulsing> delinearity–for-cogency>

</decompulsing> delinearity–for-cogency> imbued

psychologismic–epistemic-acutisation

difficulty <for, residualising <decompulsing> delinearity–for-cogency> magnitude</of-
experientiality/experiment> as to overarching ‘registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—’ reference-of-thought’). Intradimensionally, the action/practice of various engineering/technical/art/practice domains only arise as to the abstract/theoretical of modern-day theorisation and science, and as such engineering/technical/art/practice domains further their very specific abstract/theoretical. The abstract/theoretical veridically speaks to the core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating
</amplituding/formative> supererogatory–de-
demtativenss/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’)

‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed–and–availing–
and–re-availing relative-ontological-completeness\textsuperscript{87}–of–apriorising/axiomatising/referencing’
to allow for play out of untenability-of-induced~ unblurriness as ‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted constricted/narrowingdown-re-ontologising-enabling>–psychologismic--epistemic–
\acutisation–residualising–~epistemic–
\totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–
conscious/unconscious destabilisation’), overarchingly underlying social-setups together with their associated institutions given ‘protracted–ideologies-<imbued–mere-formulaicities> (as from ‘rigid–to–subtle and as from politically-overaching–to–culturally-inculcated variance) of human psychologismic-subliminal–truncating’ (so-associated with contentious/un-nominalised social-stake-contention-or-confliction imbed
virtue-as-ontology>/morality/ethics/justice/etc.'—(with reference to notional/epistemic/bindingness—
‘parrhesiastic/messianicity/profound-supererogation’ projection for sublimating-prolongation’). This in-many-ways is further reflected with the associated adhesion-to/cultivation-of a ‘supposed conception of core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating’
ideologies-<imbued–mere-formulaicities> and overarching protracted–political/ideological orientation’ as wrongly implied as superseding unlimitedness/existence-<full-potency-of_sublimating–nascence>’) in shallow-
supererogation<framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
preconverging–de-mentating/structuring/paradigming, can hardly be regarded as veridically
‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’
(on the grounds of such ‘existentially-<disontologising/re-ontologising—aporeticism>
truncating protracted–ideologies-<imbued–mere-formulaicities> and overarching protracted–
political/ideological orientation’ implicated adjudicating of the supposedly ‘rationally sensible’
and ‘rationally non-sensible’). The requisite ‘prospective aspirative
notional(epistemic, bindingness-
parrhesiastic/messianicity/profound-supererogation% projection for sublimating–prolongation’
(imbued prospective ‘re-ontologising idiomatisation<as-to-_blurriness-elicited-profound-
supererogation _of-‘(epistemic-totalising _metaphoricity ’for-prospective_ unblurriness-of-
<epistemic-totalising _meaningfulness-and-teleology ’as-of-sublimating-prolongation;–in-
psychologismic–epistemic-acutisation–residualising, _decompulsing _delinearity~for-cogency’)) is
rather as of the ‘profound-
supererogation% reframing/reformulation/decatchmenting/detruncating/decompulsing/delinear-
ising—as to-postconverging–de-mentating/structuring/paradigming of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection/construal’; so-
undergirding veridical core-philosophy/derivative–core-philosophy—(imbued requisite
‘inkling-drive of dimensionality-of-sublimating ‘(amplituding/formative)supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation))
‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educated–availing–
and–re-availing relative-ontological-completeness of–apriorising/axiomatising/referencing’
to allow for play out of untenability-of-induced unblurriness as
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable prompted
constricted/narrowingdown–re-ontologising-enabling>–psychologismic–epistemic–
acutisation—residualising—epistemically
naturalizing hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
(decompulsing) delinearity for-eogeneity’ as to ‘developing human–percep-ti-vi-ty—as-to–
social-stake-contention-or-confliction> in preconverging/postconverging–rede-
mentating/restructuring/reparadigming’. In this respect, it can be appreciated that the <mere-
formulaicity/ritualisation–of>-prior ‘re-ontologising idiomatization—as-to- blurriness-elicted-
profound-supererogation -of- epistemically totalising ’metaphoricity ’for-prospective- unblurriness-
of- epistemically totalising + meaningfulness-and-teleology ’as-of-sublimating-prolongation; in-
psychologismic–epistemic acutisation—residualising,—(decompulsing) delinearity for-eogeneity’
(with regards to the absolute-as-to-the-given-unreflective–epistemic-dictat/dogma/ideology>--
closed-construct as from blatant brutish conquest/subjugation conception of sovereign
apportioning, dominion protection conception of sovereign apportioning, to the very natural-
order-of-things conception of sovereign apportioning and to our subtle modern-day
institutionally-distorted/disjointed conception of sovereign apportioning which are so-implied as
of their given shallow–
supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to–
preconverging–de-mentating/structuring/paradigming) claim/pretense of supposedly ‘thinking
at first/pure predisposition preemptive of prospective disontologising/subontologising’ are
effectively put into question by their respectively ‘manifest historial/epochal veridical re-
assertive core-philosophy/derivative–core-philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating —(<amplituding/formative>supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’)) as to limited-mentation-capacity-deepening—as subjecting—limitedness/human subpotency to:


{epistemic-totalising} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-

originariness/re-origination’ as prospectively substitutive of ‘unlimitedness/existence—full-

potency_of_sublimating–nascence’. The implications here (with respect to the veracity of prospective knowledge elucidation and knowledge implication for sublimating–prolongation) is that the articulation of say prospective positivistic knowledge within say a nonpositivistic animist social-setup is not a naive exercise of submitting to the latter’s <mere-formulaicity/ritualisation—of—prior ‘re-ontologising idiomatisation—<as-to— blurriness-elicited—profound—supererogation—of—<epistemic-totalising> metaphoricity ‘—for—prospective—unblurriness—of—{epistemic—totalising}–meaningfulness—teleology’,—as-of—sublimating—prolongation’—in—

psychologismic–epistemic–acutisation—residualising—<decompulsing—delinearity—for—cogency’—like a God-of-plane idiomatising (on the basis of such animist ‘existentially—disontologising/re-

ontologising—aporeticism’ truncating protracted–ideologies—<imbued—mere-formulaicities>
and overarching protracted–political/ideological orientation’ implicated adjudicating of the
supposedly ‘rationally sensible’ and ‘rationally non-sensible’ as to prior given shallow-
supererogation ~framing/formulation/catchmenting/truncating/compulsing/linearising—as-to-
pre-converging–de-mentating/structuring/paradigmning). But rather speaks more fundamentally
about ‘thinking at first/pure predisposition preemptive of prospective
disontologising/subontologising’ with respect to ‘limitedness/human-subpotency prospective re-
encountering/re-confrontation with unlimitedness/existence~full potency of sublimating
nascent’ (as of ‘inkling-drive of dimensionality-of-sublimating
{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation'}) induced psychoanalytic-unshackling; and so, as of the veridical
availing of ‘prospective mutual/dialogical engagement for knowledge elicitation for
sublimating–prolongation’ only as subsequent-to/derivative-from ‘re-ontologising–nascency
<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-
veridical-organic-knowledge> for sublimating–prolongation’. Likewise, our manifest
positivism~procrpticism/disjointedness-as-of~reference-of-thought ‘pedantic
conscious/unconscious rampant misanalysis as well as stealthy and deliberate foolery’ with
regards to budding-postmodern thought (and as herein wholesomely articulated theoretically as
of ~deprocrpticism–or–preempting–disjointedness-as-of~reference-of-thought prospective
re-ontologising idiomatisation<as-to> blurriness-elicited-profound-supererogation ~of:
{metaphoricity }~for-prospective unblurriness-of{epistemic~
totalising }~meaningfulness-and-teleology ~,as-of-sublimating-prolongation~in
psychologismic–epistemic-acutisation—residualising ~(decompulsing–delinearity–for-cogency~

(along the same lines of an animist social-setup God-of-plane desublimating naivety with respect
to prospective positivistic sublimating–prolongation), still wouldn’t cancel the fact that (as to
when prospective relative-ontological-completeness is educed–and–availing–and–re-availing the prospect for prospective knowledge elucidation and knowledge implications cannot be divorced from our very own retracing–and–relaying ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as of ‘inkling-drive of dimensionality-of-sublimating’ induced psychoanalytic-unshackling (as of the veridical availing of ‘prospective mutual/dialogical engagement for knowledge elucidation for sublimating–prolongation’ and so only as subsequent-to/derivative-from ‘re-ontologising–nascency<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-knowledge> for sublimating–prolongation’). So-undermining the disontologising prior-perspective—falsity/falseness/fallaciousness of a mere ‘logical/rationalising exercise’ on the basis that we can naively ‘idiomatise budding-postmodern thought as supposedly prospectively disontologising’ (as to the ‘marked impliciting/professing-of-manifest–social-stake-irrelevance’ so-elicited as of ‘our protracted–ideologies<imbued–mere-formulaicities> of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction construct’); as so-wrongly implying we-are-undecenterable/our-conscious-self-cannot-be-prospectively-dissolved with respect to our 7 presencing—absolutising-identitive-constitutedness, as to when prospective relative-ontological-completeness is educed–and–availing–and–re-availing (as so-enabling ‘effective 4 foregrounding entailment<in-succession-of–profound-supererogation >{postconverging–narrowing-down–sublimation-as-to–‘existence—as:suplimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation ’–in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity ontological-contiguity ’;–as-operative-notional– deprocrypticism) as of
postconverging–entailment> that poorly/hardly construes of the very ‘re-ontologising centrality of the veridically existential–disontologising/re-ontologising–aporeticism’ (with respect to the educing of both sublimating–arising and sublimating–prolongation). So-reflected with an ‘implicated/explicated notionally-and-operatively deficient construal of the apriorising and the aposteriorising as supposedly representing correspondingly a distinction between the nonexperiential and experiential’; whereas the apriorising (as to presumptuousness–in-
existence) and the aposteriorising (as to assumptions–in-existence) veridically points to ‘epistemic-totalising’—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity–for-cogency manifest <apriorising–for-aposteriorising,-in-existence>—
estamentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’). So-failing to appreciate the fact that there cannot be anything outside of existence (underlining the ‘re-ontologising centrality of the existential–
<disontologising/re-ontologising—aporeticism>’ as to inherent ‘epistemic-totalising’—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
delinearity–for-cogency manifest <apriorising–for-aposteriorising,-in-existence>—
estamentalising–framing-by-enframing/{worlding} <in–educing/availing and re-educing/re-availing of prospective relative ontological completeness’—). Since the existential–
unaaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–
affirmation/projection/assertion/notional–self-distantiation’ in ‘amplituding/formative–
epistemicity’–totalising–thrownness-in-existence. Human
impossibility’ by the mere token that already being in existence consciously–and–unconsciously informs human \{epistemic-totalising\}–hermeneutic\-textuality\-/reprojecting\-/supererogating\-/zeroing\-/re-acuting, \{decompulsing\}–delinearity–for-cogency manifest \{apriorising–for-aposteriorising\,-\-in-existence\}–existentialising\-/framing-by-enframing\{/worlding\} \<in\-'educing\-/availing\-and\-reeducing/re-availing\-of\-prospective-relative-ontological-completeness; \>{abbr}\>' (along the lines it is impossible for a child to speak without priorly babbling–as-pseudo-speaking with latter speaking efficiency/orientation necessarily affected as to the child’s prior speaking and perceiving-of-speaking in so-reflecting the ‘child’s developing existentialising–frame-of-entailment–of–motif-and-apriorising/axiomatising/referencing’ imbued ‘circular \{apriorising–for-aposteriorising\,-\-in-existence\}–existentialising–framing-by-enframing\{/worlding\} \<in\-'educing\-/availing\-and\-reeducing/re-availing\-of\-prospective-relative-ontological-completeness; \>{abbr}\>’ as of the ‘hermeneutic circle’); and so, as to the driving human \<amplituding/formative–epistemicity>-totalising\-/thrownness-in-existence\}\{-\-imbued\-projective-arbitrariness/waywardness\} \(\text{as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>-totalising–conceptualisation’\} \). Critically, the disparateness-of-conceptualisation \<unforegrounding-ment,-failing-prospectively-to-reflect\>’-immanent\-relative-unreflexivity\-/relative-reflexivity–ontological-contiguity \>{imbed\> implied from such ‘implicated/explicated nonexperientiality of apriorising–for-aposteriorising’ (as of presencing—absolutising-identitive-constitutedness\} \}\{-\-elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively–implicited_attendant-ontological-contiguity’\} \>-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency’ \) across all registry-worldviews/dimensions fails to appreciate that prior sublimating–arising and prospective sublimating–prolongation is rather enabled as from ‘existential \<disontologising/re-ontologising\>-aporeticism’ imbued \{epistemic\}. 
totalising: ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-
{decompulsing}—delinearity—for-cogency educed re-ontologising—nascency:<as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-
knowledge”’; as of veridical core-philosophy/derivative—core-philosophy—(imbued requisite
‘inkling-drive of dimensionality-of-sublimating {...{amplituding/formative}supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality)

‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educed—and—availing—
and—re-availing relative-ontological-completeness”—of-apriorising/axiomatising/referencing’
to allow for play out of untenability-of-induced—unblurriness as
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
prompted
constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemic—
acutisation—residualising—epistemie—

totalising: ‘hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
{decompulsing}—delinearity—for-cogency’ as to ‘developing human—per-cep-ti-vi-ty—<as—to—
notional—perceptualisation-of—and—leashing—to_social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction> in preconverging/postconverging—rede-
mentating/restructuring/reparadigming’. Whereas an implicated/explicated nonexperientiality of
apriorising—for-aposteriorising rather paradoxically ‘implicitly/explicitly objectifies—as-
nonframed/absolute <as-unreflexively-impliciting-of-a-supposedly—’absolutising-framing’>’
the specifically given registry-worldview scope of ‘existentially—<disontologising/re-
ontologising—aporeticism> manifest incidental/accidental reactive—sufferance/endurance in
supposedly and paradoxically subordinating/subserving/collateralising the possibility for
prospective re-ontologising—imbuing—of-prospective-human-
sublimating-prolongation; in psychologismic epistemic-acutisation—residualising.

{decompulsing} delinearity—for-cogency imbued

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising). Rather the veracity of ‘re-ontologising—nascency<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,—as-to-veridical-organic-knowledge> for sublimating—prolongation’ points out that the succession of prospective registry-worldviews/dimensions ‘had no corresponding prior registry-worldviews/dimensions imbued mere logical/rationalising’ (since such a construal will have wrongly represented the corresponding prior registry-worldviews/dimensions as ‘implicitly/explicitly objectified—as-nonframed/absolute<as-unreflexively-impliciting-of-a-supposedly—absolutising-framing>’).

Such that it is ever always the ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full-potency-of-sublimating-nascence>’ (as of ‘inkling-drive of dimensionality-of-sublimating


prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic—epistemic-acutisation—residualising—(decompulsing) delinearity—forcency of ‘unlimitedness/existence—full-potency-of_sublimating—nascence’); and so, whilst interceded/interspersed with successoral ‘epistemic-decadence’ or teleological-decadence—-in-
dimensionality-of-desublimating-lack-of}{<amplituding/formative> supererogatory—de-
dementativeness/epistemic-growth-or-confinedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} imbued
as-of—social-stake-contention-or-confliction construct ‘existentially—disontologising/re-
ontologising—aporeticism> manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of-prospective-human-
sublimating/emancipating/enfranchisement’). Hence it can be further appreciated that (with respect to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating—nascence’ as to ‘limited-mentation-
capacity-deepening—as-subjecting-limitedness/human-subpotency-to—′educed—
unlimitedness/existence-sublimating—nascence’ for sublimating—prolongation’)
psychologismic—epistemic-acutisation<as-to-postconverging—de-
dementating/structuring/paradigming—eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth, as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its—
deepening/psychologismic–epistemic-acutisation—residualising,(decompulsing) delinearity—for
cogency rather/effectively speaks to the ‘cut-out—as to re-ontologising—
redressing/straightening-out> (as of relative-reflexivity psychologismic–transfixity—
<placeholder-setup-ontological-rescheduling—in-realigning/preactivity/formative-
becoming/psychoanalytical-unshackling,-as-to-residualising—(decompulsing) delinearity-over-
nonresidualising—<compulsing>linearity>) for sublimating–prolongation’, of the prior scope of
‘existentially—<disontologising/re-ontologising—aporeticism> manifest incidental/accidental
reactive–sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—
imbuing–of-prospective-human-sublimating/emancipating/enfranchisement’; and so for
prospectively re-acceding to ‘re-ontologising–nascency—<as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-
knowledge> for sublimating–prolongation’ (even as the latter development ‘prospectively
effuses’ of its very own scope of ‘existentially—<disontologising/re-ontologising—aporeticism>
manifest incidental/accidental reactive–sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—
imbuing–of-prospective-human-sublimating/emancipating/enfranchisement’, given prospective limited-mentation-capacity). It can be appreciated in this regards that the successive registry-worldviews/dimensions re-acceding to ‘re-ontologising–nascency—<as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,-as-to-veridical-organic-
knowledge> for sublimating–prolongation’ so-educe of their successively given ‘prior–
demoronisation—<sublimating–nascence—nonextricatory-sublimating–upstreaming/‘amontée’>
by prospective–moronisation—<sublimating–nascence—extricatory-desublimating–
downstreaming/‘avalage’> (of human–per-cep-ti-vi-ty—<as-to—notional–perceptualisation-of—
and–leashing-to_social-functioning-and-accordance—as-of-social-stake-contention-or-
{decompulsing}—delinearity—for—eogency—imbued ‘cut-out—as—to—re—ontologising—redressing/straightening-out> (as of relative—reflexivity psychologismic—transfixity—
<placeholder—setup—ontological—rescheduling—in—realigning/preactivity/formative—becoming/psychoanalytical—unshackling,—as—to—residualising—
enframing/imprintedness by existentialising—framing/imprinting’
notionally/epistemically/bindingnessly
educing of human 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-reflected with regards to prospective re-
ontologising Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
psychologismic—epistemic-acutisation—difficulty <for, residualising—
delinearity—for-cogency>magnitude {of-experientiality/experiment} as overarching ‘registry-
worldview/dimension existentialising—framing-by-enframing/{worlding}—reference-of-
thought’, and both institutional-development—as-to-social-function-development
psychologismic—epistemic-acutisation—difficulty <for, residualising—
delinearity—for-cogency>magnitude {of-experientiality/experiment} and living-development—
as-to-personality-development psychologismic—epistemic-acutisation—difficulty <for, residualising—
delinearity—for-cogency>magnitude {of-experientiality/experiment} as registry-
worldview/dimension existentialising—framing-by-enframing/{worlding}—reference-of-
thought—undergirding of existentialising—framing-by-enframing/{worlding}—axiomatic-
constructs). This effectively speaks of ‘re-ontologising—nascency—as-of-prospective-
solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation,—as-to-veridical-organic-
knowledge> for sublimating—prolongation’ as about the <postconverging—aporeticism—
overcoming/unovercoming—enjoining of the successively educated re-ontologising of the overall
relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-
institutionalisation-process (as interceded/interspersed with successive ‘existentially-
<disontologising/re ontologising—aporeticism> manifest incidental/accidental reactive—
unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising

unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising

baselining/cogency/reconstruing—apitudinal—overlay—for prospective
unblurriness—dragging-out—reflected-as—

recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest-
individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—

inhabited interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability—appraisal’, as so-constrained—preconvergingly/postconvergingly—re-de-
mentating/restructuring/reparadigming by elicitable human ontological-commitment and universal-transparency

with respect to underlying human ‘crossgenerational notional—firstnaturedness—formativeness—as to eventualising—inkling—drive or seeding—

misprising—mental-processing—parity for ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc.’) as well as with respect to the
total/epistemic/bindingness—eliciting of
‘prospective existential—disontologising/re—ontologising—aporeticism—human sovereign—
emergence/becoming—existentially—imbuing—human—freedom—as to supererogating/surrealising—
for ‘knowledge—empowerment over ignorance—disempowerment’<as—of—‘developing-and-
availing—sovereign—sublimating—potential/possibilities/options/choices’—as to the—
‘credibility’/‘ontological—veracity’—underlying—the—‘sovereign—conscious/conscientious—
backdrop’—consciousness/collective-consciousness’: is rather reflective of the fact that
(however counterintuitive to a

‘there is no singly arising of

meaningfulness-and—teleology’<—(as wrongly
implicated/explicated as of elaboration—as to mere—
extrapolating/constituting/abstracting/deducing/inferring-of—elucidation—outside—
‘prospectively—implicated—attendant—ontological—contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—

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imbued-notional-cogency’ melancholy_of_supposedly-singly-conception-of-meaningfulness-and-teleology’—reflex-propositional-attitude). As such a supposedly singly arising conception of meaningfulness-and-teleology then falls into a presencing—absolutising-identitive-constitutedness predisposition that fails to reflect veridical notionality/epistemicity/bindingness as to determinism/conceptivity of relative-unreflexivity/relative-reflexivity conception of meaningfulness-and-teleology—(reflection upon the given existential-
<disontologising/re-ontologising—aporeticism> enabling

totalising/editional—aptitudinal—underlay— for prospective-unblurriness—dragging-out’—reflected-as—
recurring—existentialising—framing-by-enframing/wording > <as-manifest-
individuative—direct/deferential—tranceffusive/worlding—looping >—reflected-as—supererogation
imbuied interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability—appraisal’). As to the that human meaningfulness-and-teleology is actually and effectively underlied by successoral psychologismic—epistemic-acutisation as to postconverging—de-mentating/structuring/paradigming—eliciting-of-existence’s-sublimating-nascence-in-prospective-aporetism—overcoming/unovercoming as to epistemict-growth, as—
{veridical/sound}—relative-reflexivity—in-existence/relativising—from limited mentation as its—
deepening/psychologismic—epistemic-acutisation—residualising, —
delinearity—
for cognency imbued ‘cut-out’—as to re-ontologising—redressing/straightening-out’ (as of relative-
reflexivity psychologismic—transfixity—placeholder—setup—ontological—rescheduling—in-
realigning/preactivity/formative—becoming/psychoanalytical—unshackling, as to residualising—
<decompulsing—delinearity—over—nonresidualising —(decompulsing—linearity)> for 
sublimating—prolongation’; so-underlining ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency of sublimating—nascence’ as to
‘limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
educed-unlimitedness/existence-sublimating-nascence’ for sublimating–prolongation’ (and
so-underlied as to the overarching construal/conceptualising of relative-unreflexivity/relative-
reflexivity—ontological-contiguity ‘existentially<disontologising/re-ontologising—
aporeticism> manifested as of the overall relative-unreflexivity/relative-reflexivity—
ontological-contiguity~of-the-human-institutionalisation-process’). This (in reflection of the
fact that ‘enunciated propositions are of underlying manifest <registry-worldview/dimension
existentialising–framing-by-enframing/{worlding}—a reference of thought>—undergirding of
existentialising–framing-by-enframing/{worlding}—axiomatic-constructs’ and thus rather
harkening back notionally/epistemically/bindingnessly<as-to-determinism/conceptivity–of-relative-
unreflexivity/relative-reflexivity>—of the human-institutionalisation-process<as-to-requisite-
acutisation,—eliciting-of-prospective-ontologically-hegemonising-narrative >) points out that
meaningfulness-and-teleology necessarily/effectively arises rather as of existentially-
<disontologising/re-ontologising—aporeticism>
imbued
notionally/epistemically/bindingnessly<as-to-determinism/conceptivity–of-relative-
unreflexivity/relative-reflexivity>—circular<apriorising–for-aposteriorising,—in-existence>—existentialising–framing-by-
enframing/{worlding}—in—educing/availing and re-educing/re-availing of prospective—
relative-ontological-completeness’ (as of limitedness/human-subpotency manifest
aestheticisation—and—aestheticisation-towards-ontology—elicited–idiomatisation— for
meaningfulness-and-teleology’). Concretely, the ‘veridical
notionality/epistemicity/bindingness<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>
conception—of—meaningfulness-and-teleology’—(reflection upon the given ‘existential—
<disontologising/re-ontologising—aporeticism>
can be grasped as from the insight of the ‘relatively innocent/uningrained/unenculturated notional/epistemic/bindingness perspective’ of say a child’s existential-disontologising/re-ontologising—aporeticism discovery of the notion of 1+1=2. Wherein the child’s appreciation (however faint) of such a notion of 1+1=2 is more profoundly underlied by its appreciation that 1+1=2 speaks to another social institutional practice but of practice-of-educating (different from its immediate family and community and people); as to all such institutions—imbued-associated-individuals existential-disontologising/re-ontologising—aporeticism prodding/eliciting-of-varying—purposefulness-and-interests upon the child (reflected as its manifest notionally/epistemically/bindingnessly given ‘existential-disontologising/re-ontologising—aporeticism’) as the child comes to discover/adopt such prodded/elicited varying purposefulness-and-interests as socially-construed as purposefully valuable; in reflection of the fact that the child is ever always notionally/epistemically/bindingnessly (as of its given ‘existential-disontologising/re-ontologising—aporeticism’ as to determinism/conceptivity of relative-unreflexivity/relative-reflexivity)

capacitating<for-existential-thematic> of self-becoming/self-conflicatedness/formative–supererogating-
<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>. Interestingly, such a mere propositional representation of 1+1=2 is rather effectively meaningless to an infant to which the requisite ‘existential<disontologising/re-ontologising—aporeticism>

‘baselining/cogency/reconstruing—aptitudinal~overlay<for-prospective—unblurriness–dragging-out>’—reflected-as—


capacitating<for-existential-thematic>’ for such a notional/epistemic/bindingness

relative-unreflexivity/relative-reflexivity

social/institutional practice-of-educating does not avail. And so-unavailing as to the infant’s notionally/epistemically/bindingnessly

given ‘existential<disontologising/re-ontologising—aporeticism>

‘baselining/nominalising/editional—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’

enabling


capacitating<for-existential-thematic> imbued interest/disinterest, investedness/disinvestment,

exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability–appraisal’; as so-constrained—preconvergingly/postconvergingly–re-de-

mentating/restructuring/reparadigming by elicitable human ontological-commitment and

universal-transparency

to underlying human ‘crossgenerational

psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for-eogeny—magnitude—of-experientiality/experiment, then institutional-development—as-to-social-function-development—psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for-eogeny—magnitude—of—experientiality/experiment, and then living-development—as-to-personality-development—psychologismic—epistemic-acutisation—difficulty—for—residualising—delinearity—for-eogeny—magnitude—of—experientiality/experiment. This can further be elucidated (and as it is equally pertinent as to the prospective relative-unreflexivity of our positivism—procrypticism/disjointedness-as-of—reference-of-thought ‘mélée_of_supposedly—singly—conception—of—meaningfulness-and-teleology’ presencing—absolutising-identitive-constitutedness predisposition) with regards to the patent case of say a God-of-plane conception or superstitious conception of modern medicine in an animistic social-setup that cannot simply be construed as supposedly ‘explained away by a circumstantial thorough positivism/rational-empiricism elucidation of how a plane or positivism/rational-empiricism

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising

‘baselining/cogency/reconstruing—aptitudinal—overlay—<for prospective—unblurriness—dragging-out—⟩—reflected-as—

recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest-

individuative—direct/deferential—transeffusive/worlding—looping—<reflected-as—supererogation—

(capacitating—for existential-themed—⟩). This overall insight highlights that (as reflecting relative-

unreflexivity/relative-reflexivity—ontological-contiguity

existentially—disontologising/re-

ontologising—aporeticism—manifested as of the overall relative-unreflexivity/relative-

reflexivity—ontological-contiguity—of-the-human-institutionalisation-process

in-effect

human ‘meaningfulness-and-teleology’ is not notionally/epistemically/bindnessly
determinism/conceptivity—of relative-unreflexivity/relative-reflexivity—
differentiable’ from the ‘palpable
dissolving/decentering of the conscious—self/collective-conscious—self’ that so-

notionally/epistemically/bindnessly—<as-to-determinism/conceptivity—of relative-unreflexivity/relative-reflexivity—

allows for organic-knowledge; with respect to ‘veridical notionality/epistemicity/bindness—

<as-to-determinism/conceptivity—of relative-unreflexivity/relative-reflexivity—

conception—of—meaningfulness-and-

teleology’—(reflection upon the given ‘existential—disontologising/re-ontologising—

aporeticism—

<baseline/nominalising/editional—aptitudinal—underlay—as-to-prior-

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising⟩

‘baselining/cogency/reconstruing—aptitudinal—overlay—<for prospective—unblurriness—dragging-out—⟩—reflected-as—

recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest-

individuative—direct/deferential—transeffusive/worlding—looping—<reflected-as—supererogation—

(capacitating—for existential-themed—⟩) whether manifesting shallow or profound supererogation

(capacitating—for existential-themed—). So-underlining the ‘protracted-social—as-to-

individual-by-institutional-by-social notionality/epistemicity/bindnessness—

<as-to-determinism/conceptivity—of

relative-unreflexivity/relative-reflexivity—

self-becoming/self-conflatedness

<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
imbued-mediativity-and-deferentialism—meaningfulness-and-teleology and existential-
<disontologising/re-ontologising—aporeticism> articulation manifestations (undergirding ‘catchmented—and—compulsed—in—existential-dearth-of-demoronisation’, so-construed-as—
from-ontological-normalcy/postconvergence-perspective-reflection-of-the—destructuring-
threshold_of-the-given-level—to-conjugated-postlogism—as-dementing’ interpersonal, group,
intergroup, community, local, national, political, geostrategic, etc. psychologismic—epistemic—
acutisation—difficulty—for—residualising—delinearity—for—cogency—levels_of
interrelatedness-dynamics—of-social-constructing’ as underlied by apriorising—reference-of-
thought/apriorising—registry—elements—
psychologismic-subliminality-of
individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,
presumptuousness—or-arrogation, assumptions, value-reference and teleology‘). This most
fundamental reality speaks to ‘limitedness/human-subpotency prospective re-encountering/re-
confrontation with unlimitedness/existence—full-potency-of-sublimating-nascence’ with
respect to ‘veridical notionality/epistemicity/bindingness—as-to-determinism/conceptivity—of-relative—
unreflexivity-relative-reflexivity’ conception—of—meaningfulness-and-teleology—(reflection upon the
given ‘existential—disontologising/re-ontologising—aporeticism—
⟨baseline/nominalising/editional—
apatitudinal—underlay—as-to-prior——unblurriness—reframing/reformulation/decatchment/detruncating/decompulsing/delinearising—
enabling ‘baselining/cogency/reconstruing—apatitudinal—overlay—as-for-prospective—unblurriness—dragging-out⟩—reflected—as—
recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest—
individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—
capacitating—as-to-existential-themes⟩) for the veridical construing/conceptualising of the ‘protracted-
social—as-to-individual-by-institutional-by-social ontological-performance —<including-
virtue-as-ontology>/morality/ethics/justice/etc’. And so, over the relative-unreflexivity of
implicated/explicated elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—


enable

‘unblurriness–reframing/reformulation/de–catchmenting/detruncating/decompulsing/delinearising’


basis (as to the relative-unreflexivity of implicated/explicated elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicited-attendant–ontological-contiguity’—eneduced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
meaningfulness-and-teleology’—reflex–propositional–attitude) appraisal of human
consciousness/collective-consciousness. So-appraising human consciousness/collective-
consciousness as ‘implicitly/explicitly objectifiable–as-nonframed/absolute—as-unreflexively-
impliciting-of-a-supposedly–absolutising-framing’, as to a paradox with regards to ‘where the
consciousness that so appraises stands out from’ (with such a ‘mélée_of_supposedly–
effectively fails to reflect relative-unreflexivity/relative-reflexivity with respect to ‘veridical
notionality/epistemicity/bindingness—(reflection upon the given ‘existential-
<disontologising/re-ontologising—aporeticism>’ (‘baseline/nominalising/editional–aptitudinal–underlay–as-to-prior-
unblurriness–reframing/reformulation/detchatching/detruncating/decompulsing/delinearising’
)—reflected-as—
recurring–existentialising–framing-by-enframing/{worlding}—as-manifest-
individuative–direct/deferential–transeffusive/worlding–looping>—reflected-as—
supererogation <—
capacitating—(for existential-thematic’) undergirding human consciousness/collective-consciousness’; with
regards to ‘protracted-social—as-to-individual-by-institutional-by-social
notional/epistemic/bindingness—(as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—
self–becoming/self-conflatedness’/formative–supererogating<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–
ontological-normalcy/postconvergence> (as of notional/epistemic/bindingness—
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epistemicity-totalising-conceptualisation> notional/epistemic/bindingness-as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity-
reflection of unlimitedness/existence-full-potency-of-sublimating-nascence’, as so-concurrently (with regards to consciousness ‘relative-unreflexivity/relative-reflexivity in existence’ as its imbued manifest phasing with existence) underlying the ‘coherence/contiguity of the superseding–oneness-of-ontology/ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’. As human consciousness/collective-consciousness ‘so-manifests its notional/epistemic/bindingness limitedness/human-subpotency relative-unreflexivity/relative-reflexivity in existence’, underlied by the fact that there is no human ‘meaningfulness-and-teleology’ and 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⟩ outside human consciousness/collective-consciousness but for the potentiation within the scope of ‘veridical notionality/epistemicity/bindingness—conception–of–meaningfulness-and-teleology’—(reflection upon the given ‘existential-
<disontologising/re-ontologising—aporeticism⟩
,baseline/nominalising/editional—aptitudinal—underlay—as-to-prior-
unblurriness—reframing/reformulation/decthreading/detruncating/decomputing/delinearising’ enabling
baselining/cogency/reconstruing—aptitudinal—overlay—for prospective unblurriness—dragging-out)—recessively—
recurring—existentialising—framing-by-enframing/\{worlding}\—<as-manifest—
individuative—direct/deferential—transeffusive/worlding—looping⟩—reflected—as—supererogation—
capacitating—for existential-thematics’); and so, in accordance with the ‘underlying overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity—
(existentially—imbued-and-educing<<epistemic-
totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—

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‘baseline/nominalising/editional—aptitudinal~underlay—as-to-prior
unblurriness~reframing/reformulation/detruncating/deunblurriness~decompulsing/delinearising’

‘baselining/cogency/reconstruing—aptitudinal~overlay—for-prospective unblurriness~dragging-out’)~reflected-as—
recurring~existentialising—framing-by-enframing/{worlding}~as-manifest-
individuative~direct/deferential—transeffusive/worlding—looping‘~reflected-as—supererogation ‘~
capacitating—for-existential-thematic’ whether manifesting shallow or profound supererogation~capacitating—for-existential-thematic’). Thus so-validating the fact that human consciousness/collective-consciousness rather arises ‘existentially—disontologising/re-ontologising—aporeticism’ and organically’ as to the ‘<amplituding/formative~epistemicity>totalising~thrownness-in-existence locus/station of limitedness/human-subpotency social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction’ as so-reflect above with the respectively given child, infant and nonpositivism/non-rational-empiricism animistic registry-worldview respective notionally/epistemically/bindingnessly
determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–
given ‘existential–disontologising/re-
ontologising–aporeticism’

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising:

baselining/cogency/reconstruing—aptitudinal–overlay—<for-prospective—unblurriness–dragging-out—>

recurring–existentialising–framing-by-enframing/{worlding}–<as-manifest-
individuative–direct/deferential–transeffusive/worlding–looping>

composed—aptitudinal–overlay—<as-to-prior-
unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising’ imbued
disontologising/subontologising—unculturated/enculturated/subculturated
elasticity/margin/threshold/circumstantiality–of–discretionariness-from/acceding-to’
<developed/developing>-relation with prospective re-ontologising ‘ontologically-
hegemonising-narrative’

ontological-performance”<including-virtue-as-
ontology>/morality/ethics/justice/etc.’—(with reference to notion/epistemic/bindingness—
determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–
‘parrhesiastic/messianicity/profound-supererogation’ projection for sublimating–prolongation’); in want for prospective
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
imbuing sublimating–prolongation (as to requisite re-acceding to ‘re-ontologising–nascency–
<as-of-prospective-solipsistic/intersolipsistic-inking-drive-for-knowledge-elucidation,—as-to-
veridical-organic-knowledge> for sublimating–prolongation’ elicited ‘perspicacity of
psychologismic–epistemic-acutisation–<as-to-postconverging–de-
mentating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-
aporeticism> articulation manifestations (undergirding ‘catchmented–and–compulsed–in–
‘existential-dearth-of-demonisation’,-so-construed-as-from-ontological-
normalcy/postconvergence-perspective-reflection-of-the–destructuring-threshold_of-the-
given-level’s–conjugated-postlogism–as-dementing’) interpersonal, group, intergroup,
community, local, national, political, geostrategic, etc. psychologismic–epistemic-acutisation—
difficulty <for, residualising> delinearity > for cogency > levels of interrelatedness-
dynamics–of-social-constructing’ as underlied by apriorising–reference-of-
thought/apriorising–registry—elements–{decompulsing
delinearity~for-cogency} levels of interrelatedness-
dynamics–of-social-constructing’ as underlied by apriorising–reference-of-

psychologismic subliminality of–
individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology}). In this
regards, such a rescheduling <as overriding prior institutionalising prior mere-
formulaicity/ritalisation–failing requisite prospective profound supererogation > for–
sovereign emergence > as of organic-knowledge speaks to the given ‘amplituding/formative–
epistemicity>–totalising~thrownness-in-existence locus/station of limitedness/human-
subpotency social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’
as to notionally/epistemically/bindingnessly

given ‘existential <disontologising/re-ontologising–aporeticism–

(‘baseline/nominalising/editional—aptitudinal–underlay <as to prior
unblurriness reframing/reformulation/decatchmenting/detraumatic/decompulsing/delinearising’
enabling
‘baselining/cogency/reconstruing—aptitudinal–overlay <for prospective unblurriness dragging out’<—reflected-as–
recurring–existentialising–framing–by-enframing/{worlding}<as-manifest–
individuative—direct/deferential—transeffusive/worlding–looping<—reflected-as–supererogation
capacitating <for existential thematic–) elicited: as from veridical core-philosophy/derivative–core-
philosophy—(imbued requisite ‘inkling-drive of dimensionality-of-sublimating

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or–

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[unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—enabling]

‘baselining/cogency/reconstruing—apatitudinal—overlay—<as to—unblurriness—dragging-out—reflected-as—

recurring–existentialising–framing-by-enframing/{worlding}—<as manifest—

individuative—direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation


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aporeticism by such an ‘implicated/explicated presencing—absolutising-identitive-constitutedness’ stratified disontologising/subontologising conception of the-human/humanity’ (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc.

cognitivist-epistemic-acutisation—difficulty for residualising—
delinearity for cogency—levels of interrelatedness-dynamics—of-social-constructing’); implicitly/explicitly failing to reflect the requisite organic-knowledge prospect for prospectively elicitable human ontological-commitment and universal-transparency (with respect to underlying human ‘crossgenerational notional—firstnaturedness-formativeness—as to eventualising—inkling-drive or seeding—misprision—mental-processing—parity for ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.). The implication here is that, as to the very notional—confilatedness of human ‘meaningfulness-and-teleology’ , such a dragging-out into prospective unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating—prolongation (with regards to anthropologisation—<as to futural—reflexivity,—in—delinearity—‘invention’/‘creation’—of—the-human/humanity>) is necessarily/effectively as of the respectively—defining/overarching (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. cognitivist-epistemic-acutisation—difficulty for residualising—
delinearity for cogency—levels of interrelatedness-dynamics—of-social-constructing’); as so-veridically allowing for ‘prospective existential—disontologising/re-ontologising—aporeticism’ human sovereign-emergence/becoming, existentially imbuing human freedom as to supererogating/surrealising for ‘knowledge-empowerment over ignorance—dismemberment’—<as of—developing-and—availing—sovereign—sublimating potential/possibilities/options/choices’—as to the—
‘credibility’/‘ontological-veracity’—underlying—the—‘sovereign-conscious/conscientious—backdrop’> consciousness/collective-consciousness’. And so, as to the respectively—
defining/overarching (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. psychologismic–epistemic–acutisation—difficulty < for– residualising–{decompulsing} delinearity for cogency> levels of interrelatedness dynamics of–social–constructing’ notionally/epistemically/bindingnessly unreflexivity/relative reflexivity> given ‘existential < disontologising/re–ontologising–aporeticism> 

(baseline/nominalising/editional—aptitudinal–underlay<as–to–prior

unblurriness reframing/reforulation–decatchment/detruncating/decompulsing/delinearising> enabling

‘baseline/cogency/reconstruing—aptitudinal–overlay<for–prospective unblurriness dragging out>’, reflected as–

recurring–existentialising–framing–by–enframing/\{worlding\}><as–manifest

individuative–direct/deferential–transeffusive\{worlding\}–looping> reflected as–supererogation

<developed/developing>–relation with prospective re–ontologising ‘ontologically–hegemonising–narrative’

ontological performance" < including virtue as–ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness

determinism/conceptivity of relative unreflexivity/relative reflexivity

‘parrhesiastic/messianicity/profound supererogation projection for sublimating–prolongation’). In this regards (and with respect to anthropologisation<as–to–futural–reflexivity,–in–{decompulsing}–delinearity<‘invention’/‘creation’–of–the–human/humanity>, it is herein contended that our ‘implicited/explicited presencing–absolutising–identitive–constitutedness’–stratified disontologising/subontologising conception

of the–human/humanity’ (as from ‘geostrategic, political, national, local, community, intergroup, group, interpersonal, etc. psychologismic–epistemic–acutisation—difficulty < for– residualising–{decompulsing} delinearity for cogency> levels of interrelatedness dynamics of–social–constructing’)
social-constructing’) is reflected directly/indirectly—and—consciously/unconsciously in our overall positivism—procrypticism/disjointedness-as-of-reference-of-thought 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 its ‘cynical prospectively manifest unblurriness/blurriness—threshold—framing/formulation/catchmenting/truncating/compulsing/linearising’ as to social-stake-contention-or-confliction ‘self-referencing-syncretising forward-facing—supposedly—postconverging-or-dialectical-thinking’—apriorising-psychologism epistemic-projection imbued prior mere-formulaicity/ritualisation—<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
aptitudinal~underlay<as-to-prior——unblurriness~reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>—enabling
‘baselining/cogency/reconstruing—aptitudinal~overlay<for-prospective-unblurriness—dragging-out>—reflected-as—
recurring~existentialising—framing-by-enframing/{worlding}>—as-manifest-individuative—direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation<—
capacitating—for-existential-thematics’), from the genuine social intellectual—function/posture eliciting of:
veridical core-philosophy/derivative—core-philosophy—(imbued requisite ‘inkling-drive of
dimensionality-of-sublimating)—(<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative—
mentativeness/epistemic-growth-or-conflatedness/transvalutative—
mentativeness/epistemic-growth-or-conflatedness/transvalutative—
capacitating—for-existential-thematics’)
‘holding-out/point-referencing—psychoanalytic-unshackling exercise of educated—and—availing—and—re-availing relative-ontological-completeness—even—of—apriorising/axiomatising/referencing’
to allow for play out of untenability-of-induced—unblurriness as
‘<prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable—
prompted constricted/narrowingdown—re-ontologising-enabling—psychologismic—epistemie—
acutisation—residualising—epistemie—
<decompulsing>delinearity—for cogency’ to ‘developing human—per-cep-ti-vi-ty<as-to—
notional—perceptualisation-of—and—leashing-to_social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction> in preconverging/postconverging—rede-
mentating/restructuring/reparadigmig’. In this respect, ‘prospective existential—
<disontologising/re ontologising—aporeticism> human sovereign—emergence/becoming—
existentially-imbuing human freedom as to supererogating/surrealising for ‘knowledge—
empowerment over ignorance—dismpowerment’<as-of—‘developing—availing—sovereign—
sublimating potential/possibilities/options/choices’—as-to-the—‘credibility’/‘ontological—

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veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’ enabling
‘baselining/cogency/reconstruing—aptitudinal–overlay—for-prospective unblurriness dragging-out’)—reflected-as—
recurring–existentialising–framing-by-enframing/{worlding} <as-manifest-
individuative–direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation —
capacitating–for-existential-thematics—imbued interest/disinterest, investedness/disinvestment, exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-capability/incapability–appraisal’). This doesn’t call for an ontologically-flawed

Wherein (as to the unavailing supererogation—capacitating—{for-existential-thematic} with regards to social/institutional practice-of-educating and positivism/rational-empiricism respectively) the prospect for ‘possible manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiatiation—{blurring/undermining-of-prospective-totalising–entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative–ontological-completeness }’ arises; from say an older child or animist witchdoctor respectively wrongly implying a ‘logical/rationalising exercise’ for appropriate money change (with regards to the infant’s lack of mastery of arithmetic) or ‘relatively appropriate positivistic medical treatment’. Thusly requiring the genuine social intellectual–function/posture organic-knowledge elicited dragging-out into prospective
decompulsing\textsuperscript{2} for sublimating-prolongation’. Highlighting the fact that pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing-\textless\textsuperscript{3}\textgreater\textless\textsuperscript{4}amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness \textgreater) is overran/dissipated where the sovereign–function/posture\textless as-to-existentially-manifest\textgreater–embodied-subject–consciousness-and-direct/deferential-conscientiousness’, as-of-its–epistemic-reflexivity/unreflexivity-in-existence’/teleology\textgreater attains the appropriate competence (reflecting the competent notionally/epistemically/bindingnessly\textgreater given ‘existential\textless disontologising/re-ontologising–aporeticism\textgreater (“baseline/nominalising/editional—aptitudinal–underlay\textless as-to-prior____ unblurriness: reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\textgreater”\textless baselining/cogency/reconstruing—aptitudinal–overlay\textless for: prospective: unblurriness dragging out\textgreater") \textless reflected as—recurring–existentialising–framing-by-enframing/{worlding}:<as-manifest-individuative~direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation 96—capacitating<for:existential-thematics:) for ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation’’. In this respect, it should be noted that (however counterintuitive) the ‘appraisal of human 56 meaningfullness-and-teleology\textsuperscript{9} and consciousness/collective-consciousness’ as of manifest unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising is effectively ‘psychologismically different’ from the ‘appraisal of human 56 meaningfullness-and-teleology\textsuperscript{9} and consciousness/collective-consciousness’ as of manifest unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising. This is the case given the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness–
\{decompulsing\}–delinearity–for-cogency–magnitude\{of-experientiality/experiment\} (with the latter appreciated more acutely for instance where nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness —reference-of-thought-devolving> need to harken back explicitly/implicitly to the requisite overarching ‘registry-worldview/dimension existentialising–framing-by-enframing/{worlding}—reference-of-thought’ so-undergirding ‘their \{registry-worldview/dimension existentialising–framing-by-enframing/{worlding}\—reference of thought\}–undergirding of existentialising–framing-by-enframing/{worlding}—axiomatic-constructs’ as to when Galileo implicitly realises that his geocentric model is more profoundly speaking to a positivism/rational-empiricism sublimation construal or reframing of the world, or early 20\textsuperscript{th} century physicists realised that their discovery of nuclear energy implicits that their subject-matter is more than just technicalities but speaks to requisite registry-worldview/dimension sublation within which their technicalities can effectively manifest sublation than desublating nuclear extermination). The ‘psychologismic difference’ in the appraisal of human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} and
institutional-development–as-to-social-function-development
psychologismic–epistemic-acutisation—difficulty—for—residualising—
(experimentality/experiment) and then Being-development/ontological-framework-expansion—as-to-depth—
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
psychologismic–epistemic-acutisation—difficulty—for—residualising—
(experimentality/experiment). This ‘psychologismic
difference’ (reflecting the incompetent notionally/epistemically/bindingnessly-
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—
given ‘existential—disontologising/re-
ontologising—aporeticism—
(baseline/nominalising/editorial—aptitudinal—underlay—as-to—prior—
unblurriness—reframing/reforulation/decatchmenting/detruncating/decompulsing/delinearising—
‘baselining/cogency/reconstruing—aptitudinal—overlay—for-prospective—unblurriness—dragging-out—
reflected-as—
recurring—existentialising—framing-by-enframing/⟨worldling⟩—as-manifest—
individuative—direct/deferential—transeffusive/worldling—looping—
reflected-as—supererogation—
capacitating—for—existential-thematic—
with respect to ‘<out-of-phasing—disparate-narratives_of_social-functioning-and-accordance—as-of—social-stake-contention-or-confliction_construct
manifesting-at-the-given—unblurriness/blurriness—
threshold—framing/formulation/catchmenting/truncating/compulsing/linearising’—
(of-experimentality/experiment)

organic-knowledge cannot be construed as substituting for the ‘priorly requisite incipient human
profound-supererogation’ (which lacking/deficiency is associated with
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
so, due to the inevitability of the latter arising as from human limited-mentation-capacity
inherently imbued notional—firstnaturedness-formativeness—as—to eventualising—inkling—


imbued ‘impersonalisation and deinstitutionalisation of prospective re-ontologising meaningfulness—and—teleology’. Human consciousness/collective-consciousness notionally/epistemically/bindingnessly—

determinism/conceptivity—of—relative—unreflexivity/relative—reflexivity manifests ‘delinearising—imbuing_conscientiousness—demoronisation—<as to renewing—realisation/re—perception/re—thought>—reframing over linearising—imbuing_conscious—moronisation—<as to prior mere—
ontologising Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology

psychologismic–epistemic-acutisation—difficulty–for–residualising–
delinearity–for-cogency–magnitude–of-experientiality/experiment}). Such mechanical-
knowledge is bound to induce ‘institutionalising–inflative-distortion—as-to-prior_mere-
formulaicity/ritualisation-failing-prospective-profound-supererogation’ undermining
requisite recurrent–linking-up of prior sublimating–arising and prospective sublimating–
prolongation as so-reflected as to its lack of cogency_chronicularity/annality–of-relative-
reflexivity,-as-to-profund-supererogation”; as well as further bound to prospectively elicit
‘epistemic-decadence’ or teleological-decadence–in-dimensionality-of-desublimating-lack-
⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) imbued distinctive-alignment-to–reference-of-thought–of-
apriorising/axiomatising/referencing⟩ (as so-inducing unblurriness/blurriness–
threshold–framing/formulation/catchmenting/truncating/compulsing/linearising). Human
consciousness/collective-consciousness (as to its so-elucidated-above ‘delinearising–
imbuing_conscientiousness-demoronisation–as-to-renewing-realisation/re-perception/re-
thought–reframing over linearising–imbuing_conscious-moronisation–as-to-prior_mere-
formulaicity/ritualisation–enframing’ imbued amplituding ‘so-elaborated-as-of
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism–reifying {as-to-
knowledge-developing}-and-empowering⟩–as-to-frame-of-

motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—
inlining–as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cognisance/intelligibility/
comprehension realised> undergirded by existence’s panintelligibility/panreflexivity
effusing/ecstatic–inlining’) so-reflects effectively limitedness/human-subpotency membrator-extension-<as-to-'conscientiousness-demorisation—delinearising—construct-of-thought’/epistemic-totalising


acutisation—residualising—epistemic–

totalising epistememic/textuality/reprojecting/supererogating/zeroing/re-acuting—

(decompulsing) delinearity—for-e cogency’ as to ‘developing human–per-cep-ti-ty—<as-to—


social-stake-contention-or-confliction> in preconverging/postconverging–rede-

mentating/restructuring/reparadigming’. As thusly reflecting ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency of sublimating–nascence’ with respect to ‘veridical notionality/epistemicity/bindingness—
determinism/conceptivity/relative-unreflexivity/relative-reflexivity—conception—of—meaningfulness-and-teleology—{(reflection upon the given ‘existential—disontologising/re-ontologising—aporeticism>}

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—enabling

‘baseline/nominalising/editional—aptitudinal—underlay—for—prior—
unblurriness—dragging-out)—reflected-as—
recurring—existentialising—framing-by-enframing/{worlding—<as-manifest—
individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—
capacitating—<for—existential-thematics’}; with respect to recurrent eliciting of knowledge—reification—gesturing—and-accounting—of—epistemic—phenomenalism—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively—
implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}—confatedness—in {preconverging—ment—by—
postconverging—entailment} for sublimating—prolongation (with regards to ‘the-very-same
purview/devolved—purview/devolving—purview—of—unlimitedness/existence—full-potency—
of—sublimating—nascence’;—‘implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’). This underlies the fact that all human ontological—
performance—<including-virtue-as-ontology>/morality/ethics/justice/etc., (as of the
notional—confatedness of both direct ‘sovereign—function/posture—<as—to—existentially—
manifest—‘embodied-subject—consciousness—and—direct/deferential—conscientiousness’,—as—of—
its—‘epistemic—reflexivity/unreflexivity—in—existence’/teleology> as to limited—mentation—
capacity emphasis’ on—the—one—hand and on—the—other—hand deferential ‘competence/expertising
of human socially expanded framework of deferential—formalisation—transference as to various
cultivated skills/arts and time investment as to limited—mentation—capacity-deepening—as—
subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-
nascence’ emphasis’, and so as ‘conjointly-implied human protracted-social—as-to-
individual-by-institutional-by-social ontological-performance `<including-virtue-as-
ontology>/morality/ethics/justice/etc.’): is of the same ‘veridical
notionality/epistemicity/bindingness<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity>
conception–of–‘meaningfulness-and-teleology’{(reflection upon the given ‘existential-
<disontologising/re-ontologising–aporeticism>}`baselining/nominalising/editional–aptitudinal–overlay–for-prospective
unblurriness–reframing/reformulation/detchatching/detruncating/decompulsing/delinearising’
enabling
‘baselining/cogency/reconstruing–aptitudinal–overlay–for-prospective
unblurriness–dragging-out’)…reflected-as—
recurring–existentialising–framing-by-enframing/{worlding}<<as-manifest-
individuative–direct/deferential–transeffusive/worlding–looping>…reflected-as—supererogation <=
capacitating<for-existential-thematic‘}; with respect to the existentially<disontologising/re-
ontologising–aporeticism> given human ‘consciousness/collective-consciousness
(`baselining/nominalising/editional–aptitudinal–overlay–as-to-price
unblurriness–reframing/reformulation/detchatching/detruncating/decompulsing/delinearising’
enabling
‘baselining/cogency/reconstruing–aptitudinal–overlay–for-prospective
unblurriness–dragging-out’)…reflected-as—
recurring–existentialising–framing-by-enframing/{worlding}<<as-manifest-
individuative–direct/deferential–transeffusive/worlding–looping>…reflected-as—supererogation <=
capacitating<for-existential-thematic‘); imbued interest/disinterest, investedness/disinvestment,
exposure/lack-of-exposure, role/task participative-emplacement and relevance/irrelevance-and-
capability/incapability–appraisal’ (as so-constrained—preconvergingly/postconvergingly–rede-
mentating/restructuring/reparadigming by elicitable human ontological-commitment\textsuperscript{66} and
universal-transparency\textsuperscript{104} with respect to underlying human ‘crossgenerational
notional–firstnaturesness-formativeness<as-to-eventualising–inkling-drive–or–seeding–
misprising>—mental-processing–parity for ontological-performance<including-virtue-as-
ontology>/morality/ethics/justice/etc.’). And for-that-matter as well, the ‘conjointly-implied human protracted-social—as-to-individual-by-institutional-by-social ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc.’ is reflected as to manifest human consciousness/collective-consciousness existential-
<developed/developing> relation with prospective re-ontologising ‘ontologically-hegemonising-narrative’ ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc.’—(with reference to notional/epistemic/bindingness—<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity> parrhesiastic/messianicity/profound-supererogation—projection for sublimating–prolongation’). The overall implication here is that the originary–and–re-originary (as to ‘re-ontologising–nascency—<as-of-prospective-
solipsistic/intersolipsistic-inking-drive-for-knowledge-elucidation,—as-to-veridical-organic-
knowledge> for sublimating–prolongation’) is rather manifested as of limitedness/human-
subpotency memorialise-extension—<as-to–‘conscientiousness-demoronisation—
delinearising–construct-of-thought’/‘epistemic-totalising—psychologismic–subliminal—
detruncating’–as-relative-reflexivity–reframing_educing—sublimating–prolongation>; whereas prior_institutionalisation—<as-to-its–mere-formulaicity/ritualisation—conscious–moronisation—
social-stake-contention-or-confliction' in preconverging/postconverging-rede-
mentating/restructuring/reparadigming'; and so, involving such core-philosophy/derivative-
core-philosophy sublimating-prolongation superseding of its priorly educated
'institutionalisation-constructs-as-to-baseline/nominalised-
methodologising/mutualising/organising/institutionalising-' and
derived/associated_institutionalisation-constructs-as-to-baseline/nominalised-
methodologising/mutualising/organising/institutionalising-''. So-including the superseding of a
division-of-labour/subject-matters conception poorly appraising of the requisite originary-and-
re-originary/re-ontologising-nascency (of the ‘relative-unreflexivity/relative-reflexivity—
ontological-contiguity' of the overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity'~of-the-human-institutionalisation-process' implied conception of the notion of
relativism); in reflection of all such division-of-labour/subject-matters necessary construal as
for-human-studies/for-human-constructs (with the natural sciences as 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’). Specifically (as from the re-ontologising perspective of
requisite ‘foregrounding_entailment<-in-succession-of-~profound-supererogation >-
(postconverging~narrowing-down~sublimation-as-to-~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,-elicited-from-prospective~profound-
supererogation~in-reflecting-'immanent-relative-unreflexivity/relative-reflexivity—
ontological-contiguity';~as-operative-notional~ deprocrypticism) as of
cogency_chronicularity/annality-of-relative-reflexivity,-as-to-profound-supererogation’
imbuing conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<-reifying {as-
for recurring human sovereign-emergence/becoming-existentially-imbuings-human-freedom-
as-to-supererogating/surrealising-for-‘knowledge-empowerment-over-ignorance-
disempowerment’<as-of-‘developing-and-availingsovereign-
sublimating-potential/possibilities/options/choices’-as-to-the-‘credibility’/‘ontological-
veracity’-underlying-the-‘sovereign-conscious/conscientious-backdrop’>
consciousness/collective-consciousness’. What substitutes for thought when there is no profound
drive to think is knowledge-without-knowledge/knowledge-outside-knowledge/extra-
knowledge; as the very recipe for ‘existentially—disontologising/re-ontologising—aporeticism—manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically
subordinating/subserving/collateralising the possibility for prospective re-ontologising—
imbuings—of—prospective—human—sublimating/emancipating/enfranchising’. So-reflected as to
the very vague premises of such linearising—imbuing—conscious—moronisation—<as-to-
prior—mere—formulaic/ritualisation—enframing—directionality of ‘vague/clumsy dominance-
driven intra/inter—statal insidious—anarchy—influencing/geo-influencing—<as-to-dynamic—‘mere-
influencing-over—sublimating—technicity/profundity’—so-scheming—as—allowed—by—
‘formulaically—passivated/linearised-forward-facing—institutional—existentialising—framing—
by—enframing/{worlding}’—as—so-truncating—the—strategic/geostrategic—political—
successive—lower—interrelatedness—dynamics—of—social—constructing’>—imbued infowarring
manifesting knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge’:
as implying that ‘what is supposed to be the very opening of intemporal—projection/longness—of—
register—of—meaningfulness—‘teleology’ can be boxed-in for temporal/mortal purposes’ of
‘lifespan extricatory/preconverging psychical-nascency moronisation—<sublimating—nascence,—
extricatory—desublimating—downstreaming/‘avalage’>’. This infowarring paradox is effectively
reflected across the successive registry-worldviews/dimensions (beyond their (‘everyday—
supposedly—relatively—superficial/irrelevant/unthought <out—of—phasing—disparate—

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narratives_of_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction_construct)—‘formulaically-passivated/linearised-forwardfacing—institutional—existentialising—framing-by-enframing/{worlding} of the sovereign—function/posture—<as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’,—as-of-its—epistemic-reflexivity/unreflexivity-in-existence’/teleology'); as to the reality of both ancient-sophists non-universalising institutional-infowarring and medieval-scholasticism nonpositivising institutional-infowarring effectively hardly dawned to their given presencing—absolutising-identitive-constitutedness, just as it is ‘ontologically delusional’ to fail to factor-in our modern-day disparateness-of-conceptualisation—<unforegrounding—ment,—failing—prospectively—to—reflect—immanent—relative—unreflexivity/relative—reflexivity—ontological—contiguity > as to totalisingly-ing—discretion/whim-of-thought institutional-infowarring. This articulation is made as the more profound and truer notion of re-ontologising human ontological-performance—including-virtue—as-ontology>/morality/ethics/justice/etc. rather lies with prospective dimensionality-of—sublimating —(<amplituding/formative>supererogatory—de—mentativness/epistemic—growth—or—conflatedness /transvalulative—rationalising/transepistemic/anamnestic—residuality/spirit—drivenness—equalisation) and thus postconverging—aporeticism—overcoming/unovercoming ‘can’t be dodged’ and then a pretense of prospective sublimating ontological-performance—including-virtue—as-ontology>/morality/ethics/justice/etc. re-avails; but for the manifest knowledge—deadends—<as—preconverging—de—mentating/structuring/paradigmimg> of the said presencing—absolutising-identitive-constitutedness—habituated psychologismic—subliminal—truncating (as so rather revealing to us the reality of our ‘shallow psychologismic—transfixity—<placeholder—setup—ontological—rescheduling—in—realigning/preactivity/formative—becoming/psychoanalytical—unshackling—<as—to—residualising —decompulsing>delinearity—over—nonresidualising—linearity> scope’ but for the underlying
recomposured/cumulated prior ‘secondnatured positive opportunism—of social functioning—and accordence’—as to prospective punctual/immediacy/constituted/compulsions—encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable).

technicity/profundity–framing’{of-sublimating-discursivity-for-sovereign-repassing},-as-of-
psychologismic–epistemie-acutisation—nonresidualising-imbued-{compulsing}linearity~in-
eclecticism-of-prior-mere-formulaicity/ritualisation,-as-so-'consciously/unconsciously-
preordained/fated’-to-fail-prospective–notional~cogency} conceptualisation as supposedly
superseding ‘unlimitedness/existence<full potent of sublimating nascence>’ inherently
justificatory evaluation of either ‘limitedness/human-subpotency’ manifest ‘disontologising
irresponsibility/relative-unreflexivity’ or ‘re-ontologising responsibility/relative-reflexivity’).
Such a manifest ‘epistemic-decadence’ or 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} imbued distractive-alignment-to-”reference-of-
thought<-of-apriorising/axiomatising/referencing> is further paradoxically caught up between
the philosophical (as to the requisite ‘thinking at first/pure predisposition preemptive of
prospective disontologising/subontologising’ as for ‘human solipsistic impulse/intuition for
prospective re-originariness/re-origination of intelligibility-and-knowledge as-looping-with
prior social-emanance) and the ontological/scientific (prospectively ‘thinking at first/pure
predisposition preemptive of prospective disontologising/subontologising’ as for intolerance-
<of-disparateness>/exactifying_precisioning–of-sublimation<as-to-postconverging–
narrowing-down–apriorising/axiomatising/referencing–entailing-theoretical,-conceptual-and-
operant-implications>); as it degenerates into a 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 at one moment claim to emphasise a scientific conception of
knowledge and at another moment sterile/anecdotal institutional-prescience/imprimaturing-
<dullness of the spirit/psychologismic–epistemie-acutisation—nonresidualising imbued-
aphoristic conception of knowledge (and certainly failing to prospectively reflect relative-unreflexivity/relative-reflexivity—ontological-contiguity) as to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency-of_sublimating–nascence’


psychologicism-subliminal–detruncating’—as-relative-reflexivity—reframing_educing—sublimating—prolongation= (over such prior_institutionalisation—conscientiousness-moronisation—linearising—construct-of-thought’/"epistemically


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prospect for prospective re-ontologising’ which ‘underlies the relation between limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence-


<developed/developing>-relation with (the full-potentiation that is unlimitedness/existence-


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teleology’)—(reflection upon the given ‘existential—disontologising/re-ontologising—aporeticism’)

‘unblurriness—reframing/reformulation/decatching/detruncating/decompulsing/delinearising’

‘baselining/cogency/reconstruing—aptitudinal—overlay—for prospective—unblurriness—dragging-out’—reflected-as—

recurring—existentialising—framing-by-enframing/{worlding}—as-manifest—

individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—

(capacitating—for existential thematic’); but of their ‘respectively differing relative-unreflexivity or relative-reflexivity ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ (so-manifesting-at-the-given—unblurriness/blurriness—threshold—framing/formulation/catchmenting/truncating/compulsing/linearising of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction). In this respect, the


institutional—existentialising—framing-by-enframing/{worlding} of the sovereign—function/posture—<as-to-existentially-manifest—embodied-subject—consciousness-and-direct/deferential—conscientiousness’, as-of—its—epistemic-reflexivity/unreflexivity-in-existence’/teleology’ is the reflection of the fact that limitedness/human-subpotency (as to its

given ‘amplituding/formative—epistemicity>-totalising—thrownness-in-existence’

locus/station of social-functioning-and-accordance—as-of—social-stake-contention-or-confliction’

imbued unblurriness/blurriness—threshold—framing/formulation/catchmenting/truncating/compulsing/linearising) poorly/weakly appreciates the ‘uncompromising ontological-veracity’ of the inherent full-potentiation that is the

bindingness/nondiscretionariness—as-from—sublimating—remoteness/distance of appraisal of requisite Being-development> of

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unlimitedness/existence—full potency of sublimating nascence)—(as to ‘relative-
unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of
supererogating {affirmation/projection/assertion/notional—self-distantiation—by—
unaffirmation/deprojection/deassertion/epistemic-decadence)—towards—omnipotential—
affirmation/projection/assertion/notional—self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-
potency of sublimating nascence’). So-explaining limitedness/human-subpotency manifest
‘tepid limited-mentation-capacity of ontological-performance —including-virtue-as-
ontology>/morality/ethics/justice/etc.’ (and rather so-tepidly as from living-development—as-to-
personality-development psychologismic—epistemic-acutisation—difficulty—for—
residualising delinearity for cogency—magnitude{of-experientiality/experiment}, then
institutional-development—as-to-social-function-development psychologismic—epistemic—
acutisation—difficulty—for—residualising{decompulsing} delinearity for cogency—magnitude{of-
experientiality/experiment} and then Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
psychologismic—epistemic-acutisation—difficulty—for—residualising—
{decompulsing} delinearity for cogency—magnitude{of-experientiality/experiment}); as so-rather reflected as
to the relative scope of ‘existentially-disontologising/re-ontologising—aporeticism— manifest
incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically
subordinating/subserving/collateralising the possibility for prospective re-ontologising—
imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’. Whereas the
genuine social intellectual—function/posture emphasises the relative scope of originary—and—re-
originary manifest ‘re-ontologising—nascency<as-of-prospective-solipsistic/intersolipsistic-
inkling-drive-for-knowledge-elucidation,—as-to-veridical-organic-knowledge> for sublimating—
prolongation’ in reflection of the ‘uncompromising ontological-veracity’ of the inherent full-
sub potency prospective re-encountering/re-confrontation with unlimitedness/existence
<full-potency-of_sublimating–nascence–>': as such speaks to the fact that ('everyday supposedly
relatively–superficial/irrelevant/unthought <out-of-phasing> disparate-narratives_of_social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction_construct')—
by-enframing/\{worlding\} of the sovereign–function/posture<as-to-existentially-manifest-
'embodied-subject–consciousness-and-direct/deferential-conscientiousness', as-of-its-
'epistemic-reflexivity/unreflexivity-in-existence'/teleology>’ (as to contentious/un-nominalised
social-stake-contention-or-confliction imbued unblurriness/blurriness–
threshold–framing/formulation/catchmenting/truncating/compulsing/linearising) do not
override the requisite ‘notional/epistemic/bindingness
unreflexivity/relative-reflexivity eluciation’ of the ‘relative-unreflexivity/relative-reflexivity–
bindingness/nondiscretionariness—as from sublimating–remoteness/distance of appraisal of
requisite–Being-development of unlimitedness/existence<full-potency-of_sublimating–
naissance–>(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-sub potency
dynamics of supererogating \{affirmation/projection/assertion/notional–self-distantiatiati–by–
unaffirmation/deprojection/deassertion/epistemic-decadence\}—towards–omnipotent–
affirmation/projection/assertion/notional–self-distantiatiati’ with respect to ‘limitedness/human–
sub potency prospective re-encountering/re-confrontation with unlimitedness/existence<full-
potency-of_sublimating–nascence–>'). And so, with regards to such <out-of-phasing> disparate-
narratives_of_social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction_construct direct/deferential ‘human manifest existentialising–decisionality<as-to–
disontologising/re-ontologising–aporeticism> coming-to-a-head/culmination-point<of–
desovereignising-or-sovereignising—sovereign-repassing–>(so-reflected as_of_underlying
‘constraining direct/deferential micro-decisionality/macro-decisionality thrownness-disposition

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direct/deferential micro-decisionality/macro-decisionality thrownness-disposition of disontologising/re-ontologising’ upon the ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction construct’). So-speaking to the fact that the reality of human consciousness/collective-consciousness is rather of such ‘differential social-functioning-and-accordance—as-of—social-stake-contention-or-confliction construct (with respect to educed—and—availing—and—re-availing relative-ontological-completeness\(^1\)–of—apriorising/axiomatising/referencing’; as to the dynamic intersolipsism of existentially-
<disontologising/re ontologising—aporeticism> manifest individuals—and—individuative <amplituding/formative—epistemicity—totalising—thrownness-in-existence\(^3\) of human consciousness/collective-consciousness (imbued differential ‘delinearising—imbuing_conscientiousness—demoronisation—as to renewing realisation/re—perception/re—thought—reframing over linearising—imbuing_conscious—moronisation—<as to prior_mere—formulacicity/ritualisation—enframing’). This differential reality so-underlies ‘the-human/humanity consciousness/collective-consciousness differential disontologising/re-ontologising ‘meaningfulness-and-teleology’\(^7\) : with respect to ‘veridical notionality/epistemicity/bindingness<as—to determinism/conceptivity—of—relative-unreflexivity/relative-reflexivity—conception—of—meaningfulness-and-teleology\(^9\)—(reflection upon the given ‘existential—<disontologising/re ontologising—aporeticism>\(^\langle\)baseline/nominalising/editional—aptitudinal—underlay—as to prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising\(^3\) enabling recurring—existentialising—framing-by-enframing/{worlding}<as—manifest—individuative—direct/deferential—transeffusive/worlding—looping—reflected—as—supererogation\(^\rangle\)—imbu}}
‘embodied-subject-consciousness-and-direct/deferential-conscientiousness’, as-of-its-
‘epistemic-reflexivity/unreflexivity-in-existence’/teleology’; and so, with respect to the full-
potentiation that is the ‘relative(unreflexivity/relative-reflexivity–bindingness/nondiscretionariness–as-
from sublimating–remoteness/distance of appraisal of requisite–Being-development)’ of
unlimitedness/existence ‘full-potency-of_sublimating–nascense’—(as to ‘relative-
unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of
supererogating {affirmation/projection/assertion/notional–self-distantiation–by–
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–
affirmation/projection/assertion/notional–self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence–<full-
potency-of_sublimating–nascense>’). And speaks to the fact that ‘human
consciousness/collective-consciousness manifest linearising–imbuing_conscious-moronisation–
<as-to-prior_mere-formulaicity/ritualisation>–enframing’ (so-constrained ‘more
decisively/potently as to the preconverging–de-mentating/structuring/paradigming
directionality’ of ‘vague/clumsy dominance-driven intra/inter–statal insidious-
anarchy_influencing/geoinfluencing–as-to-dynamic–‘mere-influencing-over-sublimating-
technicity/profundity’, so-scheming-as-allowed-by–‘formulaically–passivated/linearised-
forwardfacing—institutional–existentialising–framing-by-enframing/{worlding}’; as-so-
truncating-the-strategic/geostrategic,-political-and-successive-lower-interrelatedness-
dynamics–of-social-constructing’> imbued infowarring manifesting knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge’ as imbuing of existentially-
<disontologising/re-ontologising–aporeticism> manifest <amplituding/formative-
epistemicity>-totalising–thrownness-in-existence ‘’pedantising/muddling/formulaic-hollowing-
out—in-subontologisation/subpotentiation–(blurring/undermining-of-prospective-totalising-
entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative–
ontologising as speaking to \(\text{\textquoteleft}\text{\textquoteleft}\text{everyday supposedly relatively superficial/irrelevant/unthought out-of-phasing\textquoteright}\text{\textquoteright}\text{\textquoteleft}\text{\textquoteleft}disparate-narratives_of_social-functioning-and-accordance—as-of-social-stake-contention-or-confliction_construct\textquoteright}\text{\textquoteright}\text{\textquoteleft}\text{\textquoteleft})\text{\textquoteright}formulaically\text{\textquoteright}passivated/linearised-forwardfacing\text{\textquoteright}institutional\text{\textquoteright}existentialising\text{\textquoteright}framing-by-enframing\text{\textquoteright}worlding} of the sovereign\text{\textquoteright}function/posture\text{\textquoteright}as-to-existentially-manifest\text{\textquoteright}embodied-subject\text{\textquoteright}consciousness\text{\textquoteright}and-direct/deferential\text{\textquoteright}conscientiousness\text{\textquoteright}, as-of-its\text{\textquoteright}epistemic-reflexivity/unreflexivity-in-existence\text{\textquoteright}teleology\text{\textquoteright}, as of presencing\text{\textquoteright}absolutising-identitive-constitutedness\text{\textquoteright}habituated psychologismic-subliminal\text{\textquoteright}truncating, effectively renders the supposedly ontologising/scientific/existence\text{\textquoteright}honesty-constraining\text{\textquoteright}scope_for_prospective_re-ontologising paradoxically relatively-irrelevant to prospective human transcendence-and-sublimity/sublimation/supererogatory\text{\textquoteright}de-mentativity; as manifested with both ancient-sophists non-universalising and medieval-scholasticism nonpositivism/non\text{\textquoteright}rational-empiricism failing prospective sublimating\text{\textquoteright}prolongation (as to an uncritical relation to their respectively given registry\text{\textquoteright}worldview/dimension overall \text{\textquoteleft}apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\text{\textquoteright}and bothsidesism\text{\textquoteleft}as\text{\textquoteright}mere-processive\text{\textquoteright}pedantising\text{\textquoteright}dialogical-relation\text{\textquoteright}to—\text{\textquoteleft}perceived-social-and-institutional-commonly-enculturated_referencing\text{\textquoteright}meaningfulness-and-teleology\text{\textquoteright}failing\text{\textquoteright}requisite-existential-thematic-baseline-of-technicity/profundity\text{\textquoteright}framing, as-of-psychologismic\text{\textquoteright}epistemic-acutisation\text{\textquoteright}nonresidualising\text{\textquoteright}imbued\text{\textquoteright}linearity\text{\textquoteright}eclecticism\text{\textquoteright}prior-mere-formulaicity\text{\textquoteright}ritualisation, as-so\text{\textquoteright}consciously/unconsciously-preordained/fated\text{\textquoteright}to-fail-prospective-notional\text{\textquoteright}cogency\text{\textquoteright}failing cogency\text{\textquoteright}chronicularity\text{\textquoteright}of-relative-reflexivity, as-to-profound-supererogation\text{\textquoteleft\text{\textquoteleft}}\text{\textquoteright}In other words, the veracity of the ontologising/scientific/existence\text{\textquoteright}honesty-constraining\text{\textquoteleft\text{\textquoteleft}scope_for_prospective_re-ontologising warrants its effective \text{\textquoteleft}human consciousness\text{\textquoteright}collective-consciousness manifest
decompulsing} delinearity for cogency as to ‘developing human–per-cep-ti-ty<as-to—
social-stake-contention-or-confliction> in preconverging/postconverging–rede-
mentating/restructuring/reparadigming’. The ontologising/scientific/existence<-honesty-
constraining>—scope_for_prospective_re-ontologising (so-undergirding recurrent–linking-up
of prior sublimating–arising and prospective sublimating–prolongation as to the ‘originary–and–
re-originary/re-ontologising–nascency of the ‘relative-unreflexivity/relative-reflexivity—
onological-contiguity’ of the overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity~of-the-human-institutionalisation-process” implied conception of the notion of
relativism), speaks to the genuine social intellectual–function/posture ‘higher value placed on
inherent prospective knowledge elucidation’. As so-educing (as incipient to delinearising–
imbuing_conscientiousness-demoronisation<as-to-renewing-realisation/re-perception/re-
thought—reframing) the organic-knowledge ‘inkling-drive of dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩’—over–‘seeding-misprising of dimensionality-of-desublimating-lack-
of ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩’: as of ‘baseline/nominalising/editional—aptitudinal–underlay<as-to-
prior–
unblurriness re-framing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-
ng>’<imbued_aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags> (so-
undergirding eventual ‘secondnatured positive opportumism—of-social-functioning-and-
accordance’ as to prospective_punctual/immediacy/constituted/compulsions–
encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
dragging-out into prospective

unblurriness~reframing/reformulation/detreachmenting/detruncating/decompulsing/delinearising—enabling baselining/cogency/reconstruing—aptitudinal~overlay–for prospective unblurriness dragging-out)—reflected-as—
recurring~existentialising~framing-by-enframing/{worlding}-<as-manifest-individuative~direct/deferential-transeffusive/worlding–looping—reflected-as—supererogation—
capacitating–<for_existential_thematics–>) as veridically undergirding the eliciting of human ontological-commitment and universal-transparency with respect to underlying human ‘crossgenerational notional~firstnaturedness-formativeness-<as-to-eventualising–inkling–
drive or seeding misprising—mental-processing-parity for ontological-performance—


registry-worldview/dimension existentialising-framing-by-enframing/{worlding}—reference-of-thought—undergirding-of—existentialising-framing-by-enframing/{worlding}—axiomatic-constructs (as to reference-of-thought-devolving) while simply impliciting the overarching ‘registry-worldview/dimension existentialising-framing-by-enframing/{worlding}—reference-of-thought’ (as to reference-of-thought) which is so wrongly ‘implicated as supposedly psychologised off-or-away’/nominalised (as the ‘implicated baseline/nominalised outcome’ of relative-reflexivity psychologismic—transfixity—

of-mere-formulaicity/ritualisation’—(from dimensionality-of sublimating —
(<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) elicited prospective psychologismic–epistemic-acutisation—<as-to-
postconverging–de-mentating/structuring/paradigming,-eliciting-of-existence’s-sublimating-
nascence-in-prospective-aporeticism-overcoming/unovercoming> as to epistemic-growth,—as—
{veridical/sound}–relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-
deepening/psychologismic–epistemic-acutisation—residualising,—‘<decompulsing-
delinearity–for-
cogency’ rather into the ‘micro-decisionality/decisionality thrownness-disposition of prior
mere-formulaicity/ritualisation—<as-to-mere-formulic—
methodologising/mutualising/organising/institutionalising,—prospectively-losing-track-of-
<epistemic-totalising—re-apriorising/re-axiomatising/re-referencing–residuality—in–re-
originariness/re-origination”’ in so-failing prospective postconverging–aporeticism—
overcoming/unovercoming, as to manifest ‘seeding-misprising of dimensionality-of-
desublimating-lack-of <(<amplituding/formative–supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation)’. Speaking to the circular manifestation (as to
contentious/un-nominalised social-stake-contention-or-confliction imbued
unblurriness/blurriness–
threshold–framing/formulation/catchmenting/truncating/compulsing/linearising)
of
correspondingly: 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 }) constraining—and–spurious ‘disontologising/subontologising
onionising/recoiling/linearising narratives disorientation’ (as to seeding-misprising of

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dimensionality-of-desublimating-lack-of \(\langle\text{amplituding/formative(supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) on-the-one-hand and on-the-other-hand the genuine social intellectual–function/posture organic-
knowledge ‘re-ontologising reprojecting/delinearising ontologically-hegemonising-narrative
re-orientation’ (as to ‘inkling-drive of dimensionality-of-sublimating
\(\langle\text{amplituding/formative(supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-
\text{drivenness–equalisation}\rangle\)’). As so-existentially ‘disontologising/re-ontologising—aporeticism
manifesting all along the genuine social intellectual–function/posture organic-knowledge
‘inkling-drive of dimensionality-of-sublimating
\(\langle\text{amplituding/formative(supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-
\text{drivenness–equalisation}\rangle\)’–over–
‘seeding-misprising of dimensionality-of-desublimating-lack-of
\(\langle\text{amplituding/formative(supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-
\text{drivenness–equalisation}\rangle\)’; as of ‘baseline/nominalising/editional—aptitudinal—underlay—as-to-
prior–
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
\(\langle\text{imbued_aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags}\) (so-
undergirding eventual ‘secondnatured–positive opportunism–of
social functioning and
accordance ’–as-to–prospective_punctual/immediacy/constituted/compulsions–
encumbered–disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
dragging-out
prospective
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi
ng). Underlining the ‘veridical notionality/epistemicity/bindingness—conception—of—meaningfulness-and-teleology’—(reflection upon the given existential—disontologising/re-ontologising—aporeticism—

('baseline/nominalising/editorial—aptitudinal—underlay—as-to-prior

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—enabling

‘baselining/cogency/reconstruing—aptitudinal—overlay—for-prospective unblurriness—dragging-out—reflected-as—
recurring—existentialising—framing-by-enframing/{worlding}—as-manifest—
individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—
capacitating—for-existential-thematic—') with regards to the ‘elicited untenability-of-induced unblurriness of circular nonpresencing—perspective—ontological-normalcy/postconvergence—


('baseline/nominalising/editorial—aptitudinal—underlay—as-to-prior

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—enabling

‘baselining/cogency/reconstruing—aptitudinal—overlay—for-prospective unblurriness—dragging-out—reflected-as—
recurring—existentialising—framing-by-enframing/{worlding}—as-manifest—
individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation—
capacitating—for-existential-thematic—') as to prospective re-ontologising eliciting of human ontological-commitment and universal-transparency with respect to underlying human

individuative–direct/deferential–transeffusive/worlding–looping—reflected-as—supererogation

capacitating—{for existential schematics}—rather reflects the reality that ‘both unblurriness/blurriness-
threshold–framing/formulation/catchmenting/truncating/compulsing/linearising and
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
of human meaningfullness-and-teleology and consciousness/collective-consciousness’
speak to the full-potentiation that is the relative-unreflexivity/relative-reflexivity–
bindingness/nondiscretionariness—as from sublimating–remoteness/distance of appraisal of
requisite–Being–development of unlimitedness/existence—full-potency of sublimating–
nascence)—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency
affirmation/projection/assertion/notional–self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-
potency of sublimating–nascence}”). Within which full-potentiation incipiently lies all the
relative-reflexivity possibility/potentiation for the recurrent–linking-up of prior sublimating–
arising and prospective sublimating–prolongation as to the originary–and–re-originary/re-
ontolologising–nascency of the relative-unreflexivity/relative-reflexivity–ontological-
contiguity of the overall relative-unreflexivity/relative-reflexivity–ontological-
contiguity ~of-the-human-institutionalisation-process~ implied conception of the notion of
relativism; and so as to human memorative-extension<as-to–‘conscientiousness-
demoronisation–delinearising–construct-of-thought’/>epistemic-totalising
+psychologismic-
subliminal–detruncating’—as-relative-reflexivity–reframing–educing–sublimating–
prolongation>, as so-overriding the relative-unreflexivity of implicated/explicated elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
meaningfulness-and-teleology ’—reflex–propositional–attitude (bound to induce
prior_institutionalisation<as-to-its–mere-formulaicity/ritualisation,-conscious-moronisation—
linearising–construct-of-thought’/’epistemic-totalising ‘psychologismic-subliminal–truncating’;—as-
relative-unreflexivity–enframing_failing–sublimating–prolongation≥ elicited institutionalising–
inflative-distortion<as-to-prior_mere-formulaicity/ritualisation-failing-prospective-profound-
supererogation > undermining the recurrent–linking-up of prior sublimating–arising and
prospective sublimating–prolongation). It is herein contended that the veracity of the full-
potentiation that is the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—<as-
from sublimating–remoteness/distance-of-appraisal–of-requisite–Being-development> of
unlimitedness/existence<full-potency_of_sublimating_nascence>’—(as to ‘relative-
unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of
supererogating {affirmation/projection/assertion/notional–self-distantiation–by–
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential-
affirmation/projection/assertion/notional–self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full-
potency_of_sublimating_nascence> ‘): means that our present conception of many domains of
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought– devolving≥ is in many ways (more or less
inconsequentially) ‘effectively blinded/incomplete’ and tainted with ‘presencing—
absolutising-identitive-constitutedness ‘intradimensional–
institutionalising/organising/mutualising/methodologising ‘mélée_of_supposedly–
singly–conception–of—meaningfulness-and-teleology ’—reflex–propositional–attitude; as
when failing to veridically reflect such domains sublimating–remoteness/distance-of-appraisal-
as to requisite ‘Being-development–notional–self-distantiation’-imbued-psychologismic-
epistem-acutisation,-eliciting-of-prospective-ontologically-hegemonising-narrative > as to
t heir underlying <registry-worldview/dimension—existentialising–framing-by-
enframing/{worlding} — reference of thought—undergirding–of-existentialising–framing-by-
enframing/{worlding}—axiomatic-constructs (as to reference-of-thought–devolving). The
notion that ‘meaningfulness-and-teleology’ is notionally-epistemically-bindingnessly-
determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—effusing/worlding
within the ‘relative-unreflexivity/relative-reflexivity—bindingness/nondiscernariness<as-from-sublimating–
remoteness/distance-of-appraisal–of-requisite–Being-development> of
unlimitedness/existence—full-potency-of_sublimating–nascence’ (as to ‘relative-
unreflexivity/relative-reflexivity—limitedness/human-subpotency dynamics
of supererogating {affirmation/projection/assertion/notional–self-distantiation—by–
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards–omnipotential–
affirmation/projection/assertion/notional–self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-
potency-of_sublimating–nascence’): means that our ‘division-of-labour/subject-matters for-
human-studies/for-human-constructs (with respect to both natural sciences and social
sciences/humanities)’ tend to do ‘a bad job of overarching conceptualising’; with regards to
reflecting the supersedingness/precedence of unlimitedness/existence—full-potency–
of_sublimating–nascence>. And so, as human ‘relative-reflexivity ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc.’ is ‘veridically construable’ as of
manifest
relative-unreflexivity/relative-reflexivity—bindingness/nondiscernariness<as-from–
sublimating–remoteness/distance-of-appraisal–of-requisite–Being-development> of
unlimitedness/existence—full-potency-of_sublimating–nascence’ (as to ‘relative-
unreflexivity/relative-reflexivity—limitedness/human-subpotency dynamics of

psychologismic–
epistemic~acutisation—difficulty <for, residualising—delinearity—for cogency> magnitude{of-experientiality/experiment}, then institutional-development—as-to-social-function-development

psychologismic–epistemic~acutisation—difficulty <for, residualising—delinearity—for cogency> magnitude{of-experientiality/experiment} and then living-development—as-to-personality-development

psychologismic–epistemic~acutisation—difficulty <for, residualising—delinearity—for cogency> magnitude{of-experientiality/experiment}.


sublimating–axiomatic-constructs__as__implicit-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of reference-of-thought-devolving’).

bindingness/nondiscretionariness—<as from sublimating–remoteness/distance of appraisal—of
requisite—Being-development> of unlimitedness/existence—full-potency of sublimating
nascence>”—(as to ‘relative-unreflexivity/relative-reflexivity limitedness/human-subpotency
dynamics of supererogating {affirmation/projection/assertion/notional—self-distantiation—by—
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards—omnipotential—
affirmation/projection/assertion/notional—self-distantiation’ with respect to ‘limitedness/human
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-
potency of sublimating–nascence>’); with respect to ‘veridical
notionality/epistemicity/bindingness—<as to determinism/conceptivity—of relative-unreflexivity/relative-reflexivity—
conception—of—meaningfulness-and-teleology”—(reflection upon the given ‘existential—
<disontologising/re-ontologising—aporeticism>” (‘baseline/nominalising/editional—aptitudinal—underlay—as-to-prior
unblurriness—reframing/reformulation/detchaing/detruncating/decompulsing/delinearising’—enabling
‘baselining/cogency/reconstruing—aptitudinal—overlay—for prospective—unblurriness—dragging-out’)—reflected-as—
recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest:
individuative—direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation
—capacitating—for existential-thematics”). Consequently, the veracity of ‘division-of-labour/subject-matters
for-human-studies/for-human-constructs’ (in reflection of the ‘relative-unreflexivity/relative-
reflexivity—ontological-contiguity of the overall relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process implied conception of the
notion of relativism as to originary—and—re-originary/re-ontologising–nascency recurrent—
linking-up of prior sublimating–arising and prospective sublimating–prolongation) rather speaks
to human memorative-extension—<as-to-‘conscientiousness-demoronisation—
delinearising—construct-of-thought”/‘epistemic-totalising—psychologismic-subliminal—
detruncating”—as-relative-reflexivity—reframing educating—sublimating—prolongation> (over
prior_institutionalisation—<as-to-its—mere-formulaicity/ritualisation—conscious-moronisation—
axiomatising/re-referencing—residuality—in re-originariness/re-origination’, so
‘notionally/epistemically/bindingnessly
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction-of—reframing-
and-reformulation}’) from successive (prior to prospective) registry-worldviews/dimensions
implicated and/or explicited overarching ‘sublimating—remoteness/distance-of-appraisal—<as-to-
requisite—‘Being-development—notional—self-distantiation’—imbued—psychologismic—epistemic—
acutisation—eliciting—of—prospective—ontologically—hegemonising—narrative > of
reference—dubbing’ (beyond any naive–presencing—absolutising—identitative—constitutedness
intradimensional—institutionalising/organising/mutualising/methodologising
reflex—propositional—attitude notion of mathematics). In—many—ways the highly implicated
nature and strong immediacy-of-sublimation (imbued—secondnatured positive opportunism—
of—social—functioning—and—accordance
as-to—
prospective—punctual/immediacy/constituted/compulsions—encumbered—disarming/dis—
ideologising/deformulaicity/à—contrecoup/unsettling/unarguable) more—or—less guiding many a
domain of nascent-particular/incipient—and—material/technical—sublimations—blinded—to—their—
relative—ontological—completeness—reference—devolving> (as so effectively and
practically overriding the possibility of strongly ingrained ideological predispositions including
science ideology) means that presencing—absolutising—identitative—constitutedness
intradimensional—institutionalising/organising/mutualising/methodologising
reflex—propositional—attitude hardly gets entrenched in practice given the inherently ‘strong
immediacy-of-sublimation drivenness’ (in dragging-out
‘unblurriness—reframing/reformulation—decatchmenting/detruncating/decompulsing/delinearisi
ng) even when misconstrued abstractly and relative-inconsequentially with regards to prospective science sublimating–prolongation. In this regards, it can be appreciated that many a scientific domain had developed in contradiction–or–unexpectedly to the given epochal scientific consensus expectations; as so-reflecting a ‘readily ideology-killing 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’ (consider in this regards the successive unpredictable breakthroughs in 20th science like Theory of relativity, quantum mechanics, material sciences, DNA genetics, astrophysics, etc. even as their ‘associated social-and-institutional-frameworks-of—referencing/registering/decisioning science ideologies’ tend to arise mainly after the fact-of-the-matter). However this means that the highly implicated nature and strong immediacy-of-sublimation—(imbued ‘secondnated positive-opportunism—of social functioning and accordance” as to—prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) more-or-less guiding many a domain of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness ~ reference-of-thought–devolving> is merely of ‘re-ontologising/re-sublimating–axiomatic-constructs as impliciting-of-prospectively-requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of ‘reference-of-thought–devolving’), and tepidly reflective of prospective re-ontologising ‘sublimating–remoteness/distance-of-appraisal—<as-to-requisite–Being-development–notional–self-distantiation’–imbued-psychologismic–epistemic-acutisation–eliciting-of-prospective–ontologically-hegemonising-narrative > of ‘reference-of-thought–devolving’. So–notionally/epistemically/bindingnessly with respect to limitedness/human-subpotency effusing/worlding within the scope of the ‘relative–
unreflexivity/relative-reflexivity—bindingness/nondiscretionariness—as from sublimating—remote
teness/distance of appraisal of requisite Being-development of unlimitedness/existence—full
potency of sublimating nascence— as to relative-unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of supererogating {affirmation/projection/assertion/notional—self-distantiation—by—unaffirma


recurring—existentialising—framing—by-enframing/{worlding}<as—manifest—individuative—direct/deferential—transeffusive/worlding—looping)—reflected—as—supererogation —

with regards to ‘the-very-same purview/devolved—purview/devolving—purview—of—unlimitedness/existence—full potency of sublimating—nascence’; ‘implicated_attendant—ontological-contiguity ’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ 

And so, in reflection of the overall reifying-and-empowering—

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
{decompulsing}\-delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation—
explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity. The very central notion of ‘human meaningfulness-and-teleology\ and consciousness/collective-consciousness educated transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity’ as to human existential<disontologising/re ontologising aporeticism–potentiating (with regards to ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full-potency of sublimating–nascence>’), has to
do with human ‘recomposured/cumulated—re-ontologising/re-sublimating—axiomatic-constructs__as__impliciting of prospectively requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of ³³°reference-of-thought—devolving’); as so-pointing (reflecting the notionally/epistemically/bindingnessly

given ‘existential—disontologising/re-ontologising—aporeticism—

enabled ‘baselining/cogency/reconstruing—apticudal—overlays—prospective—unblurriness—dragging-out’)—reflected-as—

recurring—existentialising—framing-by-enframing/urbanising—

individuative—direct/deferential—transcissive/worlding—looping—reflected-as—supererogation—

capacitating—for existential thematic)—to prospective ‘reconstruing of ³³°reference-of-thought—devolving’
(so-reflected as of veridical ‘palpable dissolving/decentering of the conscious—self/collective—conscious—self’). This effectively speaks to memorative-extension—as-to—‘conscientiousness—
demonisation—delinearising—construct-of-thought’/³³°epistemic-totalising—³³°psychologismic—
subliminal—detruncating’—as-relative-reflexivity—framing—sublimating—
prolongation> over prior institutionalisation—as-to—its—mere-formulaicity/ritualisation—
conscious-moronisation—linearising—construct-of-thought’/³³°epistemic-totalising—³³°psychologismic—
subliminal—truncating’—as-relative-unreflexivity—framing—sublimating—
prolongation> elicited institutionalising—inflative-distortion—as-to—prior mere—
formulaicity/ritualisation-failing—prospective—profound-supererogation—>); in reflection of the fact

nascent-particular/incipient-and-material/technical-sublimations—bled—to-their—relative-ontological-completeness—reference-of-thought—devolving> (imbued ‘inkling—
drive of dimensionality—of-sublimating—(‘amplituding/formative)supererogatory—
mentativeness/epistemic—growth—or—confalatedness/transvalutative—
reasoning/transpistemicity/anamnestic—residuality/spirit—drivenness—equalisation’—induced—
‘delinearising—imbuing—conscientiousness—demonisation—as—to—renewing—realisation/
perception/re-thought—reframing from prior linearising—imbuing_conscious-moronisation—as to prior_mere-formulaicity/ritualisation—enframing’) is not necessarily translated into social-and-institutional-frameworks-of—referencing/registering/decisioning corresponding ‘delinearising—imbuing_conscientiousness—demoronisation—as to renewing_realisation/re-perception/re-thought—reframing from prior linearising—imbuing_conscious-moronisation—as to prior_mere-formulaicity/ritualisation—enframing’. But rather in-many-ways such social-and-institutional-frameworks-of—referencing/registering/decisioning rather tend to adopt ‘a 7 presencing—absolutising-identitive-constitutedness intradimensional—institutionalising/organising/mutualising/methodologising linearising—imbuing_conscious-moronisation—as to prior_mere-formulaicity/ritualisation—enframing’ usurping/distorting—assetising construal of nascent-particular/incipient-and-material/technical-sublimations〈blinded-to-their-relative-ontological-completeness — reference-of-thought— devolving〉 leading to vague good-naturedness (failing ‘technical’ ontological-good-faith/authenticity′ as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation); with a poor/passive/distant appreciation and contemplation of the latter implications for social-and-institutional-frameworks-of—referencing/registering/decisioning prospective ‘inkling-drive of dimensionality-of-sublimating〈amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩’ induced ‘delinearising—imbuing_conscientiousness—demoronisation—as to renewing_realisation/re-perception/re-thought—reframing from prior linearising—imbuing_conscious-moronisation—as to prior_mere-formulaicity/ritualisation—enframing’ (so-patently reflected in an implicated conception that the grander social is inevitably the sphere of relative ‘existentially—disontologising/re-ontologising—aporeticism’ manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically
subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’ and not of relative ‘re-ontologising–nascency—<as-of-prospective-solipsistic/intersolipsistic-inkling-drive-for-knowledge-elucidation, as to veridical-organic-knowledge> for sublimating—prolongation’). With this contrast explained by the fact that the highly implicited nature and strong immediacy-of-sublimation—(imbued—‘secondnatured positive opportunism of social functioning and accordance’—as to prospective_punctual/immediacy/constituted/compulsions—enceumber—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) more-or-less guiding many a domain of nascent-particular/incipient-and-material/technical-sublimations—<blinded—to-their-relative-ontological-completeness—reference-of-thought—devolving> (as to their given subject-matters/division-of-labour as 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’) relatively do not have to ‘ontologically project of full existential—<disontologising/re-ontologising—aporeticism> organic-knowledge’ imbued prospective ‘reconstruing of reference-of-thought—devolving’ (as from prospective ‘sublimating—remoteness/distance-of-appraisal—as to requisite—Being-development—notional—self-distantiation’-imbued-psychologismic—epistemic-acutisation—eliciting—of-prospective—ontologically-hegemonising-narrative of reference-of-thought—devolving’). While many a social-and-institutional-frameworks—of—referencing/registering/decisioning (as to their given subject-matters/division-of-labour as 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) implicitly or explicitly intradimensionally give up to such prospective ontological projection (of prospective ‘reconstruing of reference-of-thought—devolving’ for sublimating—prolongation) and rather

to organic-knowledge ‘inkling-drive of dimensionality-of-sublimating’

enabling ‘baselining/cogency/reconstituting—aptitudinal–overlay—for-prospective–unblurriness–dragging-out’) —reflected-as—
recurring—existentialising—framing-by-enframing/{worlding}—<as-manifest :
individuative—direct/deferential—transeffusive/worlding–looping—<reflected-as—supererogation):

capacitating—<for-existential-themes—’).  Thus, notionally/epistemically/bindinglessness—
determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—
reflecting a ‘perpetuating unblurriness—
dragging-out psychologismic difference pyramid’ with the ‘broadbase-of-the-pyramid reflecting
unblurriness/blurriness—
threshold—framing/formulation/catchmenting/truncating/compulsing/linearising
of
meaningfulness-and-teleology’ (relatively susceptible to <out-of-phasing—disparate-
narratives_of_social-functioning-and-accordance—as-of—social-stake-contention-or-
confliction_construct) and the ‘top-of-the-pyramid reflecting
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
of ’meaningfulness-and-teleology’ (relatively converging to ’ontologically-hegemonising-
narrative’—ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc.’); so-implied veridically rather as from prospective re-
ontologising
Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology
psychologismic–epistememic-acutisation—difficulty—<for, residualising—
(decompulsing) –delinearity–for–cogency—magnitude—of-experientiality/experiment, then institutional-
development—as-to-social-function-development
psychologismic–epistememic-acutisation—
difficulty—<for, residualising (decompulsing) –delinearity–for–cogency—magnitude—of-
experientiality/experiment) and then living-development—as-to-personality-development
psychologismic–epistememic-acutisation—difficulty—<for, residualising—
(decompulsing) –delinearity–for–cogency—magnitude—of-experientiality/experiment). Fundamentally speaking
to the fact that this ‘psychologismic difference bounds of human

meaningfulness-and-

\(\langle\text{baseline/nominalising/editional—aptitudinal—underlay—as-to-prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—}\rangle\text{ enabling}\)

subontologisation/subpotentiation \{ blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-\langle amplituding/formative-epistemicity\rangle totalising-in-relative-ontological-completeness \} respectively; and so-reflected notionally/epistemically/bindingnessly as to ‘eventualised/eventualising notional-conflatedness of human ‘meaningfulness-and-teleology’ (effusing ‘human geotopological\langle as-to-\rangle nonpresencing-detruncating-of-‘human-presencing-complexes/inhibitions-of-manifest-disanthropologisation’\rangle disontologising/re-ontologising implications’). In this respect, as to the veracity of knowledge as more than just the existential-disontologising/re-ontologising—aporeticism Construal of prospective organic-knowledge desublimatingly (as if of ‘human consciousness/collective-consciousness manifest linearising-imbuing_conscious_moronisation\langle as to prior_mere_formulaicity/ritualisation\rangle enframing’ and so-inducing mechanical-knowledge), the very existential-disontologising/re-ontologising—aporeticism ‘contemplative and supererogation’—capacitating<for existential-thematic> dynamics’ underlining organic-knowledge dragging-out (into prospective unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising), as of ‘baseline/nominalising/editional—aptitudinal—underlay<as to prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>’—<imbued_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (so-undergirding eventual ‘secondnatured_positive-opportunism_of-social-functioning_and-accordance’—as_to_prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable): is so-educed as superseding/overcoming ‘apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct-of—‘meaningfulness-and-teleology’ and bothsidesism<as—’mere-processive’/pedantising—’dialogical-relation’-to—’perceived—social—and-institutional-commonly-enculturated_referencing,—of—meaningfulness-and-teleology’—
failing-'requisite-existential-thematic-baseline-of-technicity/profundity-framing' {of-
prospective–notional-cogency⟩ failing cogency_chronicularity/annality–of-relative-
reflexivity,-as-to-profound-supererogation' (which so-undermine veridically requisite organic-
knowledge imbued prospective ‘despite-the-self exercise of epistemic-projection in
notional–self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing≰ involved in ‘limitedness/human-subpotency prospective re-encountering/re-
confrontation with unlimitedness/existence-<full-potency-of_sublimating–nascence⟩’ for
unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearisi-
ng imbuing sublimating–prolongation). The implication here is that, with respect to ‘veridical
notionality/epistemicity/bindingness-<as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity-
conception–of– meaningfulness-and-teleology⟩’—(reflection upon the given ‘existential-
<disontologising/re-ontologising—aporeticism>

unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising'> enabling
‘baselining/cogency/reconstruing—aptitudinal–overlay-<for prospective unblurriness dragging out⟩—reflected-as—
recurring~existentialising–framing-by-enframing/{worlding}-<as-manifest-
individuative—direct/deferential–transeffusive/worlding–looping>—reflected-as—supererogation =~
capacitating—<for existential-thematic—⟩: the ‘baseline/nominalising/editonal—aptitudinal—underlay-<as-
to-prior-
unblurriness-reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising⟩’-<imbued_aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags> (reflecting
‘inkling-drive of dimensionality-of-sublimating-<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equality)’ or
‘seeding-misprising of dimensionality-of-desublimating-lack-of’

remoteness/distance of appraisal of requisite Being—development of
unlimitedness/existence—full potency of sublimating nascence—(as to ‘relative-
unreflexivity/relative-reflexivity limitedness/human-subpotency dynamics of
supererogating {affirmation/projection/assertion/notional—self-distantiation—by—
unaffirmation/deprojection/deassertion/epistemic-decadence}—towards—omnipotential—
affirmation/projection/assertion/notional—self-distantiation’ with respect to ‘limitedness/human-
subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-
potency of sublimating nascence’). Organic-knowledge requires appropriate appraising—and—
accounting-for ‘baseline/nominalising/editional—aptitudinal—underlay—as to prior—
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising—
<imbued_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (reflecting
‘inkling-drive of dimensionality-of-sublimating ⟨amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness⟩/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩') or
‘seeding-misprising of dimensionality-of-desublimating-lack-of ⟨amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩): so-undergirding veridical ‘baselining/cogency/reconstruing—
aptitudinal—overlay—for prospective unblurriness dragging out’ as it educes eventual
‘secondnatured positive-opportunism of social functioning and accordance’—as to—
prospective_punctual/immediacy/constituted/compulsions encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable. Thus organic-knowledge (as to
educing—and—enculturating of ‘dimensionality-of-sublimating’ —
⟨amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
recurring—existentialising—framing-by-enframing/{worlding}—as-manifest—individuative—direct/deferential—transeffusive/worlding—looping—reflected-as—supererogation


In this respect, ‘veridical notionality/epistemie/bindingness—as—to—determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—conception—of—meaningfulness-and-teleology’—reflection upon the given ‘existential—disontologising/re-ontologising—aporeticism

enabling
‘baseline/nominalising/editional—aptitudinal–underlay<as to prior-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
<imbued Aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags> (reflecting
‘inkling-drive of dimensionality–of-sublimating
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
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mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising>
{<amplituming/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ or
‘seeding-misprising of dimensionality-of-desublimating-lack-of’

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’) which supposedly_veridically_so_underlay the
‘baselining/cogency/reconstruing—aptitudinal–overlay—for prospective unblurriness—
dragging-out’ for organic-knowledge educing (of eventual secondnatured positive-opportunism of social functioning and accordance’ as to
prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable). This speaks to the fact that even apparently ‘prospective contentious/un-nominalised social-stake-contention-or-confliction imbued
unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising’ do not allow for free-for-all misconstrual/misanalysis; as so-notionally/epistemically/bindingnessly—
determination/conceptivity–of-relative-unreflexivity/relative-reflexivity—
telling of the veridical pretense of mutual engagement for organic-knowledge elucidation’. In this regards (and as herein contended)
specifically, gross pretenses of conclusive analysis of postmodern thought while implicitly/explicitly grossly avowing/demonstrating paradoxically lack of understanding as well as an orientation geared towards media propagandising and infowarring effectively speaks to a more fundamental organic-knowledge issue of failure of requisite
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ or ‘seeding-misprising of dimensionality-of-desublimating-lack-of’ (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) before even an issue of logical/rationalising pertinence (as of ‘baselining/cogency/reconstruing—aptitudinal–overlay for prospective unblurriness dragging out’). In this regards, organic-knowledge appropriately points out that whether relatively validated or relatively invalidated in due course (by the eventual ‘secondnaturered positive-opportunism of social-functioning and accordance as to prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis ideologising/deformulaicity/a-contrecoup/unsettling/unarguable), the ‘baseline/nominalising/editional—aptitudinal–underlay as to prior unblurriness reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’<imbued_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> discernible in a healthy/unhealthy intellectual exercise (whether as reflecting manifest or lack-of prospective ‘despite-the-self exercise of epistemic-projection in notional~self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’, involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence<full_potency_of_sublimating–nascence>’ for unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising imbuing sublimating–prolongation) do not lie and cannot be ignored. And so, with regards to revealing the blatant manifestation of ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigmimg or ontological-bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigmimg; so-reflected respectively with regards to the (credibility/soundness or incredibility/unsoundness) of requisite
‘baseline/nominalising/editional—aptitudinal—underlay-as to prior-
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’.<imbued_aptitudinal-coherence-of-existentially-manifest—hunches/cues/flags> (reflecting
‘inkling—drive of dimensionality—of—sublimating’)

<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvaluative—

rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation’ or

‘seeding—misprising of dimensionality—of—desublimating—lack—of’

<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—
conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness—equalisation’) which so—underlay the ‘baselining/cogency/reconstruing—
aptitudinal—overlay—for prospective—unblurriness—dragging—out’ for organic—knowledge
educing (of eventual ‘secondnared—positive—opportunism—of—social—functioning—and—
accordance ’—as to prospective—punctual/immediacy/constituted/compulsions—
encumbered—disarming/dis—ideologising/deformulaicity/à—contrecoup/unsettling/unarguable).

Thusly, cogency—chronicularity/annality—of—relative—reflexivity,—as to profound—
supererogation’) rather veridically speaks of the ‘recomposuring/cumulating’ of

‘baseline/nominalising/editional—aptitudinal—underlay-as to prior—
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’.<imbued_aptitudinal-coherence-of-existentially-manifest—hunches/cues/flags> (reflecting
‘inkling—drive of dimensionality—of—sublimating’)

<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—conflatedness /transvaluative—

rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation’ or

‘seeding—misprising of dimensionality—of—desublimating—lack—of’

<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—
conflatedness /transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—
of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology
psychologismic-epistemic-acutisation—difficulty—
{decompulsing}_{delinearity—cogency—magnitude}_{of-experientiality/experiment} the sovereign-
function/posture—<as-to-existentially-manifest—embodied-subject—consciousness-and-
direct/deferential-conscientiousness,—as-of-its—epistemic-reflexivity/unreflexivity-in-
existence/teleology>

is effectively equally amenable to ‘prospective delinearising—imbuing_conscientiousness-demoronisation—
as to renewing realisation/re-perception/re-
thought—reframing over prior linearising—imbuing_conscious-moronisation—
as to—prior_mere-formulaicity/ritualisation—enframing’ (as equally, though differentially, exposable


to prospective re-ontologising eliciting of human ontological-commitment


universal-


transparency


with respect to underlying human ‘crossgenerational notional—firstnaturedness-


formativeness—
as to eventualising—inking-drive or seeding-misprising>—mental-


 processing—parity for ontological-performance


—including-virtue-as-ontology>/morality/ethics/justice/etc.’). And so, however the manifestation of
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation−
(blurring/undermining-of-prospective-totalising-entailing—
as to—entailing—


<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness


‘epistemic-decadence’ or 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> imbued distractive-alignment-to—reference-of-thought—
of-
apriorising/axiomatising/referencing>. In this respect (and notwithstanding the inherently


imbued ‘psychologismic—epistemic-acutisation—difficulty—
{decompulsing}_{delinearity—cogency} for human


meaningfulness-and-teleology


sublimating—arising and sublimating—prolongation’ as so-reflecting a ‘perpetuating ”unblurriness—dragging—
function/posture delinearising–imbuing_conscientiousness–demoronisation<as-to-renewing-
realisation/re-perception/re-thought>reframing (as to ‘limitedness/human-subpotency
prospective re-encountering/re-confrontation with unlimitedness/existence<full-potency-
of_sublimating–nascence>’); and so, as of radicalities—in-chronicular/annalistic—cogency<as-
of-notional—protensivity>{as-to-limited-mentation-capacity-deepening—as-subjecting—
limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating–nascence’};
so-construed as cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-
supererogation>so-differentially reflecting both the ‘genuine social intellectual–
function/posture and eventual sovereign—function/posture<as-to-existentially-manifest—
‘embodied-subject—consciousness-and-direct deferential–conscientiousness’,—as-of-its—
‘epistemic-reflexivity/unreflexivity-in-existence’/teleology>prospective delinearising–
imbuing_conscientiousness–demoronisation<as-to-renewing—realisation/re-perception/re-
thought>reframing’ overrunning/dissipating of ‘insidious prior linearising–imbuing_conscious-
moronisation<as-to-prior_mere-formulaicity/ritualisation>—enframing
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation>
{blurring/undermining—of-prospective—totalising—entailing,—as-to-entailing—
<amplituding/totalising—formative—epistemicity—totalising—in-relative-ontological-completeness>}'. The
‘connective<in-the—reconstruing—of—reference—of-thought—devolving,—as-from—
existentially-eventualised/eventualising—disarming/dis-ideologising/deformulaicity/à-
contrecoup/unsettling/unarguable> of ‘differential human ontological-performance’—
<including-virtue—as-ontology>/morality/ethics/justice/etc.’ is so-reflected as to the reality that
humans did not transcend from a medieval worldview to a positivistic worldview by a mere
‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of
such a transformation in today’s positivism/rational-empiricism world is rather in effect an
afterthought appraisal). But because the ‘grander grasp on unlimitedness/existence<full—
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potency-of-sublimating-nascent of positivism/rational-empiricism’ as to its then ‘prior
human profound-supererogation’ meta-phoricity’” developing human-percepti-vity-as-to-notional-perceptualisation-of-and-leashing-to-social-functioning-and-accordance-as-of-social-stake-contention-or-confliction] (so-underlied as of preconverging/postconverging-rede-mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising psychologismic–epistemic-acutisation—difficulty—<for,-residualising-deco-mounting>, delinearity—<for-cogency> as-of-requisite-profound-supererogationramento’disclosedness-or-psychologismic-construct’—{imbued—demoronisation<sublimating-nascent–nonextricatory-sublimating–upstreaming’–amontée’>⟩) before its transformation-as-to—transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into our modern-day positivism ‘prospective human secondnatured meaningfulness-and-teleology’, constrained and made the medieval registry-worldview untenable/externally-contradictory existentially<disontologising/re-ontologising—aporeticism>; as well as the fact that 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; or 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. The connective—as-in-the—‘reconstruing-of—reference-of-thought—devolving’,—as-from-existentially-eventualised/eventualising—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable of ‘differential human ontological-performance—including-virtue-as-ontology>/morality/ethics/justice/etc.’ as to the ‘reconstruing of reference-of-thought—devolving’ effectively speaks to the inveracity of ‘presencing—absolutising-identitive-constitutedness’ linearising—imbuing-conscious-moronisation—as-to-prior-mere-formulaicity/ritualisation—enframing conception’; and rather to the requisite
veracity of ‘nonpresencing-〈perspective-ontological-normalcy/postconvergence〉
delinearising-〈imbuing-conscientiousness-demoronisation-as-to-renewing-realisation/re-
perception/re-thought〉-re-framing conception’ of ‘human ‘meaningfulness-and-teleology’” and
consciousness/collective-consciousness as to its sublimating–prolongation’. Effectively
reflected as to the genuine social intellectual–function/posture emphasising so-associated human
psychologismic–epistemic-acutisation-〈as-to-postconverging–de-
mentating/structuring/paradigmig,e-eliciting-of-existence’s-sublimating-nascence-in-
prospective-aporeticism-overcoming/unovercoming〉 as to epistemie-growth,-as—
{veridical/sound}-relative-reflexivity–in-existence/relativising–from-limited-mentation-as–its-
deepening/psychologismic–epistemic-acutisation–residualising–〈decomposing〉
delinarity–for-
cogency imbued ‘cut-out-〈as-to-re-ontologising–redressing/straightening-out〉 (as of relative-
reflexivity psychologismic–transfixity-〈placeholder-setup-ontological-rescheduling—in-
realigning/preactivity/formative-becoming/psychoanalytical-unshackling,-as-to-residualising–
〈decomposing〉
delinarity-over-nonresidualising–〈composing+linearity〉) for sublimating–
prolongation’; to which human pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-〈blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-〈amplituding/formative–episticmic〉totalising–in-relative-ontological-
completeness 〉 is rather consciously/unconsciously distractive and de-emphasising. In this
regards, human pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-〈blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-〈amplituding/formative–episticmic〉totalising–in-relative-ontological-
completeness 〉 is notionally/epistemically/bindingnessly unreflexivity/relative-reflexivity bound to arise by the very inherent relationship between
‘limitedness/human-subpotency’ (as to prospective re-encountering/re-confrontation) with
‘unlimitedness/existence-〈full-potency-of-sublimating-nascence〉’: with regards to

ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) doesn’t/hardly/poorly allows for the ‘thorough formation of ideologising/mere-formulaic-hollowing-out—in-subontologisation/subpotentiation’ as to science ideology as to science ideology is abstractly expressed) as well as the manifest relatively ‘low emotional-involvement’. Such that with regards to the ‘recomposured/cumulated—re-ontologising/re-sublimating–axiomatic-constructs as impliciting of prospectively requisite—relative-reflexivity/delinearising (as to elicited ‘reconstruing of reference-of-thought-devolving’)’ implications of natural sciences (as 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): the practice of many a domain of science is actually one where ‘potential ideologising/mere-formulaic-hollowing-out—in-subontologisation/subpotentiation’ are rather relatively articulated—and—
natural sciences nominalising (as often so-appraised and more or less relatively adopted into many a social domain-of-study institutionalising/organising/mutualising/methodologising orientation rather relatively un-nominalising) is in many ways amenable to the manifestation of disparateness-of-conceptualisation as to totalisingly-ing—discretion/whim-of-thought. The effective reality (that is not explicited) of the natural sciences nominalising is otherwise as such an apparent ‘mélée_of_supposedly–singly~conception–of–meaningfulness-and-teleology’—reflex~propositional–attitude is wrongly so-apparent rather because of the ‘relative efficacy of many a natural science nominalising’: with respect to ‘baseline/nominalising/edititional—aptitudinal~underlay’ as to prior-
unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’—imbued_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising) in the elucidation of ‘baselining/cogency/reconstruing—aptitudinal~overlay’—for-prospective~unblurriness—dragging-out’ (as prospective ‘unblurriness/blurriness–threshold~framing/formulation/catchmenting/truncating/compulsing/linearising). Such explicited–relative~nominalising—elucidation—of–relative-unreflexivity/relative-reflexivity rather highlights that the ‘veridical epistemic-totalising ~resubjecting_or_totalising-entailing~reconstrual—of–the-whole/purview-of-the-whole/oneness-of-ontology’ of mathematics’ in ‘implicitly reflecting relative-unreflexivity/relative-reflexivity’ for instance means that in effect there is no such thing as 1+1=2 as a ‘mélée_of_supposedly–singly~conception–of–meaningfulness-and-teleology’—reflex~propositional–attitude (which is the ‘nominalised outcome picture’ implicated representation of mathematics seeming to imply mathematics is only about its relative-reflexivity rather than its relative-
unreflexivity/relative-reflexivity as to human ‘existential-<disontologising/re-ontologising—aporeticism>-amplituding/formative–epistemicity>-totalising–thrownness-in-existence’).

totalising-\textsubscript{33} ~resubjecting_or_totalising-entailing-reconstrual-\textsubscript{33} of the whole/purview of the whole/oneness of ontology-\textsubscript{33}’ in ‘implicitly reflecting relative-unreflexivity/relative-reflexivity’, which may be confused-with and undermine the fact that they are veridically of human ‘existential-\textsubscript{13} disontologising/re-ontologising—aporeticism> ~amplituding/formative-epistemicity>-totalising-thrownness-in-existence-\textsubscript{35}’ imbed disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming \textsubscript{69} over desublimating-deselectivity of ontological-bad-faith/inauthenticity ~preconverging-de-mentating/structuring/paradigming as to relative-unreflexivity/relative-reflexivity implications; and so, with reference to protracted-social—as-to-individual-by-institutional-by-social \textsubscript{64} \textsubscript{65} \textsubscript{70} \textsubscript{70} \textsubscript{69} formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology \textsubscript{99} (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology) psychologismic-epistemic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitude \textsubscript{of-experientiality/experiment}, institutional-development–as-to-social-function-development psychologismic-epistemic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitude \textsubscript{of-experientiality/experiment} and living-development–as-to-personality-development psychologismic-epistemic-acutisation—difficulty <for, residualising—delinearity for cogency> magnitude \textsubscript{of-experientiality/experiment}). In this respect, in many ways the ‘formal presentation of the natural sciences themselves’ is rather an incomplete/partial ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘supersededly-deflatedly/overlookably-nominalised relative-unreflexivity’), as of their full formative linguisivity-{of-psychologismic-epistemic-acutisation/acutising–human–per-cep-ti-vi-ty,-as-to-aestheticisation–and–aestheticisation-towards-ontology-<elicited–idiomatisation>} (as to relative-

exercises, discussions, etc. elucidated relative-unreflexivity/relative-reflexivity) towards the eventually considered judgment call (whether as of exam or otherwise) of achieving such an implicated ‘nominalised outcome picture’ relative-reflexivity competence. This veridically implies for instance that the conception of mathematics can always be re-articulated to reflect the ‘existential&lt;disontologising/re-ontologising—aporeticism&gt;&lt;amplituding/formative—epistemicity&gt;-totalising—thrownness-in-existence’ 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 (manifest ‘despite-the-self exercise of epistemic-projection in notional—self-distantiation—&lt;imbued—remotif-and-re-apriorising/re-axiomatising/re-referencing&gt;’ involved in ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full-potency—of—sublimating—nascence’ on-the-one-hand over on-the-other-hand ‘epistemic-decadence’ or teleological-decadence—&lt;in—dimensionality-of—desublimating—lack—of—&lt;&lt;amplituding/formative—supererogatory—de-mentativeness/epistemic-growth—or—conflatedness —transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation&gt;—imbued distractive-alignment—of—reference—of—thought—&lt;of—apriorising/axiomatising/referencing&gt;’); and so, beyond our presently common nominalised conception of mathematics as to a ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘supersededly/deflatedly/overlookably—nominalised relative-unreflexivity’). Wherein for instance, if the requisite arithmetics ‘baseline/nominalising/editional—aptitudinal—underlay—as—to—prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’—&lt;imbued_aptitudinal-coherence—of—existentially-manifest—hunches/cues/flags&gt; (as prior ‘unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising
ng) in the elucidation of algebra ‘baselining/cogency/reconstruing—aptitudinal-overlay—
prospective—unblurriness—dragging-out’ (as prospective ‘unblurriness/blurriness—
threshold—framing/formulation/catchmenting/truncating/compulsing/linearising):
was undermined existentially as to disontologising/re-ontologising—aporeticism as to a
supposed social or physical phenomena inducing a recurrent memory loss in the proper
calculation of arithmetics, then algebra can still be done but so rather as of a change in
linguisivity (of-psychologismic—epistemic-acutisation/acutising—human—per-cep-ti-vi-ty—
as-to-aestheticisation—and—aestheticisation-towards-ontology—elicited—idiomatisation) as to the
readaptation of mathematics ‘implicated nominalising—elucidation—of—relative-unreflexivity/
relative-reflexivity (from the presently common nominalised conception of mathematics as to a
‘nominalised outcome picture’ relative-reflexivity of sound arithmetics) like introducing ‘if the
arithmetic is correct or is incorrect’ conditions (of existential as to disontologising/re-
ontologising—aporeticism examination of the memory loss in the proper calculation of
arithmetics)’ for elucidating algebraic equations. This speaks to the fact that mathematics (and
for that matter any subject-matter as to its memorative-extension as to—conscientiousness—
demoronisation—delinearising—construct-of-thought'/ipistem-totalising ‘psychologismic—
subliminal—detruncating’—as-relative-reflexivity—reframing—educing—sublimating—
prolongation) is more fundamentally a question of its ‘inkling-drive of dimensionality-of-
sublimating’ (<amelituing/formative>spererogatory—de-mentativeness/epistemic-growth-
or-confatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) within the ambit of ‘veridical notionality/epistemicity/bindingness as—
to determinism/conceptivity of relative-unreflexivity/relative-reflexivity conception of—meaningfulness-and-
teleology’—(reflection upon the given ‘existential—disontologising/re-ontologising—
aporeticism)—“baseline/nominalising/editional—aptitudinal—underlay—as-to-prior—
unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising”

enabling
recurring—existentialising—framing-by-enframing/{worlding}<as-manifest-individuative—direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation

—reflected-as—recurring~existentialising—framing-by-enframing/{worlding}<as-manifest-individuative—direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation

capacitating— for existing-thematic—') with regards to its—nominalising<elucidation of relative-
unreflexivity/relative-reflexivity>. In this respect, even the division of mathematics into separate branches like arithmetic, algebra, trigonometry, etc. is rather driven as of ‘existential—as to—disontologising/re-ontologising—aporeticism> <amplituding/formative—epistemicity>-totalising—thrownness-in-existence’ overarching ‘inking-drive of dimensionality-of-sublimating {<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth—
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}’; as to mathematics sublimating ‘historiality/ontological-eventfulness /ontological-aesthetic—tracing<perspective—ontological-

faith/authenticity ~postconverging—de-mentating/structuring/paradigming —over—
desublimating—deselectivity—of—ontological—bad—faith/inauthenticity —preconverging—de—
mentating/structuring/paradigming }; notwithstanding an apparent ‘presencing—
absolutising-identitive-constitutedness linearising—imbuing—conscious—moronisation—enframing conception’ naive/wrong construal of mathematics ‘poorly appreciative of the centrality of the existential—disontologising/re-ontologising—anterior—aporeticism: recomposuring/cumulating for cogency—chronicularity/annality—of-relative-reflexivity—as-to-profound-supererogation’ (such that relative-unreflexivity is rather ‘implicated as supposedly psychologised off-or-away’/nominalised for the ‘seemingly absolutely—right/proper mathematics’) as if of ‘mêlée of supposedly—singly—conception—of—meaningfulness-and-teleology’—reflex—propositional—attitude. For instance, mathematical developments as from Feymanian physics and later physics existentially—reinterprete mathematical infinity in finite terms of reconception and so-overriding (as prior relative-unreflexivity) the ‘veracity of priorly nominalised implications of infinity in mathematics’; and so as to renewed ‘baseline/nominalising/editional—aptitudinal—underlay—as-to—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’ conception of the implication of mathematical infinity (for the relevant prospective ‘baselining/cogency/reconstruing—aptitudinal—overlay—as—to—unblurriness—dragging-out’ elucidation sought by such physics or mathematics as to ‘prospective existential—as-to—disontologising/re—ontologising—anterior—aporeticism—veracity’). Obviously, they can get away with it correspondingly by the strong immediacy-of-sublimation (imbued—secondnatured positive-opportunism—of-social-functioning-and-accordance—as-to—prospective—punctual/immediacy/constituted/compulsions—encumbered—disarming/dis-ideologising/deformulaicity/a—contre coup/unsettling/unarguable) without having to take heed of any irrelevant ideologising/mere-formulaicity/ritualisation. And for that matter as well (as to mathematics ‘existential—disontologising/re—ontologising—anterior—aporeticism—amplituding/formative—epistemicity—totalising—thrownness-in-existence’ 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 ), if the above
supposed ‘arithmetic memory loss’ (as to ‘baseline/nominalising/editional—
aptitudinal-underlay<as-to-prior-
unblurriness re-framing/reformulation/decatchmenting/detruncateing/decompulsing/delinearising>
<imbued_aptitudinal-coherence-of-existentially-manifest-hunches/cues/flags>) is
existentially<as to disontologising/re-ontologising—aoreticism> assessed as unfounded then
the veracity of logical/rationalising pertinence of algebra elucidation (as of
‘baselining/cogency/reconstruing—aptitudinal—overlay<for-prospective unblurriness-
dragging-out’ elucidation) doesn’t arise at all as to the manifest <imbued_un-nominalising-
unelucidation of relative-unreflectivity/relative-reflectivity>; for the simple fact that mathematics warrants a
‘calculations mutual engagement’ of appropriate ‘despite-the-self exercise of epistemic-
projection in notional—self-distantiation<imbued—re-motif-and-re-apriorising/re-
axiomatising/re-referencing’ involved in ‘limitedness/human-subpotency prospective re-
encountering/re-confrontation with unlimitedness/existence<full-potency of sublimating—
nascence’ (as to ‘inkling-drive of dimensionality-of-sublimating
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’). Whereas acceding-to/tolerating in-the-very-least (such expressly
manifest ‘epistemic-decadence’ or teleological-decadence<in-dimensionality-of-
desublimating-lack-of <amplituding/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation) imbued distractive-alignment-to<reference-of-
thought<of-apriorising/axiomatising/referencing>” is providing the leeway for the cynical ad-
immediacy-of-sublimation—(imbued—‘secondnatured—positive opportunism—of-social-functioning-and-accordance’—as-to-prospective_punctual/immediacy/constituted/compulsions-encumbered—disarming/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable) effectively and practically ‘psychologises off/away’/nominalises such a problematic of prospective relative-unreflexivity (which ‘technically-speaking’ is ever always present however abstract). The implication here for social-and-institutional-frameworks-of—referencing/registering/decisioning (not/poorly amenable to such ‘psychologising off-or-away’/nominalising such a problematic of prospective relative-unreflexivity) is that it is naïve to merely adopt such a mental-reflex of ‘psychologised off-or-away’/nominalised analysis of the social domain without going the extra mile (now and then, here and there) to appraise–and–account-for the veracity of ‘baseline/nominalising/editional—aptitudinal–overlay—as-to-prior-unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’ (as prior unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising) in the supposed elucidation of ‘baselining/cogency/reconstruing—aptitudinal–overlay—for-prospective unblurriness–dragging-out’ (as prospective unblurriness/blurriness–threshold–framing/formulation/catchmenting/truncating/compulsing/linearising); as with the case of the existentially—as-to-disontologising/re-ontologising—aporeticism—unfounded ‘arithmetic memory loss’ (as to ‘baseline/nominalising/editional—aptitudinal–overlay—as-to-prior-unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’—imbued_aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags> manifestly of ‘relative—un-nominalising—unelucidation—of–relative-unreflexivity/relative-reflexivity’). Otherwise, this induces a ‘mélée_of_supposedly–singly–conception–of–meaningfulness-and-teleology’—
reference-of-thought-devolving'); failing to appraise–and–account-for the fact that it is rather the ‘re-ontologising delinearising–imbuing_conscientiousness–demoronisation–as–to
renewing–realisation/re–perception/re–thought–reframing cogency_chronicularity/annality–of
relative–reflexivity–as–to–profound–supererogation’ (manifest gesturing/accounting–of
epistemic–phenomenalism as to implicated/explicated portrayal of relative–unreflexivity/relative
reflexivity)’ that enables such knowledge sublimating–prolongation (in ‘reconstruing of
reference–of–thought–devolving’). As reflected by the fact that the
‘notionally/epistemically/bindingnessly
manifest totalisingly–disentailing–discretion/whim–of–thought’ of respectively ancient–sophists
non–universalising contributions, medieval–scholasticism nonpositivising contributions and our
present–day manifest disparateness–of–conceptualisation–unforegrounding–disentailment,
ontological–contiguity’ contributions (as to ‘disontologising/subontologising linearising–
imbuing_conscious–moronisation–as–to–prior_mere–formulaicity/ritualisation–enframing’):
are effectively bound to fail prospective sublimating–prolongation in ‘reconstruing of
reference–of–thought–devolving’, as to respectively requisite ‘existential–disontologising/re–
ontologising–aporeticism–postconverging–aporeticism–overcoming/unovercoming’
Socratic–philosophers universalising–idealisation, budding–positivists positivism/rational–
empiricism and budding–postmodern thought (in re–ontologising delinearising–
imbuing_conscientiousness–demoronisation–as–to–renewing–realisation/re–perception/re–
formulaicity/ritualisation–failing–prospective–profound–supererogation
institutionalising/organising/mutualising/methodologising comes to relatively supersede
‘limitedness/human–subpotency prospective re–encountering/re–confrontation with
unlimitedness/existence–full–potency–of–sublimating–nascence’ implications of
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/intelligibility/setting up/measuring/instrumenting —for—

conceptualisation as to its postconverging—de-mentating/structuring/paradigm

postconverging—aporeticism—overcoming/unovercoming implications’; so-reflecting

conscious/unconscious subterfuge of ‘apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’ and

bothsidesism (as—‘mere-processive’/pedantising—‘dialogical-relation’—to—‘perceived—social-
and-institutional-commonly-enculturated—referencing,—of—meaningfulness-and-teleology’—
failing—‘requisite-existential—thematic—baseline—of—technicity/profundity—framing’ {of—
sublating-discursivity—for—sovereign—repassing},—as—of—psychologismic—epistemic—
acutisation—nonresidualising—imbued—compulsing—linearity—in—eclecticism—of—prior—mere—
formulaicity/ritualisation,—as—so—‘consciously/unconsciously—preordained/fated’—to—fail—
prospective—notional—cogency}’ failing cogency chronicularity/annality—of—relative—
reflexivity,—as—to—profound—supererogation’. It is important to grasp herein that this ‘linearising—
imbuing—conscious—moronisation—<as—to—prior—mere—formulaicity/ritualisation>—enframing
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>’

distinction between nascent-particular/incipient—and—material/technical—sublimations—<blinded—
to—their—relative—ontological—completeness — reference—of—thought—devolving> and social—
and—institutional—frameworks—of—referencing/registering/decisioning effectively reflect the fact

that while both for—human—studies/for—human—constructs are abstractly/technically geared
normalcy/postconvergence> originary–and–re-originary/re-ontologising–nascency
delinearising–imbuing_conscientiousness demoronisation < as to renewing realisation/re-
perception/re-thought > reframing conception of the-whole/purview-of-the-whole/oneness-of-
ontology’ implications of ‘reconstruing of’ ‘reference-of-thought–‘devolving’ (so-reflected as
of veridical ‘palpable dissolving/decentering of the conscious–self/collective-conscious–self’
conception of the notion of relativism) as to ‘objectifying aestheticisation–and–aestheticisation-
towards-ontology of overall profound/sound gesturing/accounting—of-epistemic–
phenomenalism’ along the lines of say Derridean deconstruction scheme, Foucauldian
genealogy/archaeology scheme and Deleuzian rhizomatics scheme (and as herein implied
overall ‘limitedness/human-subpotency ‘ de-mentation–{(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to
preconverging/postconverging–rede-mentating/restructuring/reparadigming’ with regards to
prospective ‘existential < disontologising/re-ontologising—aporeticism<–
postconverging–aporeticism–overcoming/unovercoming’): and for that matter (when it comes
to nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-
ontological-completeness – reference-of-thought– devolving>) the ‘objectifying
aestheticisation–and–aestheticisation-towards-ontology of overall profound/sound
gesturing/accounting—of-epistemic–phenomenalism’ of say Newtonian mechanics scheme or
Einsteinian relativity scheme or Feynman diagrams scheme in physics and say DNA genetics
scheme in biology, etc. Such ‘veridical notionality/epistemicity/bindingness<as to
determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity–
conception–of– meaningfulness-and-
teleology” schemes (as to ‘reconstruing of’ ‘reference-of-thought–‘devolving’) are
projectively not as of (totalisingly-disentailing—discretion/whim-of-thought relative-
unreflexivity ‘mélée_of_supposedly–singly–conception–of– meaningfulness-and-
teleology”–reflex–propositional–attitude) 79) presencing—absolutising-identitive-
unblurriness—reframing/reformulation/decatching/detruncating/decompulsing/delinearising—enabling

baselining/cogency/reconstruing—aptitudinal—overlay—for prospective unblurriness—dragging-out—reflected-as—
recurring—existentialising—framing-by-enframing/{worlding}<as-manifest-individuative—direct/deferential—transeffusive/worlding—looping>—reflected-as—supererogation—
capacitating—for existential-thematics’ manifest overarching gesturing/accounting—of-epistemic—phenomenalism. With regards to veridical sublimating—prolongation as to ‘existential—disontologising/re-ontologising—aporeticism> postconverging—aporeticism—overcoming/unovercoming’ sublimating institutionalising/organising/mutualising/methodologising; and not ad-hoc/mimicked conception of science/ontological-veracity (as of perceived/supposedly appropriate sublimating institutionalising/organising/mutualising/methodologising) that fails to appraise—and—account-for their requisite overarching gesturing/accounting—of-epistemic—phenomenalism (as to their specifically given purview-of-the-whole originary—and—re-originary/re-ontologising—nascency). So-reflected for instance with the considering of broad swaths of requisite human ‘comprehensive coherence/contiguity/noncontradiction of overall experientiality/experiment—<as-to-existentially-formative—epistemic-totalising—re-apriorising/re-axiomatising/re-referencing—residuality—in—re-originariness/re-origination’,—so—notionally/epistemically/bindingnessly—
implicated-and-articulated’ as-from-nonextricatory—‘prospective-re-ontologising—Being-then—
Institutional-then-Living—magnitudes-of—{hermeneutic/reprojection—protraction—of—reframing—
and-reformulation}’ as nondescript/ignorable—void or undefined; as so-failing to reflect requisite ‘epistemic-totality’ of ‘meaningfulness-and-teleology’ as to phenomenality-and—epiphenomenality’. Effectively the veridical reality of the overall natural sciences is much more than a ‘nominalised outcome picture’ of relative-reflexivity (apparently excluding of ‘supersededly/deflatedly/overlookably—nominalised relative-unreflexivity’); as so—
failing ‘requisite overall existential—disontologising/re-ontologising—aporeticism—cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’

Wherein (as to disparate/incongruent implications of ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full_potency—of_sublimating_nascence’ for sublimating—prolongation in ‘reconstruing of reference-of-

thought—devolving’) relative-unreflexivity construals and relative-reflexivity construals ‘are wrongly related-to and enter into a supposed relationship of equivalence’: rather as of


enculturated_referencing,—of—meaningfulness-and-teleology’—failing—‘requisite-existential—

thematic-baseline—of-technicity/profundity—framing’ {of-sublimating-discursivity-for—

sovereign-repassing},—as-of-psychologismic—epistemic-acutisation—nonresidualising-imbued—

‘compulsing’—linearity—in-eclecticism—of-prior—mere-formulaicity/ritualisation,—as-so—

‘consciously/unconsciously—preordained/fated’—to—fail—prospective—notional—cogency’—failing

cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation’. As

so-relatively poorly constrained to ‘existential—disontologising/re-ontologising—aporeticism—

amplituding/formative—epistemicity—totalising—thrownness—of-existence’ 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’. Since 6-7≠0 or

4+4=10 can effectively be projected (as of disontologising/subontologising—oddballing in

totalisingly-disentailing—discretion/whim—relative—reflexivity

reflex—propositional—attitude) undermining of requisite cogency_chronicularity/annality—of-

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relative-reflexivity,-as-to-profound-supererogation^6. Even when the relative-reflexivity of 6-7=1 or 4+4=8 can be contemplated but rather caught up (in such totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity ‘mélée_of_supposedly—singly—conception—of—meaningfulness-and-teleology—reflex—propositional—attitude); and so, as not even such intermingling will reflect cogency_chronicularity/annality—of-relative-reflexivity,-as-to-profound-supererogation^6 (which rather warrants ‘holding-out/point-referring—psychoanalytic-unshackling exercise of educed—and—availing—and—re-availing relative-ontological-completeness^8—of—apriorising/axiomatising/referencing’ as to ‘veridical epistemic-totalising—resubjecting_or_totalising-entailing—reconstrual_of—the_whole/purview_of—the_whole/oneness_of_ontology’—explicit—or—implicated—relative—nominalising—elucidation_of_relative—unreflexivity/relative-reflexivity as not inducing the apriorising/axiomatising/referencing—equating/leveling/ressentiment/closed-construct—meaningfulness-and-teleology—of relative-unreflexivity construals and relative-reflexivity construals). And so-consequentially underlying the disontologising/re-ontologising implications of ‘human manifest existentialising—decisionality—as—to_disontologising/re_ontologising—aporeticism—coming—to—a-head/culmination-point—as—to_disontologising/re_ontologising—repassing’^7 (so-reflected as of underlying ‘constraining direct/deferential micro—decisionality/macro—decisionality thrownness-disposition of disontologising/re-ontologising upon the ‘social-functioning-and-accordance—as—to_social-stake-contention-or-confliction_construct’). In this regards, ontologising/scientific/existence—honesty-constraining—scope_for_prospective_re-ontologising, with regards to delinearising—in imbuing_conscientiousness—demorisation—as—to_renewing—realisation/re—perception/re—thought—reframing superseding/overcoming of (‘everyday_supposedly—relatively—superficial/irrelevant/unthought <out_of_phasing>_disparate-narratives_of_social-functioning—and—accordance—as—to_social-stake-contention—or—confliction_construct’)
cogency_chronicularity/annality–of-relative-reflexivity, as to profound supererogation (as of base-institutionalisation, universalisation, positivism and deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought respectively); as equally so-reflected as to intradimensional differential disontologising/re-ontologising implications of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction_construct (with respect to limitedness/human-subpotency developmental implications as to both institutional-development–as-to-social-function-development as well as experientiality/experiment) and living-development–as-to-personality-development (psychologismic–epistemic-acutisation—difficulty—for, residualising—delinearity—for cogency)—magnitude (of—experientiality/experiment) magnitude (of—experientiality/experiment). Thusly, the veridical ‘limitedness/human-subpotency prospective re-encountering/re-confrontation with unlimitedness/existence—full potency—of sublimating—nascent’ implications of sublimating–prolongation (of the genuine social intellectual–function/posture with regards to deferential ‘competence/expertising of human socially expanded framework of deferential–formalisation–transference as to various cultivated skills/arts and time investment as to limited-mentation—capacity—deepening—as subjecting—limitedness/human-subpotency to ‘educed—unlimitedness/existence—sublimating—nascent’ emphasis’) is rather reflected as of: prospective delinearising—imbuing—conscientiousness—demoronisation—as to renewing realisation—re-perception—re—thought—reframing manifest ‘baseline/nominalising/editional—aptitudinal—underlay—as to prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’—imbedded—aptitudinal—coherence—of—existentially—manifest—hunches/cues/flags (as prior unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising) in the elucidation of ‘baselining/cogency/reconstruing—aptitudinal—overlay—as prospective ‘unblurriness—dragging—out’ (as prospective ‘unblurriness/blurriness—

and-accordance—as-of–social-stake-contention-or-confliction_construct)–

‘formulaically-passivated/linearised-forwardfacing—institutional—existentialising—framing—by-enframing/{worlding} of the sovereign—function/posture—<as-to-existentially-manifest—
‘embodied-subject—consciousness—direct/deferential—institutional—existentially-manifest—'
\[epistemic-reflexivity/unreflexivity-in-existence’/teleology\] as of ‘presencing—absolutising—
identitive—constitutedness\[1\] habituated \[\text{epistemic-totalising}\] psychologismic—subliminal—truncating;

as so-undermining a geotopological—<as-to_nonpresencing-detruncating-of—'human-
presencing-complexes/inhibitions-of-manifest-disanthropologisation'> potentiation of the
human/humanity (as to preemptive distraction/sidestepping and irrelevant/mere-assetised
eliciting/tinging of particularities of class, interests, ideologies, nationalism, race/ethnicity,
culture, subcultures, etc. as to explicited/implicated divide-and-conquer tactics of ‘minimum—
and-balancing expectations/anticipations of social-functioning—grist—as-of—social-
stake-contention—or-confliction’/least-common-denominator-of-social-functioning—
accordance—effecting). While projecting of supposedly ‘ontologically-hegemonising-narrative—
onological-performance —<including-virtue—as-ontology>/morality/ethics/justice/etc.’
however paradoxically deficient of cogency_chronicularity/annality—of-relative-reflexivity,—as—
to-profound-supererogation’ (as to a conception of knowledge as bounded/circumscribed rather
to impressioning than veridical thought). Critically, in this regards the very ‘protracted-social—
as-to-individual—by-institutional—by-social relative direct/deferential—responsibility/relative—
reflexivity—institutional—by-social relative direct/deferential—responsibility/relative—
reflexivity—irresponsibility/relative—unreflexivity to cogency_chronicularity/annality—of—
relative-reflexivity,—as-to-profound-supererogation’ (as to differential ‘human existential—'
<disontologising/re ontologising—aporeticism—ontological-performance —<including-virtue—as-ontology>/morality/ethics/justice/etc.’): inevitably portends to ‘skewed social-and—
institutional access/gatekeeping of sublimating/desublimating meaningfulness—and—
teleology’ (as to the reality of the access/gatekeeping dynamics as of either ‘intellectualising
Rhetorising impressioning and disontologising/subontologising–oddballing (as often overtly manifested with various cable and media outlets) undermining of the social ‘intellectualising of meaningfulness-and-teleology’ (herein construed as ‘sovereign–function/posture-as-to-existentially-manifest-embodied-subject-consciousness-and-direct/deferential-conscientiousness’,-as-of-its-epistemic-reflexivity/unreflexivity-in-existence/teleology de-intellectualising’) is particularly socially nefarious with regards to ‘desovereignising and de-intellectualising eliciting of compulsions/magnified-representation-of-compulsions’ having little to do with veridical existential disontologising/re-ontologising—aporeticism sovereign claims/interests. As to the fact sovereign claims/interests that are not ‘intellectually constructed and translated/formulated/articulated’ are ‘only of virtual/ineffective reckoning’ with respect to political, social, economic and other institutional policy frameworks of ‘human manifest existentialising–decisionality—as to disontologising/re-ontologising—aporeticism–coming-to-a-head/culmination-point–of-desovereignising-or-sovereignising—sovereign-repassing’—(so-reflected as of underlying ‘constraining direct/deferential micro-decisionality/macro-decisionality throwness-disposition of disontologising/re-ontologising’ upon the ‘social-functioning-and-accordance—as-of-social-stake-contention-or-confliction construct’); and rather defaulting onto vested interests implicitly/explicitly ‘constructed and translated/formulated/articulated’ (however their manifest inadequacy as to requisite delinearising–imbuing conscientiousness–demoronisation—as to renewing realisation/re-perception/re-thought–reframing cogency, chronicularity/annality–of-relative-reflexivity, as-to-profound-supererogation’). This insight as to the ‘construction and translation/formulation/articulation’ of sovereign claims/interests is readily appreciated with uncontentious/nominalised social-stake-contention-or-confliction as to ‘intellectually constructed and translated/formulated/articulated’ policy frameworks of say consumer
protection, health and safety, etc. Such that it is rather relatively unthinkable to socially contemplate of rhetorising impressioning and disontologising/subontologising–oddballing contestation of such social advances and protection. But then beyond such a sphere of directly personal and communal consequences, rhetorising impressioning and disontologising/subontologising–oddballing carries much more hideous and indirect desovereignising and de-intellectualising implications with respect to broader political, social, economic and other institutional policy and orientation frameworks (as so-reflected historically with tactical media, legal and public policy destabilisation/undermining, with the ‘referenced formulaically–passivated/linearised-forward-facing—institutional–existentialising–framing-by-enframing/{worlding} mere frontage’ construed as of a ‘public threshold of tolerance/ineptitude’ to be tactically toyed with by such rhetorising impressioning and disontologising/subontologising–oddballing). It is herein contended that beyond the directly manifest public policy implications of rhetorising impressioning and disontologising/subontologising–oddballing, rhetorising further manifests circuitously/indirectly as to a surreptitious posturing all along the ‘intellectual production process and its derived policy fulfilment and orientations’ in critically preempting and stifling sovereign claims/interests ‘intellectual construction and translation/formulation/articulation’; as so-reflected increasingly as to self-serving institutional capital and assetising conception of knowledge (of manifest institutionalising–inflative-distortion-as-to-prior_mere-formulaicity/ritualisation-failing-prospective-profound-supererogation > institutionalising/organising/mutualising/methodologising). It is herein, contended as well (with regards to the consequence of ontologically-deficient implications as to ‘baseline/nominalising/ditional—aptitudinal—underlay-as-to-prior-unblurriness–reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’-<imbued_aptitudinal-coherence-of-existentially-manifest–hunches/cues/flags>) that in
many ways the ‘grossly impertinent and intellectually irrational supposed critique’ of postmodern thought (by such rhetorising impressioning and disontologising/subontologising–oddballing) in-effect portends of a much more conscious/unconscious sinister and intellectually-irrelevant purpose of preemptively undermining its ‘overarching intellectual construction and translation/formulation/articulation’ of democratic and overall human emancipation sovereign claims/interests. And so, while paradoxically projecting of a flawed non-ontologising implicated/explicated conception of human sovereign–emergence/becoming–existentially-imbuing human freedom as to supererogating/surrealising for ‘knowledge-empowerment-over-ignorance-disempowerment’<as-of-‘developing-and-availing–sovereign-sublimating_potential/possibilities/options/choices’–as-to-the-‘credibility’/‘ontological-veracity’–underlying-the-‘sovereign-conscious/conscientious-backdrop’>. Such ‘intellectual irrationality’ can be reflected for instance with the cynical equating of ‘the wider social issues/problematics of emancipatory delinearising–imbuing_conscientiousness–demoronisation<as-to-renewing-realisation/re-perception/re-thought>–reframing cogency_chronicularity/annality–of-relative-reflexivity–as-to-profound-supererogation’ with disontologising/subontologising–oddballing ontologically-flawed conception (as if structural–<as-to-cogency_chronicularity/annality–of-relative-reflexivity–as-to-profound-supererogation> as reflected with the ‘supposed critique of cancel culture’. As very much typical of historical rhetorising impressioning and disontologising/subontologising–oddballing undermining (of structural–<as-to-cogency_chronicularity/annality–of-relative-reflexivity–as-to-profound-supererogation> political, social, economic, media and other institutional policy and orientation issues); as allowed by the ‘democratic practice ontologising unwieldiness’ poorly accounting for such undermining as to ‘skewed social and institutional access/gatekeeping of sublimating/desublimating ‘meaningfulness-and-teleology’. It is equally contended herein that such historical recurrent rhetorising impressioning and disontologising/subontologising–
oddballing speaks of the bigger challenge of a Derridean democracy to come with respect to the expansion of the human/humanity imaginary and re-ontologising potentiation (as to going beyond a present anti-Establishment electorate entrapped in Establishment politics which is rather overrun by overt and surreptitious rhetorising impressioning and disontologising/subontologising—oddballing). Critically in this respect, human intellectual—and—moral responsibility/relative-reflexivity or irresponsibility/relative-unreflexivity (however counterintuitive to a presencing—absolutising-identitive-constitutedness intradimensional conception ‘wrongly construed as rather as of discrete individual ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’) is rather veridically of individuative—conscious/unconscious implications of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential—responsibility/relative-reflexivity or irresponsibility/relative-unreflexivity to cogency_chronicularity/annality—of-relative-reflexivity,—as-to-profound-supererogation”. Speaking to requisite individual self-consciousness conscientiousness-appraisal as being rather responsible with regards to a projection of ‘individuative—conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social’ (and not the naivety of mere discrete individual responsibility); in reflection of requisite psychologismic—epistemic-acutisation—<as-to—postconverging—de-mentating/structuring/paradigming,—eliciting-of-existence’s—sublimating— nascence—nascence-in-prospective—aporetic—overcoming/unovercoming> as to epistemic—growth,—as_—{veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—mentation—as—its— deepening/psychologismic—epistemic—acutisation—residualising,—{decompulsing}—delinearity—for—cogency imbued ‘cut-out—as—to re—ontologising—redressing/straightening out’ (as of relative—reflexivity psychologismic—transfixity—<placeholder—setup—ontological—rescheduling—in— realigning/preactivity/formative—becoming/psychoanalytical—unshackling,—as—to—residualising— {decompulsing}—delinearity—over—nonresidualising—{compulsing}—linearity>) for sublimating—prolongation
(in ‘reconstructing of ‘reference-of-thought- devolving’). It is important for a ‘re-ontologising existential <disontologising/re-ontologising—aporeticism— conception’ to deliberately articulate the uncompromising implications (not of a ‘discrete conception of individual intellectual–and–moral responsibility/relative-reflexivity or irresponsibility/relative-unreflexivity’ which is ontologically-vague with respect to requisite postconverging—aporeticism—overcoming/uneovercoming) but rather of manifest individuative–conscious/unconscious implications of ‘protracted-social—as-to-individual-by-institutional-by-social relative direct/deferential–responsibility/relative-reflexivity or irresponsibility/relative-unreflexivity to cogency_chronicularity/annality–of-relative-reflexivity,-as-to-profound-supererogation ‘. So-insightfully grasped as to the veracity that for instance there is no non-positivising mental-disposition in a positivising registry-worldview not because of positivising individuals discrete exceptionalism (but for individuative–conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social positivising), as equally reflected with the fact that human conscious/unconscious 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 effectively of individuative–conscious/unconscious implications of protracted-social—as-to-individual-by-institutional-by-social, and as further reflected with limit phenomena (associated for instance with say mobbings/lynchings or psychopathy as to dynamic social psychopathy/postlogism or say manifestations of genocides). Such a veridical ‘re-ontologising existential <disontologising/re-ontologising—aporeticism—
conception’ (reflecting individuative–conscious/unconscious implications of protracted-
social—as-to-individual-by-institutional-by-social positivising): is effectively what truly underlines the veracity of the ‘differential magnitudes of human experientiality/experiment—<as-
to-existentially-formative—epistemic-totalising—re-apriorising/re-axiomatising/re—
referencing—residuality—in-re-originariness/re-origination’, so-notionally/epistemically/bindingnessly
teleology’—(reflection upon the given ‘existential—disontologising/re-ontologising—aporeticism’)


As to the so-implied conception of the notion of relativism as to originary—and—re-originary/re-ontologising—nascency recurrent—linking-up of prior sublimating—arising and prospective sublimating—prolongation with regards to the veridical ‘palpable dissolving/decentering of the conscious—self/collective-conscious—self’ so-underlying the very inherent relationship between ‘limitedness/human-subpotency’ (as to prospective re-encountering/re-confrontation) with ‘unlimitedness/existence—full-potency-of sublimating—nascence’’. And so-reflected notionally/epistemically/bindingnessly—as to determinism/conceptivity—of relative-unreflexivity/relative-reflexivity as of ‘existentially—disontologising/re-ontologising—aporeticism’ manifest disontologising/re-ontologising thresholds/magnitudes’ (with regards to recurring consciousness/collective-consciousness shallow-supererogation/profound-supererogation in relation to the educing—and—availing—and—re-availing of relative-ontological-completeness—of—apriorising/axiomatising/referencing as to ‘veridical epistemic-totalising’—resubjecting_or_totalising-entailing—reconstrual—of—the—whole/purview-of—the—whole/oneness-of-ontology’ imbued ‘relative—nominalising/elucidation—of—relative—unreflexivity/relative-reflexivity’ reschedulability—as overriding prior—institutionalising—prior—mere—formulaicity/ritualisation—failing—requisite—prospective—profound—supererogation—for—sovereign—emergence’). This underlines the fact that overall human ‘meaningfulness-and—teleology’ and consciousness/collective-consciousness (as to ‘protracted-social—as-to—individual-by-institutional-by-social differential ontological-performance’—including—virtue—
‘existentially-<disontologising/re-ontologising—aporeticism> manifest incidental/accidental reactive—sufferance/endurance in supposedly and paradoxically subordinating/subserving/collateralising the possibility for prospective re-ontologising—imbuing—of-prospective-human-sublimating/emancipating/enfranchisement’) are rather reflective of ‘presencing—absolutising-identitive-constitutedness ad-hoc thresholds of ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc.

sublimation/emancipation/enfranchisement (as from human and individual rights proclamations, end of slavery/serfdom, women rights, end of colonialism, civil rights, etc. within the scope of their given epochal presencing—absolutising-identitive-constitutedness controversies/conflicts) are rather of their successive epochal ‘identity politics’; as supposedly relevant only to the direct social categories in question, rather than the veracity of ‘overall human re-ontologising sublimation/emancipation/enfranchisement re-appraisal’ (as to when prospective relative-ontological-completeness is educed–and–availing–and–re-availing). As if to imply with our present delinearising–imbuing conscientiousness demoronisation–as to renewing realisation/re-perception/re-thought–reframing distance of appraisal in ‘reconstruing of reference-of-thought–devolving’ (with respect to such historical disontologising desublimation/unemancipation/disenfranchisement), any human (supposedly not of any of the direct social categories in question) can seriously entertain the notion that were such human disontologising desublimation/unemancipation/unenfranchisement to prospectively arise it wouldn’t be of their relevant concern (as to such an ontologically-flawed notion of ‘identity politics’ impervious to originary–and–re-originary/re-ontologising–nascency appraisal). Thusly, human sovereign–emergence/becoming–existentially-imbuing human freedom as to supererogating/surrealising for ‘knowledge empowerment over ignorance disempowerment’ as-of-developing-and-availing–sovereign-sublimating potential/potentialities/options/choices’–as-to-the–‘credibility’/‘ontological-veracity’–underlying-the–‘sovereign-conscious/conscientious-backdrop’ is effectively bounded (as to requisite ‘overall human re-ontologising sublimation/emancipation/enfranchisement re-appraisal’): to overarching ‘veridical notionality/epistemicity/bindingness=as-to-determinism/conceptivity–of-relative-unreflexivity:relative-reflexivity–conception–of–‘meaningfulness-and-teleology’—(reflection upon the
given ‘existential—disontologising/re-ontologising—aporeticism’ (‘baseline/nominalising/editional—

aptitudinal—underlay—as to prior—unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’

enabling ‘baselining/cogency/reconstruing—aptitudinal—overlay—for prospective—unblurriness—dragging—out’—reflected as—

recurring—existentialising—framing-by-enframing/{worlding}<as-manifest—individuative—direct/deferential—transeffusive/worlding—looping>—reflected as—supererogation

capacitating—for existential thematic’). In this respect, ‘overall human re-ontologising

sublimation/emancipation/enfranchisement <relative—nominalising<elucidation—of—relative—

unreflexivity/relative-reflexivity> re-appraisal’ (as so-reflecting the epochal non—ad-hoc ‘veridical

epistemic-totalising’ ~resubjecting_or_totalising-entailing—reconstrual—of—the

whole/purview_of_the_whole/oneness_of_ontology’) imbed

‘baseline/nominalising/editional—aptitudinal—underlay—as to prior—

unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising’<imbued_aptitudinal-coherence-of-existentially-manifest~hunches/cues/flags> (as prior unblurriness—reframing/reformulation/decatchmenting/detruncating/decompulsing/delinearising), effectively speaks to the requisite ‘social, institutional and mediatic discursive

intermediating—editional-competence’ (enabling veridical re-rationalisation—of—

contentivity/argumentativity/dialecticism/discursivity for sublimating—prolongation); and so,

with regards to the constructive elucidation of ‘baselining/cogency/reconstruing—

aptitudinal—overlay—for prospective—unblurriness—dragging—out’ (as prospective

‘unblurriness/blurriness—

threshold—framing/formulation/catchmenting/truncating/compulsing/linearising). As so

ontologically overriding apriorising/axiomatising/referencing—
equating/leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’ (as of

epochal ad-hoc totalisingly-disentailing—discretion/whim-of-thought relative-unreflexivity
‘mélée_of_supposedly—singly—conception—of—meaningfulness-and-teleology’)—
material/technical-sublimations—blinded-to-their-relative-ontological-completeness—
referencing/registering/decisioning are subject to rhetorising impressioning and
disontologising/subontologising—oddballing but then their respectively stronger and weaker
immediacy-of-sublimation—(imbued—secondnatured—positive-opportunism—of-social-
functioning and accordance—)
prospective-punctual/immediacy/constituted/compulsions—encumbered—disarming/dis-
ideologising/deformulaicity/à-contrecoup/unsettling/unarguable in ‘reconstruing of
reference-of-thought—devolving’: translate into their respective relative—nominalising—
elucidation—of—relative-unreflexivity/relative-reflexivity—‘social, institutional and mediatic discursivity
intermediating—editorial-competence’ and relative—un-nominalising—unelucidation—of—relative-
unreflexivity/relative-reflexivity—undermining of requisite ‘social, institutional and mediatic discursivity
intermediating—editorial-competence’. This difference is rather protracted as to the reality of
such ‘social, institutional and mediatic discursivity intermediating—editorial-competence’
imbued protracted-social—as-to-individual-by-institutional-by-social manifest ‘wieldy-
contemplatable disontologising/re-ontologising implications’ of relative—nominalising—
elucidation—of—relative-unreflexivity/relative-reflexivity—or manifest ‘unwieldy-contemplatable
disontologising/re-ontologising implications’ as of relative—un-nominalising—unelucidation—of—
relative-unreflexivity/relative-reflexivity; and as ‘social, institutional and mediatic institutionalised
relative—un-nominalising—unelucidation—of—relative-unreflexivity/relative-reflexivity—practice’ is liable to manifest
institutionalising—inflative-distortion—as-to-prior_mere-formulaicity/ritualisation-failing-
prospective-profound-supererogation
institutionalising/organising/mutualising/methodologising (of reflex uncontemplated/poorly-
contemplated ontological-veracity with respect to requisite memorative-extension—as-to-
‘conscientiousness-demoronisation—delinearising—construct-of-thought’/hypostatic
totalising ‘psychologismic-subliminal-detruncating’-as-relative-reflexivity
referencing/registering/decisioning reflected ‘social, institutional and mediatic discursivity intermediating–editorial-competence’ imbued protracted-social—as-to-individual-by-institutional-by-social manifest ‘unwieldy-contemplatable disontologising/re-ontologising implications’ as of

are in many ways of intermingling ‘rhetorising of ’meaningfulness-and-teleology’ and ‘intellectualising of ’meaningfulness-and-teleology’. And this effectively translates into the defining/given

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 preconverging epistemic—projective-equalisation social dynamics of presencing—absolutising-identitive-constitutedness 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying preconverging epistemic—projective-equalisation social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising-decisionality-as-to-disontologising/re-ontologising—aporeticism psychological-disposition (as to relative-ontological-incompleteness-presublimation-construct–of–meaningfulness-and-teleology desublimating-existentialising-decisionality-as-to-disontologising/re-ontologising—aporeticism) 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
and-teleology, institutional-development—as-to-social-function-development and living-development—as-to-personality-development. Psychologismic–epistemic acutisation—difficulty—in-residualising—delinearity—for-cogency—magnitudes of experientiality/experiment and so consciously/unconsciously as supposedly superseding pure—ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning—suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the religiosity with the idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary—as-unenframed/re-ontologising/unbeholding/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—projective-insights/—epistemic-projection-in-conflatedness—of—notional—deprocrypticism-prospective-sublimation rather of overt-and-covert taboo status thus in-many-ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality—as-to-play-of-valid/invalid-decisionality—imbued—sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure—ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence—as—panintelligibility/panreflexivity—existentially—imbued—educing—epistemically—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—delinearity—for-cogency—epistemic-perspective-of-projective/reprojective—aestheticising—remotif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
teleology\textsuperscript{79} comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness\textsuperscript{76}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{77}). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness <reference-of-thought-devolving> (as to ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality–as-to-disontologising/re-ontologising–aporeticism>) come with \textsuperscript{110} universal-transparency\textsuperscript{103}–(transparency-of-totalising-entailing,\textsuperscript{as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{87} of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} integration as secondnatured-institutionalisation, this \textsuperscript{110} universal-transparency\textsuperscript{103}–(transparency-of-totalising-entailing,\textsuperscript{as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{87} of sublimating–nascence’ eliciting human positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} integration as secondnatured-institutionalisation does not-directly/not-immediately permeate prospective social-and-institutional-frameworks-of—reserious/registering/decisioning (in relation to the nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness <reference-of-thought-devolving>) as to inducing the \textsuperscript{103} universal-transparency\textsuperscript{103}–(transparency-of-totalising-entailing,\textsuperscript{as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{87} of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ thus in-many-ways eliciting \textsuperscript{70} presencing—absolutising-identitive-constitutedness\textsuperscript{11} social-vestedness/normativity\textsuperscript{<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-ontological-completeness <reference-of-thought-devolving> (so-associated with social and intellectual pedantic
incrementalism-in-relative-ontological-incompleteness —

dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound ‘nonpresencing-
<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ underlying human possibility to reproject originarily for ‘human-decisionality—imbued-sublimation/desublimation' omni-potential commensurability with inherent immanent-existence’s sublimation-structure'/omnipotentiality as to re-originarily—as-unenframed/unbeholdening/outlier-conceptualisation—
full-potency of existence’ existentialising–decisionality—<as to disontologising/re-ontologising—aporeticism> is notionally operating but rather operating as to the enframing of that underpinning–suprasocial-construct ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation’ 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 ‘nonpresencing—perspective–ontological-normalcy/postconvergence’ notion of supererogatory–progressivity’ (however the ‘shallow-supererogation’ of supererogatory–progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality—<as to disontologising/re-ontologising—aporeticism> sublimation/desublimation as in effect creatively permeating all such ‘underpinning–suprasocial-construct of presencing—absolutising-identitive-constitutedness existentialising–entailing’; and so (especially potent when such ‘nonpresencing—perspective–ontological-normalcy/postconvergence’ notion of supererogatory–progressivity’ is manifested as of profound-supererogation entailing—amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness as to dimensionality-of-sublimating supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over ‘shallow-supererogation—supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing—perspective–ontological-normalcy/postconvergence’ as to ‘bechancing—
becoming—originariness/origination–as-to-\textsuperscript{1} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing&lt;perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’\textsuperscript{18}–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-\textsuperscript{1} historicity-tracing~inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 \textsuperscript{56}meaningfulness-and-teleology’ 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaroidustrial 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 ascendency with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a preconverging/postconverging–deme-
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 preconverging/postconverging–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 preconverging/postconverging–de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory-progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In-many-ways thus the supererogatory-progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in-many-ways it can be argued that as of individual and social supererogatory-progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 preconverging/postconverging–dementatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in-many-ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history
of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in-many-ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and preconverging/postconverging–de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in-many-ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in-many-ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources
to construct profound and sustainable projects of socioeconomic development (and even then when
given the chance with the little means available as of a natural intuition they recoursed essentially to
supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in-the-very-first-place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in-many-ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation\textsuperscript{16} 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–\textless as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation\textgreater 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/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 presencing—absolutising-identitive-constitutedness 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-by-rejection of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’. Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction 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 presencing—absolutising-identitive-constitutedness 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 ‘grandoise capitalistic
economic theorising’ but on the more veridical realism of policy-driven supererogatory–
progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–
progressivity with local states definitely adopting incentives-driven approaches of
supererogatory–progressivity; all this speaking from a totalising-entailing perspective analysis
of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework
(especially its relative irresponsibility/relative-unreflexivity with regards to foundational
externalities like education, infrastructure, well thought-out policies, collective social
advancement, etc.). The bigger question that then arises has to do with the possibility for optimal
human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition
muddled framework’ that is preconvergingly–de-mentated/structured/paradigmed to induce
skewed ‘shallow-supererogation’ of supererogatory–progressivity’ as to capitalistic
‘catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-
system/charade/distraction 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/immediacy/constituted/compulsions-
encumbered 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 preconverging/postconverging–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/immediacy/constituted/compulsions-encumbered 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 ‘unbeholding sublimating–nascence
ontologising-depth of the full-potency of existence’ elicited existentialising–decisionality<as-
to disontologising/re-ontologising—aporeticism>). The so-construed
notional~18-deprocrypticism epistemicity conception of predicative-effectivity–sublimation-(as-
to-underlying,-ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigmising –as-being-as-of-
existential-reality>) as to the overall relative unreflexivity/relative reflexivity—ontological-
contiguity~2~of-the-human-institutionalisation-process68 provides the requisite basis for
prospective human ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. convergence towards ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’, and so as to the fact that prospective
notional~18-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 secondnaturings’) technically equates to
‘supposed human-subpotency abstract self-determinative ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. 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~ conflatedness1 of
notional~19-deprocrypticism deneuterising”—referentialism’; and so as to the effective construal
of the possibilities of human ~meaningfulness-and-teleology9 beyond ‘mere-formulaic
methodologising/mutualising/organising/institutionalising as of human-subpotency non-
scalarity/beholdening-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation in

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
presencing-absolutising-identitive-constitutedness paradoxically projects a notional-contiguity/epistemic-contiguity
<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance-including-virtue-as-ontology; and so as the very manifest condition of human
<amplituding/formative-epistemicity>-totalising-thrownness-in-existence
, -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–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)’ as to human-and-social-expectations/anticipations—
metaphoricty\textsuperscript{57}–as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism\textsuperscript{88} as to prospective induced
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing self-
becoming/self-confiliatedness\textsuperscript{1}\!/formative–supererogating\textsuperscript{<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing.–in-perspective–
onlogical-normalcy/postconvergence> as conflating towards the possibility of
’scalarity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of
notional–\textsuperscript{18} deprocrysticism deneuterising\textsuperscript{17} ‘exteriorisation attitude/mental-disposition/care–
and–episteme’ of ‘meaningfulness-and-teleology’\textsuperscript{99}–as-metaphoricity\textsuperscript{57} superseding/overriding
prior \textsuperscript{8} reference-of-thought temporally \textsuperscript{5} neuterising ‘interiorisation attitude/mental-
disposition/care–and–episteme’ of ‘meaningfulness-and-teleology’\textsuperscript{99}. The more critical issue
thus has to do with how relative ontologisation/ontological-veracity/aestheticisation-towards-
tonology for prospective transcendance-and-sublimity/sublimation/supererogatory de-
mentativity arises, and so as to the ‘reclamation/recovery of \textsuperscript{10} maximalising-recomposing-for-
relative-ontological-completeness’—unenframed/re-ontologising–conceptualisation beyond any
sub-ontological–\textsuperscript{<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-
empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence>
}\textsuperscript{79} presencing—absolutising-identitive-constitutedness\textsuperscript{14}. Given the \textsuperscript{<amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human ‘meaningfulness-and-
teleology’\textsuperscript{99}, the sub-ontological–\textsuperscript{<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-
empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> ‘human-
subpotency non-scalarity/beholding–\textsuperscript{<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
effect reflexively assumes its ontological-performance –\textsuperscript{<including-virtue-as-
ontology>/morality/ethics/justice/etc. is as of ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’; with the consequence that the human <amplituding/formative-
epistemicity>totalising/circumscribing/delineating conception of meaningfulness-and-
teleology develops an ‘aestheticisation of <preconverging~’motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness—
(as-to- 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
incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising~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
79 presencing—absolutising-identitive-constitutedness is, more-or-less as of its prospective
relative-ontological-incompleteness, a ‘usurpation of abstract purist
ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of
notional~deprocrypticism/notional~preempting—disjointedness-as-of-’reference-of-
thought’; so-reflected by all registry-worldviews/dimensions imbued prior-institutionalisation-
threshold–by–prospective-uninstitutionalised-threshold ‘self-referencing-syncretising
forward-facing—supposedly—postconverging—or-dialectical-thinking—anapriorising-
psychologism epistemic-projection as of prior mere-formulaicity/ritualisation<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising—prospectively-losing-
track-of~epistemic-totalising re-apriorising/re-axiomatising/re-referencing—residuality—in–re-
originariness/re-origination’ as so-reflecting their ‘disontologising
preconverging/dementing<as-to-prospective-uninstitutionalised-threshold>
ignoring/biased inclination’ for the sake of ‘their given present minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-

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contention-or-confliction’ while qualifying their prospectively uninstitutionalised-threshold actually as nondescript/ignorable–void as to their presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness\{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\}. The preconverging/postconverging–de-mentative/structural/paradigmatic nature of any presencing—absolutising-identitive-constitutedness given ‘aestheticisation of <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness\{as-to- 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 nonpresencing–or–withdrawal/unenframing/re-ontologising–or–metaphysics-of-absence\{implicated-
epistemic-veracity-of- nonpresencing<-perspective–ontological-
normalcy/postconvergence>-or–transcendental-reasoning-of-event -as-prospective-ontology-
origination, is existentially <disontologising/re-ontologising—aporeticism> so-reflect 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> of presencing—absolutising-identitive-constitutedness 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 psychologismatic–epistemic-acutisation—difficulty<-for,-residualising–
{decompulsing} delinquency—magnitudes\{of-experientiality/experiment\} re-engaging with
ontological-completeness—unenframed/re-ontologising-conceptualisation possibilities as so-articulated rather speak to human limited-mentation-capacity—as-subjecting—educed-unlimitedness/existence-sublimating—nascence—to—limitedness/human-subpotency

idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-subpotency non-scalarity/beholding—as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ relatively deficient human ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. wrongly assuming unreflexively to be of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ relatively sound human ontological-performance —<including-virtue-as-ontology>. Thus an

‘notional-epistemic/bindingness
disquisitive enframed/disontologising—conceptualisation—by—unenframed/re-ontologising—conceptualisation knowledge-reification—gesturing-and-accounting—of—epistemic—phenomenalism—<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—prospectively—implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ }—conflicatedness—in—{preconverging—disentailment—by}—
postconverging—entailment constructive conception’ for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as
disquisitive ‘scalarising of human ‘meaningfulness-and-teleology’” 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 psychologicalism—epistemec-acutisation—
infrastructure-of—meaningfulness-and-teleology
psychologismic—epistemic-acutisation—
difficulty—for—residualising—\{(decompulsing)\}—delinearity—for-cogency—magnitude{of-
experientiality/experiment} and its induced prospective institutional-development—as-to-social-function-
development and living-development—as-to-personality-development
psychologismic—
epistemic-acutisation—
difficulty—for—residualising—\{(decompulsing)\}—delinearity—for-cogency—
magnitudes{of-experientiality/experiment} of human social-stake-contention-or-confliction (as otherwise
an analysis as to ‘presencing—absolutising-identitive-constitutedness’
\{preconverging~‘motif-and-apriorising/axiomatising/referencing’—entailing\}—
existentialising—enframing/imprintedness{as-to—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-
dentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\’ will
wrongly project the accomplishment of prospective ontologisation and value-construction as
rather construable from ‘presencing—absolutising-identitive-constitutedness’ \{as to its prior
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology
incrementalism-in-
relative-ontological-incompleteness\}—enframed/disontologising—conceptualisation induced
institutional-development—as-to-social-function-development and living-development—as-to-
personality-development
psychologismic—epistemic-acutisation—
difficulty—for—
residualising—\{(decompulsing)\}—delinearity—for-cogency—magnitudes{of-experientiality/experiment} 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), as it is the ontological-normalcy/postconvergence perspective that reflects ‘re-
originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation‘(imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ‘of-notional~ deprocrypticism-prospective-sublimation) intemporal-
disposition supererogatory recalculation of ontologisation and value-construction within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>
existentialising—enframing/imprintedness {(as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) in highlighting prospective sublimation-over-
desublimation meaningfulness-and-teleology infrastructure thus effectively superseding any
such given registry-worldview/dimension underpinning–suprasocial-construct prior conception
of ontologisation and value-construction’ (and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment <implied—self-assuredness-
of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal/unenframing/re-ontologising-,elicited-from-prospective–profound-
supererogation across all registry-worldviews/dimensions and corresponding registry-
worldviews/dimensions inherent predicative-effectivity–sublimation {(as-to-underlying–
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality) in the ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ perspective that such ‘re-originary–as-unenframed/re-
exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-desublimation”),
preconverging/postconverging–de-mentatively/structurally/paradigmatically speaks to
underpinning–suprasocial-construct inherent susceptibility to subontologisation/subpotentiation
associated with the descalarisation of ’meaningfulness-and-teleology’ as reflected with overall
<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 ⟩, and thus ‘prospective ’ ’reference-of-thought re-ontologisation as to rescalarisation’
in-many-ways occurs in ontological-normalcy/postconvergence rather as a ‘re-originary—as-
unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—⟨imbued-
postconverging/dialectical-thinking —‘projective-insights’/’epistemic-projection-in-
confalatedness ’-of-notional~ deprocrypticism-prospective-sublimation⟩’ intemporal-
disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–suprasocial-
construct re-ontologising prospective Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology with the reality of all such induced re-ontologisation whether with say the Socratic-
philosophers and budding-positivists rescalarisation of ’meaningfulness-and-teleology’
effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring exercise in transversality<for-sublimating–existential-
eventuating/denouement, from ‘thinking-at-first/pure predisposition preemptive of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-
and-unaffirmed—’motif-and-apriorising/axiomatising/referencing’> with the prior registry-
worldview/dimension in relative-ontological-incompleteness descalarisation in inducing the
requisite positive-opportunism—of-social-functioning-and-accordance for prospective
development psychologismic–epistemic-acutisation—difficulty<for, residualising—
delinearity—for cogency—magnitudes{of-experiential/experiment} social-stake-contention-
or-confliction’ in its ontologically-deficient notional–originariness-parrhesia,—as–spontaneity-
of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality’ as of the
overall existential—disontologising/re-ontologising—aporeticism dimensionality-of-
sublimating {<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} as the inherent ontological-good-faith/authenticity—postconverging—
de-mentating/structuring/paradigming effectively reflected as of notional—deprocrypticism
such that such an underpinning–suprasocial-construct conception as of positive-opportunism—
of-social-functioning-and-accordance will rather be in a complexification of positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-
reference-of-thought that can’t truly contemplate of prospective deprocrypticism—or—
preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the
possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential—disontologising/re-ontologising—aporeticism dimensionality-of-sublimating
{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} as the inherent ontological-good-faith/authenticity—postconverging—
de-mentating/structuring/paradigming to truly contemplate of deprocrypticism—or—
preempting—disjointedness-as-of-reference-of-thought as of rescalarition possibilities for re-
ontologisation. In this regards with respect to presencing—absolutising-identititive—
constitutedness
totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
in-many-ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed/re-ontologising~conceptualisation and so in ‘articulating the universal-transparency
(as-to- 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 psychologismic–epistemic-acutisation—difficulty—<for, residualising—decompulsing—delinearity—cogency> magnitudes{of-experientiality/experiment} social-stake-contention-or-confliction’; and thus ushering the possibility for prospective ontological-good-faith/authenticity within-and-without such presencing—absolutising-identitive-constitutedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) in renewing the genuine social intellectual–function/posture engagement for such re-ontologising
philosophers engagement with supposed sophists as to the eliciting of the universal-transparency\textsuperscript{103} \{(transparency-of-totalising-entailing,-as-to-entailing\textless amplituding/formative–epistemicity\textgreater totalising\textless in-relative-ontological-completeness}\} of philosophy implied universalising-idealisation as ontological-good-faith/authenticity\textsuperscript{69} over non-universalising sophistry as ontological-bad-faith/inauthenticity\textsuperscript{64}. Likewise in many ways budding positivists were rather critically/precisely involved in ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ eliciting of the universal-transparency\textsuperscript{103} \{(transparency-of-totalising-entailing,-as-to-entailing\textless amplituding/formative–epistemicity\textgreater totalising\textless in-relative-ontological-completeness}\} of positivism/rational-empiricism as ontological-good-faith/authenticity\textsuperscript{69} over non-positivism/medievalism as ontological-bad-faith/inauthenticity\textsuperscript{64}. Both cases respectively projected the universal-transparency\textsuperscript{103} \{(transparency-of-totalising-entailing,-as-to-entailing\textless amplituding/formative–epistemicity\textgreater totalising\textless in-relative-ontological-completeness}\} that re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity\textsuperscript{69} inclination notwithstanding any prior influences it had as of prior \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{31}. Thus effectively the relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{68} speaks to the fact that (as to their mere-formulaic reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{29} that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—
presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness

presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- 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>;

presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) construed as

imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction;

presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag closed framework of sanctified probity and probationary exercise;

presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing—entailing—existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag closed framework of sanctified probity and probationary exercise;
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness,

(as-to- historicity-tracing— in-presencing— hyperrealisation/hyperreal-transposition)
underlying social disenfranchising/desublimating influence-networking-<subverting-
supposedly—universal-possibilities-and-opportunities> falsely construed as prospectively
sublimating;
- presencing—absolutising-identitive-constitutedness<sup>1</sup> <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness,

(as-to- historicity-tracing— in-presencing—hyperrealisation/hyperreal-transposition) flawed
exemplifying/epitomising/charade as supposedly sublimation in substitution of relevant
ontological optimisation exercise for prospective sublimation;
- presencing—absolutising-identitive-constitutedness<sup>1</sup> <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness,

(as-to- 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-
enunframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-
conflicatedness ’-of-notional~ deprocrypticism-prospective-sublimation)<sup>20</sup> prospective
sublimation possibilities it construes as valuelessness;
- presencing—absolutising-identitive-constitutedness<sup>1</sup> <preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness,

(as-to- historicity-tracing— in-presencing—hyperrealisation/hyperreal-transposition)
institutionalised pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing-
as-to-entailing<sup>1</sup> <amplituding/formative–epistemicity>totalising—in-relative-ontological-

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- presencing—absolutising-identitive-constitutedness \l<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}>-existentialising—enframing/imprintedness \langle\text{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle


- presencing—absolutising-identitive-constitutedness \l<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}>-existentialising—enframing/imprintedness \langle\text{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle

catchmenting-by-rejection/lip-servicing/monopolising/gaming-of-the-system/charade/distraction of budding sublimating ontologisation and value-construction into its constricted desublimating \l<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}>-existentialising—enframing/imprintedness \langle\text{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle of institutionalised social-vestedness/normativity\langle\text{discretely-implied-functionalism}\rangle undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction;

- presencing—absolutising-identitive-constitutedness \l<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–entailing}>-existentialising—enframing/imprintedness \langle\text{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\rangle
preconverging/postconverging—de-mentative/structural/paradigmatic demobilisation of human
sovereign and full prospective sublimation capacity;
-  presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness
(\text{as-to- historicity-tracing—\text{in-presencing—}hyperrealisation/hyperreal-transposition})
sophistic/pedantic
\text{incrementalism-in-relative-ontological-incompleteness}—
enframed/disontologising–conceptualisation and <amplituding/formative> wooden-language-
(\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—}
drag/denatured/preconverging-or-dementing—\text{narratives—of-the—reference-of-thought—}
categorical-imperatives/axioms/registry-teleology }
eliciting of
<amplituding/formative> wooden-language\text{(\text{imbued—averaging-of-thought—\text{as-to—}}
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\text{as-of—}}
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)}\text{ as to}
preempting prospectively subverting sublimation; and
-  presencing—absolutising-identitive-constitutedness

<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>–existentialising—enframing/imprintedness
(\text{as-to- historicity-tracing—\text{in-presencing—}hyperrealisation/hyperreal-transposition})
preconverging/postconverging—de-mentatively/structurally/paradigmatically construing as
calamitous the possibility for prospective re-ontologisation from its subontologisation; with
‘human superseding of so-articulated \text{presencing—absolutising-identitive-constitutedness}’
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing>–
existentialising—enframing/imprintedness\text{(\text{as-to— historicity-tracing—\text{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

mentating/restructuring/reparadigming–psychologism 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–<elicited–idiomatisation> of ‘meaningfulness-and-teleology’ is ever always about ‘idealised-typification in epistemic-confoundedness’ sublimation or epistemic apriorising/axiomatising/referencing–{of-‘prospectively–implicited_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>}—constitutedness} in preconverging entailment/pseudoconfusion 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 bindingnessly—determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—reflective of underlying
preconverging/postconverging–de-mentative/structural/paradigmatic rescalarisation and
descalarisation of human ontological-performance including-virtue-as-ontology/morality/ethics/justice/etc. as to human limited-mentation-capacity— as subjecting–
‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency
implications. This incipient descalarisation reflex is critically manifested by the fact that the
human is preconverging/postconverging–de-mentatively/structurally/paradigmatically as of its
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence (as so-attendant of
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
(decompulsing)-delinearity–for-e cogency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as-herein-specifically-relevant-to–human-subpotency) abstractly) imbued with human
‘formativeness–as-to-intersolipsism-of-preformulating/preframing/premeaningfulness–
imbued-mediativity-and-deferentialism>–of–meaningfulness-and-teleology as to inherent
human embodied–vitality/survival/subsistence—existential–disontologising/re-ontologising—
aporeticism–becoming with regards to human Being-development/ontological-framework–
and-teleology, institutional-development–as-to-social-function-development and living-
development–as-to-personality-development psychologismic–epistemic-acutisation—
difficulty–for–residualising–(decompulsing)-delinearity–for-e cogency— magnitudes of–
experientiality/experiment) as so-defining the social or human-social-potency’ (so-reflecting
perpetually/continually human bechancing-becoming—originariness/origination–as-to–
historiality/ontological-eventfulness/ontological-aesthetic-tracing–perspective–
ontological-normalcy/postconvergence-reflected–epistemicity-relativism–
determinism~disinhibited-mental-aestheticising scalarisation potential) as preveniently/priorly preceding any concreteness/concretism\textless preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing\textgreater existentialising—enframing/imprintedness\textless \textless as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textgreater of-human-ontological-performance ~\textless \textless including-virtue-as-ontology\textgreater /morality/ethics/justice/etc. (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so- reflected-as-institutional-manifestations of human ‘meaningfulness-and-teleology’, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing~inhibited-mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology in relation to ontological-performance ~\textless \textless including-virtue-as-ontology\textgreater > is very much incipient/inchoate/preceding with respect to concreteness/concretism<preconverging~‘motif-and-apriorising/axiomatising/referencing’–entailing\textgreater existentialising—enframing/imprintedness\textless \textless as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textgreater of-human-ontological-performance ~<\textless \textless including-virtue-as-ontology\textgreater /morality/ethics/justice/etc. 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-meaningfulness-and-teleology (as to bechancing-becoming—originariness/origination—as-to- ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<\textless perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism–determinism’~disinhibited-mental-aestheticising scalarisation potential) and
concreteness/concretism/\langle \text{preconverging-}^n \text{motif-and-apriorising/axiomatising/referencing}-^n \text{entailing}\rangle-^n \text{existentialising-}^n \text{enframing/imprintedness\langle as-to-}^n \text{historicity-tracing-in\text{presencing-}^n \text{hyperrealisation/hyperreal-transposition}\rangle-^n \text{of-human-ontological-performance -}^n \text{<including-virtue-as-ontology>/morality/ethics/justice/etc.} (\text{as to beholden-}\text{becoming—distortive-originariness/distortive-origination—\langle as-to-}^3 \text{historicity-tracing—}^5 \text{inhibited-mental-aestheticising descalarisation reflex\rangle by its inducing of}^7 \text{presencing—absolutising-identitive-constitutedness}^4 \langle \text{preconverging-}^n \text{motif-and-apriorising/axiomatising/referencing}-^n \text{entailing}\rangle-^n \text{existentialising-}^n \text{enframing/imprintedness\langle as-to-}^n \text{historicity-tracing-in\text{presencing-}^n \text{hyperrealisation/hyperreal-transposition}\rangle; \text{as reflecting scalarisation-as-to-}\text{rescalarisation-as-}\text{re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—}\text{scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation}> \text{of human formativeness<as-to-}\text{intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—}\text{meaningfulness-and-teleology}^9\text{for superseding/overcoming} \text{‘concreteness/concretism/\langle \text{preconverging-}^n \text{motif-and-apriorising/axiomatising/referencing}-^n \text{entailing}\rangle-^n \text{existentialising-}^n \text{enframing/imprintedness\langle as-to-}^n \text{historicity-tracing-in\text{presencing-}^n \text{hyperrealisation/hyperreal-transposition}\rangle—\text{of-human-ontological-performance -}^n \text{<including-virtue-as-ontology>/morality/ethics/justice/etc. descalarisation reflex’ (with scalarisation projection implied originariness/origination—\langle so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence\rangle ever always about} \text{‘formativeness<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—}\text{meaningfulness-and-teleology}^9\text{constrained scalarisation-as-to-rescalarisation-as-}\text{re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—}\text{scalarisation-<as-to-existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective—profound-supererogation}> \text{with respect to human}
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
‘duced-unlimitedness/existence-sublimating-nascence’, and so preveniently/priorly to
phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness—
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance/<including-virtue-as-ontology>/morality/ethics/justice/etc.
descalarisation reflex). This inherent ‘human limited-mentation-capacity—as-subjecting-
‘duced-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency
implied phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-
apriorising/axiomatising/referencing’-entailing>-existentialising—enframing/imprintedness—
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance/<including-virtue-as-ontology>/morality/ethics/justice/etc.
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–
meaningfulness-and-teleology as to human gesturing/accounting—of-epistemic-
phenomenalism of dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension for maximalising-recomposuring-for-relative-
ontological-completeness—enunframed/re-ontologising—conceptualisation. Such a
scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-
or-amplifying–scalarisation—as-to-existence—as-sublimating-withdrawal/enunframing/re-
ontologising,—elicited-from-prospective–profound-supererogation—> construal of human
formativeness/<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism>-of– meaningfulness-and-teleology (so-implied as of
originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setting up/measuring/instrumenting –for–
conceptualisation) underlies the very possibility for human limited-mentation-capacity-
deepening—as-subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-
sublimating–nascence’ reflecting holographically–<conjugatively-and-transfusively> the
relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process. The overall point here is that the human as ever always caught up
in ‘human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-
sublimating–nascence’–to-limitedness/human-subpotency implied phenomenal/manifest
concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–
entailing>-existentialising—enframing/imprintedness<{as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition)—of-human-ontological-performance –
<including-virtue-as-ontology>/morality/ethics/justice/etc. 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’–entailing>-existentialising—enframing/imprintedness,
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance’~<including-virtue-as-ontology>/morality/ethics/justice/etc.
descalarisation reflex’ as to the fact that human absolute scalarisation cannot be achieved as to
any resultant reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation of concreteness/concretism/<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–entailing>-existentialising—enframing/imprintedness,
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance’~<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/accounting—of-epistemic–
phenomenalism of dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification/contemplative-distension for maximalising-recomposuring-for-relative-
ontological-completeness—unenframed/re-ontologising–conceptualisation’ (as can be so-
appreciated with the notional– deprocripticism or <amplituding/formative>notional–preempting—disjointedness-as-of– reference-of-thought
underlying the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-
human-institutionalisation-process'); such that supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for–
conceptualisation rather speaks of ‘one long continuous whole of human originariness–
parrhesia,—as—spontaneity-of-aestheticisation as of notional— deprocripticism’ which guiding
spirit no human prospective apriorising/axiomatising/referencing–conceptualisation can pretend
to ignore-and-override without falling into perversion of ‘meaningfulness-and-teleology as to 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’–entailing–
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
psychologismic–epistemic-acutisation—residualising—{epistemic–
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–}
{decompulsing–delinearity–for-cogency understanding associated with human ontological–
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective—
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>
possibilities’ as to presencing—absolutising-identitive-constitutedness shapes any such
ontologically-flawed presence human psychology as to its given ‘aestheticisation of
<preconverging—motif-and-apriorising/axiomatising/referencing—entailing>-existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)’ with regards to prospectively addressing such
‘phenomenal/manifest concreteness/concretism/<preconverging—motif-and-
apriorising/axiomatising/referencing—entailing>-existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)—of-
human-ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.
descalarisation reflex’ concerns identified above (as to ‘presencing—absolutising-identitive-
constitutedness’ <preconverging—motif-and-apriorising/axiomatising/referencing—entailing>-existentialising—enframing/imprintedness—
(as-to—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-prospectively-
threshold-of-institutional-and-social-desublimation”); and so with regards to overall underlying
human ‘social and institutional crises/suboptimisation as to subontologisation’ prospective need
for re-ontologisation. This overall construal of the determinative structure of human ontological-
performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. (as it reflects the
ontological-veracity of human formativeness<as-to-intersolipsism-of—
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—
apriorising/axiomatising/referencing –entailing--existentialising--enframing/imprintedness
(as-to-- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) rather lies
with human underlying supposedly coherent ontological-commitment --implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming --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-guilding-or-amplifying—scalarisation--as-to-
existence—as-sublimating-withdrawal/unenframing/re-ontologising.--elicited-from-
prospective–profound-supererogation’ as reflecting human formativeness--as-to-
intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-
deferralism>of– meaningfulness-and-teleology full potential for human-subpotency
ontological-performance --including-virtue-as-ontology>/morality/ethics/justice/etc. 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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ), as from human-subpotency
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming --over–
desublimating—deselectivity-of-ontological-bad-faith/inauthenticity --preconverging–de-
mentating/structuring/paradigming ’, as the driver of the human-subpotency potentiating
existential—disontologising/re-ontologising—aporeticism—becoming manifestation of
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology—in-cumulation/recomposuring all along in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity—of-the-human-institutionalisation-process; as it dynamically induces (as of
‘varying psychologismic epistemic acutisation—difficulty—for, residualising—
delinearity—for cogenency’—magnitudes{of-experientiality/experiment}/scales—as-to-
successively-profound-preconverging/postconverging—rede-
mentating/restructuring/reparadigming—frames—as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure—of—meaningfulness-and-teleology of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness-
formativeness—<as-to-eventualising—inkling drive—or—seeding misprising>—temporal-to-
intemporal-dispositions—so-construed—as-from-perspective—ontological-
ormalcy/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 of reference-of-thought—and—reference-of-thought-
<amplituding/formative>supererogatory—de-
mentativeness/epistemie—growth-or-conflicatedness /transvaluative—
The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of meaningfulness-and-teleology\textsuperscript{39}—presencing—absolutising-identitive-constitutedness\textsuperscript{4} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness \{as-to- historicity-tracing—in-\presencing—hyperrealisation/hyperreal-transposition\} that fails to grasp ‘relative-ontological-incompleteness’\textsuperscript{39}/relative-ontological-completeness that precedes-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of meaningfulness-and-teleology\textsuperscript{39}—presencing—absolutising-identitive-constitutedness\textsuperscript{4} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness \{as-to- historicity-tracing—in-\presencing—hyperrealisation/hyperreal-transposition\} that fails to grasp ‘relative-ontological-incompleteness’\textsuperscript{39}/relative-ontological-completeness that precedes-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. 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The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of meaningfulness-and-teleology\textsuperscript{39}—presencing—absolutising-identitive-constitutedness\textsuperscript{4} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness \{as-to- historicity-tracing—in-\presencing—hyperrealisation/hyperreal-transposition\} that fails to grasp ‘relative-ontological-incompleteness’\textsuperscript{39}/relative-ontological-completeness that precedes-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of meaningfulness-and-teleology\textsuperscript{39}—presencing—absolutising-identitive-constitutedness\textsuperscript{4} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness \{as-to- historicity-tracing—in-\presencing—hyperrealisation/hyperreal-transposition\} that fails to grasp ‘relative-ontological-incompleteness’\textsuperscript{39}/relative-ontological-completeness that precedes-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation”. 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The supposed consequence of such ontologically-flawed analysis as to intersubjectivity—of meaningfulness-and-teleology\textsuperscript{39}—presencing—absolutising-identitive-constitutedness\textsuperscript{4} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—entailing>—existentialising—enframing/imprintedness \{as-to- historicity-tracing—in-\presencing—hyperrealisation/hyperreal-transposition\} that fails to grasp ‘relative-ontological-incompleteness’\textsuperscript{39}/relative-ontological-completeness that precedes-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation”.
‘credibility’/‘ontological-veracity’-underlying-the-‘sovereign-conscious/conscientious-
backdrop’> of drivenness beyond just ‘socially induced emancipating/non-emancipating 
drivenness’ as to the individual <amplituding/formative–epistemicity>-totalising–thrownness-
in-existence in any registry-worldview’s/dimension’s prior-institutionalisation-threshold–by-
prospective-uninstitutionalised-threshold of ontological-performance -<including-virtue-as-
ontology>, - human formative convoluted developmental echeloning in any registry-
worldview/dimension as of socially transitive ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming and ontological-
bad-faith/inauthenticity~preconverging–de-mentating/structuring/paradigming reflecting 
respectively the structure of human intemporal and temporal ontological-performance -<
including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold defined as 
to the given registry-worldview/dimension prospectively ’descalarising–in-de-
mentating/structuring/paradigming first-moving/rentier/prerogative induced beholden-
becoming—distortive-originariness/distortive-origination–as-to~historicity-tracing~inhibited-
mental-aestheticising meaningfulness-and-teleology ontological-performance -<including-
virtue-as-ontology>/morality/ethics/justice/etc. (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 psychologismic–
epistem-acutisation—difficulty <for, residualising </decompulsing> delinearity for cogency>
magnitudes<of-experientiality/experiment>’ so-underlined by the ‘descalarising totalisingly-
disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of 
human notional~firstnaturedness-formativeness <as-to-eventualising~inkling-drive or—
seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> accordioning<as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbuend-ontological-performance <including-virtue-as-ontology>’ (and so as poorly-
amenable-to and forestalling prospective bechancing-becoming—originariness/origination–as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’—disinhhibited-mental-aestheticising as sublimating bechancing-backdrop of
ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human
supererogatory/messianic intemporal and seconddnatured socially-optimal instigative potency’),
- human social-formativeness defined as to the given registry-worldview/dimension surreptitious
flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-
faith/authenticity -and-equanimity of social/institutional process towards credible
social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-
ontological-completeness”-by-reification/contemplative-distension”’ and ‘ontological-bad-
faith/inauthenticity-–and–lack-of-equanimity of social/institutional process towards
preconverging/postconverging–de-mentative/structural/paradigmatic priorly-defaulted/usurped
social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-
relative-ontological-completeness”-by-reification/contemplative-distension””, with such
flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-
parrhesia,—as–spontaneity-of-aestheticisation——
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-
of-sublimating <{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-completeness”-by-reification/contemplative-distension”’ and
‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere-formulaic—methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of’


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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 (as to unblurriness<re-ontologising_by-postconverging-as-to-dragged-out-
supererogatory–wholesomeness/profound-supererogation , while-anecdotalising-prior-
disontologising-thresholding>) the superficiality of human-subpotency presencing—absolutising-identitive-constitutedness <preconverging~‘motif-and-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process (at the crossroads of prior ‘meaningfulness-and-teleology’ and prospective metaphoricity) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness<amplituding/formative–
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-conflict ‘knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency’}—conflatedness in {preconverging-disentailment_by}-
postconverging-entailment> tends to be notionally/epistemically/bindingnessly—determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity—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, 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<-ontological-veridicality_commitment/otherseness_transcending/compulsions-encumbered_transcending> is
much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of
universal responsibility/relative-reflexivity. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity
\(<\text{profound-supererogation -of-mentally-aestheticised-postconverging-dialectical-thinking -qualia-schema}>\) 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 1930s; 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–meaningfulness-and-teleology
\(<\text{amplituding/formative-epistemicity>causality -as-to-projective-totalitative-implications-of-prospective
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity}>\) points to a ‘conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity
\(<\text{profound-supererogation -of-mentally-aestheticised-postconverging-dialectical-thinking -qualia-schema}>\) as of the need for prospective relative-ontological-completeness
\(<\text{reference-of-thought}>\), but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipating potential of re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation
\(<\text{imbued-postconverging/dialectical-thinking’ ‘projective-insights’/’epistemic-projection-in-conflatedness’ -of-notional- deprocripticism-prospective-sublimation}>\), and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-
aestheticised-postconverging/dialectical-thinking –qualia-schema> as of prospective relative-ontological-completeness\textsuperscript{18}-of-reference-of-thought (as of prospective \textsuperscript{18}deprocrypticism–or-preempting—disjointedness-as-of- reference-of-thought). The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity— as subj ecting ‘educed unlimitedness/existence sublimating nascence’— to limitedness/human-subpotency dynamics behind human action for appropriate aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments\textsuperscript{18}. This existential\textsuperscript{9}<disontologising/re-ontologising—aporeticism> reality about <amplituding/formative–epistemicity>causality \textsuperscript{~as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-expli cating–relative-unreflexivity/relative-reflexivity—ontological-contiguity> 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/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation \textsuperscript{96}<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 1930s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme ’ supposedly in ‘supposedly notional-contiguity/epistemic–contiguity’ profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-
thinking –qualia-schema>, rather as of its <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

thinking –qualia-schema> as of prospective relative-ontological-completeness as-of-reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity <<<between—prior-shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity <<<between—prior-shallow-supererogation of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –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 ‘universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that a ‘universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity–ontological-contiguity –of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking away from
non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating *\( \langle <\text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ and thus in-many-ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an postconverging–aporeticism—overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating *\( \langle <\text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation’ 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/thrownness-disposition,—as–reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-
discontiguity -<between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema> while intending to be of prospective
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is actually
of an —<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme , even though in its attempt it effectively elicits
many insights for the prospect of ontologically-veridical prospective postmodern
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with its
corresponding postmodern —deprocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme . In other words philosophical thought is all
incipiently/seedingly about dimensionality-of-sublimating ⟨<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth—or-
conflatedness /transvalutative-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—meaningfulness-and-teleology just as Descartes issue in articulating
budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
setting up its “meaningfulness-and-teleology” 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-
meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere
intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
its very own apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme; and so as of the fundamental implication of
positivism prospective relative-ontological-completeness of reference-of-thought over non-
positivism/medievalism prior relative-ontological-incompleteness of reference-of-thought.
We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
contiguity/epistemic-contiguity of profound-supererogation of mentally-
aestheticised-postconverging/dialectical-thinking of qualia-schema as of prospective relative-
ontological-completeness of reference-of-thought as undertaken by latter thinkers like
Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-
transcendental ‘preconverging/postconverging–de-mentative/structural/paradigmatic
disseminative implications’ as reflecting an underlying reality of prospective reference-of-
thought de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern
deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme, and so just as searing with
‘preconverging/postconverging–de-mentative/structural/paradigmatic disseminative
implications’ was the mathesis universalis metaphoricity extended development/influence on
the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an
underlying reality of prospective reference-of-thought de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics implied as of prospective positivism apriorising/axiomatising/referencing/intelligibility/setting up/measuring/instrumenting attitude/mental-disposition/care— and—episteme 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 postconverging—aporeticism—overcoming/unovercoming (underlying that Descartes’ dimensionality-of-sublimating)<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as to existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation 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 pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks—
out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of 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/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme’, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–dementating/structuring/paradigming the possibility of elucidation of any subject on this thinking educating sublimation basis’. In effect Descartes project is actually as to existence-potency ~sublimating–nascent,–disclosed-from-prospective-epistemic-digression relative-ontological-completeness of–apriorising/axiomatising/referencing as of positivism/rational-empiricism, and so from the prior presencing—absolutising-identitive-constitutedness of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse-and-dismiss their schema as-to-preconverging/postconverging–de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought (since as of the latter relative-ontological-incompleteness perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism
apriorising/axiomatising/referencing–psychologism; thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness'―by-reification/contemplative-distension" (as of human self-surpassing—existentialism-form-factor—in-overcoming—"notional—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—existence—potency —sublimating—nascence,—disclosed—from—prospective—epistemec-digression to supersede human temporality /shortness
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness of reference-of-thought as to the ‘relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process as of reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-preconverging/postconverging–de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—dementativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care—and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity mental-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> analysis, implied as of prospective relative-ontological-completeness of reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews of existence, with its grandest axiomatic-construct as an epistemic-totalising/circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness of reference-of-thought/relative-ontological-completeness of axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation-

(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness—


existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ – constitutedness in preconverging-entailment when so
poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation-
(suprerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) that our human <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness of reference-of-thought implied as of
notional-discontiguity/epistemic-discontiguity between shallow-supererogation of-
mentally-aestheticised–preconverging/dementing qua-schema and prospective-profund-
supererogation of mentally-aestheticised–postconverging/dialectical-thinking qua-
schema>. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—of—so—being—of-
existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-
contiguity of—the-human-institutionalisation-process as of difference-conflatedness—of-totalitative-reification-in-singularisation—of-the-nondisjointedness/entailment-of-
prospective nonpresencing —veridical-epistemicity-relativism-determinism implied
<amplituding/formative–epistemicity>causality —to—projective-totalitative—implications-of-
prospective nonpresencing, for explicating relative-unreflexivity/relative-reflexivity—
ontological-contiguity’ as of Being-development/ontological-framework-expansion—of—
depth-of-ontologising-development-as-infrastructure—of—meaningfulness-and-teleology is essentially one of shifting attitude/mental-disposition/care—and—episteme by the successive institutionalisations reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, even though beyond-the-consciousness-awareness-teleology of preconverging-existential-
human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present attitude/mental-disposition/care–and–episteme’ as if other retrospective-and-prospective institutionalisations reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme as of their underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. This phenomenological insight in recognising that there is an ‘underlying metaphoricity’-induced relative-emancipating migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procripticism to the prospective postmodern man as of deprocripticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings of human meaningfulness-and-teleology as of prospective relative-ontological-completeness reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology interpretation construed as historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme from our present attitude/mental-disposition/care–and–episteme, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential/disontologising/re-ontologising–aporeticism projection insight about all registry-worldviews/dimensions attitude/mental-
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at
the uninstitutionalised-threshold as apriorising/axiomatising/referencing–of ‘prospectively–
implied attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’–constitutedness in preconverging entailment, thus
requiring prospective intemporal–meaningfulness and teleology institutionalisation renewing of
reference-of-thought–categorical-imperatives/axioms/registry-teleology, for
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
that overcome the distortional implications of such pedantic/formulaic denaturing; by way of
‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism–imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-
through/messianic-reasoning. Singularisation<as-to-the-nondisjointedness/entailment-of-
prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism as such is a conception that grasps that ‘axiomatic-constructs as of
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought–devolving’ is the ‘meaningfulness-and-teleology format implied by the ontological-
faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of
human-subpotency ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-
existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ with respect to any given
\textit{amplituding/formative–epistemicity}\textsuperscript{totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’}, with potentially divergent
\textit{meaningfulness-and-teleology}\textsuperscript{implications as of underlying relative-ontological-incompleteness }/relative-ontological-completeness

determinism to singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism. That is singularisation 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/delineating reference-of-thought-devolving’ human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism>, points out that dissingularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of human-subpotency ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of
constitutedness > /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- nonpresencing> 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- nonpresencing> 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- nonpresencing> 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- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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
supererogation <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-and-
accounting—of-epistemic–phenomenalism-<in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness -in-{preconverging-disentailment by}—
postconverging-entailment> that determines science practice, and so in existential-
<disontologising/re-ontologising—aporeticism> apriorising/axiomatising/referencing-{of-
‘prospectively-implicated_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness -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-
<disontologising/re-ontologising—aporeticism> reality as implied by postmodern-thought
including with respect to such implications in the natural sciences are rather ‘supposedly
invalidating’ wholly with respect to the authors of such scam studies coming out with the
arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys
are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of
the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in
undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’
to surreptitiously stifle such orientations without truly engaging in undermining its theorisation.
Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a
relevant criteria for ‘surreptitious media-driven invalidation’, as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the ‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying ‘covert goals’ and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears notional-conflatedness

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

projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-veridical singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing


and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that tend to be absolutised in apriorising/axiomatising/referencing-{'of-
positivism—procrypticism, and prospectively to ‘implicated_attendant–ontological-contiguity’—
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
totalising>–hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–
<decompulsing>delinearity~for-cogency:-socioeconomic,-education,-information,-environmental,-
gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with
notional–deprocrypticism that then achieves difference-confoundedness—as-to-totalitative-
reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>–as-veridical-epistemicity-relativism-determinism protracted-teleological-
wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process,–so-construed-as-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>–as-veridical-epistemicity-relativism-determinism’. This insight
about ontological-performance →<including-virtue-as-ontology>/morality/ethics/justice/etc. as
of prospective relative-ontological-completeness of human-subpotency can be garnered with
respect to any axiomatic-construct as the ‘meaningfulness-and-teleology’
representation of human-subpotency ontological-performance →<including-virtue-as-
ontology>/morality/ethics/justice/etc. 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
reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at
uninstitutionalised-threshold, human cognition which is rather in ‘excogitative-blanking of
prospective institutionalisation ‘implicated_attendant–ontological-contiguity’—
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>" in elucidation or reification’ suffers and fails to relay the ‘seeding promise of human-subpotency ontological-performance"<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s sublimating nascence as of its coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence in reflecting the relative unreflexivity/relative reflexivity--ontological-contiguity<~of-the-human-institutionalisation-process>, so construed as singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’; since this potential for such singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism is denaturing as of identitive-constitutedness as ‘epistemic-totality’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as cloistered within the same reference of thought at its uninstitutionalised-threshold. We can appreciate that with regards to ‘the-very-same ill-health <amplituding/formative–epistemicity> totalising devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance "<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior perceptivities as successive uninstitutionalised-threshold are rather in ‘excogitative-blanking of the prospective institutionalisation ‘implicit attendant—ontological-contiguity<~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency>" in elucidation or reification’ (by their identitive-
prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing–apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation ‘implicated–attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’–in-elucidation-or-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance–<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 meaningfulness-and-teleology is coherent, failing to factor in that it is preconverging-or-dementing–apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of reference-of-thought preconverging-or-dementing–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of ontological-completeness-of reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness reference-of-thought the notional–procrypticism/notional–disjointedness-as-of reference-of-thought of all registry-

This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its knowledge-reification—gesturing-and-accounting—of-epistemic-phenomenalism\(-\)<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–prospectively-implicated_attendant_ontological-contiguity }~educed–
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency'> }—conflatedness -in-{preconverging-disentailment–by}–
postconverging-entailment^2 is only as effective as of the institutionalisation ^3 reference-of-
thought–^3 categorical-imperatives/axioms/registry-teleology^9,–for-
aposteriorising/logicising/deriving/intelligising/measuring–^5 meaningfulness-and-teleology
in —conflatedness -in-{preconverging-disentailment–by}–
postconverging-entailment^2—conflatedness -in-{preconverging-disentailment–by}–
universal-transparency —totalising–in-relative-ontological-completeness }, thus
providing a ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-
and-teleology^9 about its knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–
‘prospectively–implicited_attendant–ontological-contiguity ‘~educated–
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency'> }—conflatedness -in-{preconverging-disentailment–by}–
postconverging-entailment^2’. But then at uninstitutionalised-threshold^10 where
meaningfulness-and-teleology^9 is denaturing ^6, this prior institutionalisation ‘perceptual
perspective/framing/reference/horizon/projection of ^5 meaningfulness-and-teleology^9 about
‘implicited_attendant–ontological-contiguity ‘~educated–
existentiaising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency'>^10 gives a false certainty/assurance, such that human-subpotency
existentially-constrained temporal ontological-performance ^12—<including-virtue-as-
ontology>/morality/ethics/justice/etc. as of <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 } in usurpation of that ‘perceptual
perspective/framing/reference/horizon/projection of ^5 meaningfulness-and-teleology^9 about its
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psycho_logismic–apriorising/axiomatising/referencing–{of–prospectively–
implied_attendant–ontological-contiguity }–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
postconverging-entailment’ tend to be overlooked as of mental-reflex since existentially–
<disontologising/re-ontologising–aporeticism> the bulk of meaningfulness-and-teleology within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—<in–
prospective_psycho_logismic–apriorising/axiomatising/referencing–{of–prospectively–
implied_attendant–ontological-contiguity }–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
postconverging-entailment’, but with a shadowy uninstitutionalised-threshold always
eologing to such institutionalisation conforming/complying as of prior relative-ontological-
incompleteness of reference-of-thought, and as lack of universal-transparency (transparency-of-totalising-entailing,as-to-entailing—<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) as to ‘excogitative-blanking of prospective ‘implicated_attendant–ontological-contiguity ’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ in-elucidation–or–reification’ elicits human temporal/shortness–
of-register–<meaningfulness–and–teleology> uninstitutionalised mental-dispositions. Such
‘excogitative-blanking of prospective ‘implicated_attendant–ontological-contiguity ’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ can be construed as to when say the non-positivistic mindset goes about articulating ‘meaningfulness-and-teleology’ falsely as if superstitious notions ontologically-veridical out of prospective positivism ‘implicit_attendant’ontological-contiguity’–educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’–reification, as such disjointedness-as-of’ reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of ‘meaningfulness-and-teleology’ about ‘implicit_attendant’ontological-contiguity’–educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’; but then at its uninstitutionalised-threshold where its reference-of-thought preconverging/postconverging–de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-
ontological-incompleteness\textsuperscript{38} of \textsuperscript{33} reference-of-thought, it always systemically faces notional~procrepticism/notional~disjointedness-as-of\textsuperscript{33} reference-of-thought as of vices-and-impediments\textsuperscript{05} arising from non-positivism/superstitious human-subpotency existentially-<disontologising/re-ontologising—aporeticism> constrained temporal ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as <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 \} in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} about ‘implicated_attendant—ontological-contiguity\textsuperscript{67}’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>\textsuperscript{40} now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} about ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>\textsuperscript{40}, as of the fact of the beyond-the-consciousness-awareness-teleology \textsuperscript{9}\textsuperscript{9}<of—preconverging-existential-extrication—as-of—existential-unthought> preconverging-or-dementing –apriorising-psychologism human-subpotency existentially-<disontologising/re-ontologising—aporeticism> constrained temporal ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. as <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 in usurpation; such that an enlightened insight is able to bring up and examine a
preconverging-or-dementing—apriorising-psychologism representation as temporal
denaturing ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. of the prior institutionalisation ‘perceptual
perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about
‘implicited_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’. But this conception is a reflection of more than just ad-hoc
temporal manifestations at uninstitutionalised-threshold 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-formativeness—as to eventualising—inking—drive—seeding—
misprising’—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—
onological-normalcy/postconvergence’—existentialism-form-factor, that the possibility for all
prospective institutionalisations necessarily passes through understanding ‘human-subpotency
existentially—disontologising/re-ontologising—aporeticism’ constrained temporal ontological-
performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. as
<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 of the prior registry-worldview/dimension in usurpation’, which understanding is
actually what empowers the possibility for prospective institutionalisations that
surpersede/transcend it. In other words, humans in the various prior institutionalisations before
our positivism were not limited to their various registry-worldviews/dimensions as recurrent—
utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/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 meaningfulness-and-teleology 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-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence) that can imply human-subpotency-ontological-performance-including-virtue-as-ontology/morality/ethics/justice/etc 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-nonpresencing projected epistemic-immanence/veridical-epistemicty-relativism-determinism ontological-performance-including-virtue-as-ontology/morality/ethics/justice/etc correspondence with the full-potency of existence is a notion of teleology in notional-conflatedness as of ontological-normalcy/postconvergence (with teleology fundamentally construed as ‘phenomenal/manifest

imperatives/axioms/registry-teleology\(^9\) with little or no sense of mental projection as to the reality of ‘differentiation of \(^5\)meaningfulness-and-teleology\(^9\) \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^9\) occurring with prospective relative-ontological-completeness \(^8\)-of \(^8\)reference-of-thought’. Hence, the \(^8\)reference-of-thought-devolving in its \(<\text{amplituding/formative/epistemicity}>\text{totalising/}→\text{self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^4\) existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness \(^1\)-as-‘epistemic-totality\(^1\)’-dereification-in-dissingularisation-\(<\text{as-to-the-disjointedness/disentailment-of-}→\text{presencing/}→\text{absolutising-identitive-constitutedness} > \text{-as-flawed-epistemicity-relativism-determinism}>\) for construing \(^5\)meaningfulness-and-teleology\(^9\) with a correspondingly weak existential \(<\text{disontologising/re-ontologising–aporeticism}>\) disposition for dispensing-with-immediacy-for-relative-ontological-completeness \(^7\)-by-reification/contemplative-distension \(^7\) (as of human self-surpassing—existentialism-form-factor—\(→\text{in-overcoming–}→\text{notional–collateralising-beholdening-protohumanity}’→‘\text{attain–}\)sublimating-humanity’→‘as-to-existence-potency→as-to-sublimating–nascence, disclosed from-prospective-epistemic-digression to supersede human temporality \(^9\)/shortness \(<\text{amplituding/formative}>\text{wooden-language}→\text{(imbued–averaging-of-thought–}→\text{as-to-leveling/ressentiment/closed-construct-of–}→\text{meaningfulness-and-teleology as-of–}\)‘nondescript/ignorable–void’→‘with-regards-to-prospective-apriorising-implications>\)\}) warranting an ontologically-veridical difference-conflatedness \(^1\)-as-to-totalitative-reification-in-singularisation \(<\text{as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing}>→\text{-as-veridical-epistemicity-relativism-determinism}>\) strong existential \(<\text{disontologising/re-ontologising–aporeticism}>\) disposition for dispensing-with-immediacy-for-relative-ontological-completeness \(^7\)-by-reification/contemplative-distension \(^7\). Thus the fundamental operant insight for reflecting reified human \(^5\)meaningfulness-and-teleology\(^9\) as of
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’ } —constitutedness —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/unenframing/re-ontologising—elicited-from-prospective–profound-supererogation <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—<disontologising/re-ontologising—aporeticism> more like the principles of physics are abstractly existential—<disontologising/re-ontologising—aporeticism> as ahistorically-emancipated and so beyond the time-archaeology of astronomical manifestations reflecting such physics principles. Singularisation—<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent prospective relative-ontological-completeness—of—reference-of-thought as of its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educed—unlimitedness/existence–sublimating–nascence’ induce transcendence-and-sUBLimity/sublimation/supererogatory—de-mentativity, with the ‘ecstatic releasement of existence to human-subpotency’ as to existence-potency—sublimating–nascence, disclosed—from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective–profound-supererogation <as-to-perspective—ontological-normalcy/postconvergence-implied—
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism conceivable human-subpotency ontological-performance -<including-
virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of
existence for futural Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfulness-and-teleology as of
prospective notional~ depocrypticism registry-worldview/dimension avoids human temporal
individuations denaturing of ontological-performance -<including-virtue-as-ontology>, as of
temporal denaturing of prior registry-worldviews/dimensions reference-of-thought–
categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology”,
behind the <cumulating/recomposuring–attendant–ontological-contiguity >-successive
registry-worldviews/dimensions logocentric constructs of meaningfulness-and-teleology. So
because it requires going beyond just secondnaturing of ‘reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as-of-
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought– categorical-imperatives/axioms/registry-teleology’, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology”
induced for the successive prior institutionalisations in order, in Foucauldian terms of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating
(<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-performance”-
Including virtue as ontology/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s sublimating nascence-as-of-its-coherence/contiguity towards its potentiative-attainment of singularisation-prospective nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism, and so construed as of ‘ontologically-uncompromised referentialism notional deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibility setting up/measuring instrumenting self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Thus the very essence of ‘notional singularisation-prospective nonpresencing’ is the idea of ‘ontological-faith-notion-or-ontological-fideism imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existent-rality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-prospective nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised referentialism notional deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibility setting up/measuring instrumenting 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 reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition—as reproducibility-of-aestheticisation-as-of-ontologically-compromised categorising or qualifying or-tendentious or-impulsive’ reference-of-thought categorical-imperatives/axioms/registry-teleology, for-
relativism-determinism construed as of ‘ontologically-uncompromised—referentialism
notional—deprocrypticism emancipated
notional--\textsuperscript{18} deprocripticism emancipated
relativism-determinism construed as of ‘ontologically-uncompromised—referentialism
notional—deprocrypticism
emancipated
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
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/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation —<as-to-perspective—ontological—
normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>, of
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>
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-ininstitutionalisation
towards prospectively preempting—disjointedness-as-of—reference-of-thought of
deprocrypticism); with ontologically-veridical singularisation—<as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic—
immanence/veridical-epistemicity—relativism-determinism further implying, as of its
potentiative-attainment of ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with existence/intrinsic-reality/ontological-veridicality,
that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation —<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/unenframing/re-
ontologising,—elicited-from-prospective—profound-supererogation—<as-to-perspective—
ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—
overcoming/unovercoming’> can be delineated as of singularisation—<as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism, and so-construed as of human 
sublimation-educing—<epistemic–
totalising⟩—hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
<decompulsing⟩—delinearity—‘for-cogency—as-to-possibilities-of-self-becoming—‘existential-
interpretation/epistemicity-in-apriorising/axiomatising/referencing—of-existence—
différance/internal-dialectics/difference-deferral for transcendence—
sublimity/sublimation/supererogatory—de-mentativity in ‘phenomenological ecstatic 
releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed 
logocentric constructs of ‘meaningfulness—and-teleology’, as with all the prior logocentrism—
of prior <cumulating/recomposuring—attendant—ontological-contiguity—successive registry-
worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation—<as-to-
the-disjointedness/disentailment—presenting—absolutising—identitive—
constitutedness ⟩—/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 <de-mentation—(supererogatory—ontological—
de-mentation—or-dialectical—de-mentation—stranding—or-attributive—dialectics) for the 
deprocrypticism—or—preempting—disjointedness—as—of—reference—of—thought registry-
worldview/dimension. Thus the <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiac-drag reality of human 
meaningfulness—and—teleology as ever always subjected to its successive registry—
worlds/dimensions relatively ontologically-flawed dissingularisation as-to-the

disjointedness/disentailment-of presencing absolutising identitive

constitutedness as-to-the epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
distortion, come with the ontologically-veridical implication that human-subpotency
ontological-performance including-virtue-as-ontology/morality/ethics/justice/etc.
correspondence with the full-potency of existence has ever always been as of a ‘reifying
<amplituding/formative-epistemicity>totalising-metaphoricity conception of
‘implied attended ontological-contiguity’-educed–
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency> construed as historiality/ontological-eventfulness
/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 reference-of-thought as of difference-
conflatedness as-to-totalitative-reification-in-singularisation as-to-the

nondisjointedness/entailment-of-prospective nonpresencing as-veridical-epistemicity-

relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-
the relative-unreflexivity/relative-reflexivity ontological-contiguity of-the-human-
institutionalisation-process -so-construed-as-singularisation as-to-the

nondisjointedness/entailment-of-prospective nonpresencing projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ construal of ‘meaningfulness-and-
teleology; with the implication here that hitherto identitive-constitutedness as-‘epistemic-
totality’-dereification-in-dissingularisation as-to-the-disjointedness/disentailment-of-
presencing absolutising identitive-constitutedness as-flawed-epistemicity-relativism-
determinism as-cloistered-within-the-same reference-of-thought as implied with historical
accounts and representations are incomplete, as ontologically-veridical ‘meaningfulness-and-teleology’ is as of the aforementioned ‘reifying amplituding/formative-epistemicity-totalising-metaphoricity’-conception of ‘implicated_attendant_ontological-contiguity’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ elaborateness of ‘meaningfulness-and-teleology’ as dynamic differentiated transversality-<for-sublimating-existential-eventuating/denouement-from-
’tinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising’—as-of-prospectively-disambiguated-affirmed-and-
dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of-reference-of-thought perspective (in difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism) protracted-teleological-wholeness/nested-congruence-in-reflecting-the-relative-unreflexivity/relative-reflexivity-ontological-contiguity-of-the-human-institutionalisation-process, so-construed-as-singularisation-projected epistemic-immanence/veridical-epistemicity-relativism-determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold as mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the secondnatured intemporality/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold are rather a framework of ‘recurring dimensionality-of-sublimating-\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}/\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text{temporal-to-intemporal}’ requiring prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought, and so without any intemporal secondnatured institutionalisation induced universal-transparency\langle\text{transparency-of-totalising-entailing, as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\text{deferential-formalisation-transference and habituation as of positive-opportunism—of-social-functioning-and-accordance}; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness-formativeness as to eventualising–inkling-drive or seeding–
tentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equatlalisation) temporal-
to-intemporal’ reality at all the successive uninstitutionalised-threshold that fundamentally reflect the ‘same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional~firstnaturedness-formativeness<as to eventualising~inkling drive or seeding—
misprising>—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' across all the registry-
worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equatlalisation) temporal-
to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations seconndnatured ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology at their uninstitutionalised-threshold; whereby the successive prior registry-
worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysettingup/measuring/instrumenting ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the full-potency of existence, of knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective Psychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implied_attendant-ontological-contiguity ‘–educated–
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ — conflatedness in {preconverging–disentailment–by}–
postconverging–entailment as of successive prospective institutionalisation prospective
relative-ontological-completeness of reference-of-thought. This insight fundamentally
explains ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-
contiguity of-the-human-institutionalisation-process as of difference-conflatedness-as-to-
totalitative-reification-in-singularisation<br as="the-nondisjoinedness/entailment-of-
prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism implied
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating relative-unreflexivity/relative-reflexivity—
ontological-contiguity as involving successive reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology as of
limited-mentation-capacity-deepening as-subjecting limitedness/human subpotency to-
educed–unlimitedness/existence–sublimating–nascence; geared towards more and more
robust secondnatured institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology even though in the face of the-very-same ‘recurring
dimensionality-of-sublimating ⟨<amplituding/formative> supererogatory–
dementativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-
to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative–
epistemicity> totalising–metaphoricity–conception of ‘implicit_attendant ontological-
contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\textsuperscript{40} as \textsuperscript{40} historiality/ontological-eventfulness\textsuperscript{39}/ontological-
aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity–relativism-determinism’> by its elaborateness of \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as a
differentiated transversality–<for-sublimating–existential-eventuating/denouement–from–
‘thinking-at-first/pure-predisposition-preemptive-of-prospective–
disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{50} selectivity of the ontological-
performance\textsuperscript{79}–<including-virtue-as-ontology>/morality/ethics/justice/etc. of
intemporality\textsuperscript{57}/longness over temporality\textsuperscript{78}/shortness can be reflected by the operant technique
of ‘partialisation of “meaningfulness-and-teleology”’. This ‘partialisation of “meaningfulness-
and-teleology”’ operant technique of ‘reifying <amplituding/formative–
epistemicity>totalising–metaphoricity\textsuperscript{57}-conception of ‘implicated_attendant–ontological-
contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\textsuperscript{40} as \textsuperscript{40} historiality/ontological-eventfulness\textsuperscript{39}/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 ‘meaningfulness-and-teleology’ as of
singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing>
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-drag\textsuperscript{34} as if it is in ontological-
normalcy/postconvergence as of ontological-completeness-of-\textsuperscript{9} reference-of-thought. For
phenomenological analytical insight, ‘partialisation of “meaningfulness-and-teleology”’
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought–categorical-imperatives/axioms/registry-teleology
aperiorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
falling-short-as-needing-rules

\textit{prospective psychologismic–apriorising/axiomatising/referencing\{of\–prospectively–implicated\–attendant\–ontological-contiguity}\
\textit{–}–\textit{duced–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\textit{imbued–notional–cogency}}>\textit{–}–\textit{confatedness -in–\{preconverging-disentailment by\}–postconverging-entailment}\textsuperscript{2}\textit{–} as of the prospective base-institutionalisation institutionalisation\textsuperscript{103}\textit{–}–apriorising-psychologism;\textit{–}–apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
reference-of-thought–categorical-imperatives/axioms/registry-teleology
aperiorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
falling-short-as-needing–universalising-rules
\textit{prospective psychologismic–apriorising/axiomatising/referencing\{of\–prospectively–implicated\–attendant\–ontological-contiguity}\
\textit{–}–\textit{uced–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\textit{imbued–notional–cogency}}>\textit{–}–\textit{confatedness -in–\{preconverging-disentailment by\}–postconverging-entailment}\textsuperscript{2}\textit{–} as of the prospective universalisation institutionalisation\textsuperscript{103}\textit{–}–apriorising/axiomatising/referencing–psychologism’

prospective relative-ontological-completeness\textsuperscript{17}\textit{–}–reference-of-thought, and thereof
construed as preconverging-or-dementing\textsuperscript{100}–apriorising-psychologism;\textit{–}–apriorising/axiomatising/referencing–psychologism’
construed as preconverging-or-dementing—apriorising-psychologism; universalisation–non-positivism/medievalism

‘apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting


postconverging entailment> as of the prospective positivism institutionalisation prospective relative-ontological-completeness–of–reference-of-thought, and thereof construed as preconverging-or-dementing–apriorising-psychologism; and prospectively positivism–


‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting


falling-short-as-needing preempting—disjointedness–as–of–reference-of-thought, as to–

reification—gesturing-and-accounting—of-epistemic—phenomenalism—
prospective_psycho.sogismic—apriorisation/axiomatising/referencing—of—
implicited_attendant—ontological-contiguity—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>—confatedness—in{preconverging—disentailment—by}—
postconverging—entailment> for futural Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and—
teleology as of prospective notional~depocrypticism institutionalisation prospective relative-ontological-completeness—of—reference-of-thought, and thereof construed as preconverging—or-dementing—apriorising—psychologism. From a singularisation—
projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight as it reflects ontological-completeness—of—reference-of-thought for ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity—
with/falling—short-of prospective institution.Mation implicited_attendant—ontological-contiguity—
in-elucidation—or-reification’ as of singularisation—
projected epistemic-immanence/veridical-epistemicity-relativism-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-constitutedness—‘epistemic-totality’—dereification-in-dissingularisation—
disjointedness/disentailment-of—presenci.ng—absolutising-identitive-constitutedness > 
flawed-epistemicity-relativism-determinism as-cloistered-within-the-same—reference-of-thought; such that their respective destructuring-threshold—{uninstitutionalised—

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threshold /presublimating–desublimating–decisionality/>-of-ontological-performance `-<including-virtue-as-ontology>/morality/ethics/justice/etc. are actually in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\[76\] incrementalism-in-relative-ontological-incompleteness\[80\]—enframed/disontologising–conceptualisation denaturing\[45\] of the prior registry-worldviews/dimensions

‘apriorising/axiomatising/referencing/intelligibilitysetup/instrumenting
\[83\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[87\],-for-
‘prospectively implicated attendant ontological-contiguity ’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\[103\] }—conflatedness -in {preconverging-disentailment by}—
postconverging-entailment\[107\] as of ‘meaningfulness-and-teleology’. This insight further
highlights the pertinence of the registry-worldview/dimension \[110\] reference-of-thought as of
secondnatured institutionalisation as rather decisive with regards to human-subpotency
ontological-performance\[114\]-<including-virtue-as-ontology>/morality/ethics/justice/etc.
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 relative-
unreflexivity/relative-reflexivity—ontological-contiguity\[120\]–of-the-human-institutionalisation-
process\[122\] as of difference-confatedness\[124\]–as-to-totalitative-reification-in-singularisation:<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing>–as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative–epistemicity>causality ~as-to-

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/slip-drivenness–equalisation)’ to dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism’-slantedness/’ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of reference-of-thought‘devolving ontological-performance <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>causality–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity induced positive-opportunism—of-social-functioning-and-accordance for ontologically-veridical ‘meaningfulness-and-teleology’. It is further critical to understand that while universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold as we very much know that all uninstitutionalised-threshold are conflicted as of their framework of

‘prospectively—implicated—attendant—ontological-contiguity ’—‘educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—in—{preconverging-disentainment—by}—
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-}{of-‘prospectively–
implicated_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’}—conflatedness —in-{preconverging-disentailment_by]-
postconverging-entailment> as of human <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence (I exist therefore existence is transcendental-
enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-
temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>) means that
it is wrong to construe the relative_unreflexivity/relative-reflexivity—ontological-
contiguity—of-the-human-institutionalisation-process as of a human temporal
dimensionality-of-sublimating—{(<amplituding/formative–supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
transformation, and so fundamentally because of human limited-mentation-capacity—as-
subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency and the correspondingly constraining consequences on its ontological-
performance—<including-virtue-as-ontology>. Rather it is more candid to relate to the relative-
unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-
process as of human limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ ,
and so as of prospective intemporal secondnatured institutionalisation induced universal-
transparency—{(transparency-of-totalising-entailing–as-to-entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness }, deferential-formalisation-
transference and habituation in positive-opportunism—of-social-functioning-and-accordance.
Central to any such prospective institutionalisation transcendentaleabling/sublimating/supererogatory–de-mentativity^5^ meaningfullness-and-teleology^9^ is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness^87^-of^-^reference-of-thought without the necessary psychoanalyticunshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal-longness of register of^56^ meaningfullness-and-teleology^99^ pertinence; as the notion of crossgenerational de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—or-stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying^56^ meaningfullness-and-teleology^99^.

Thus the metaphoricity^7^ exercise of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not one of necessarily eliciting instant^56^ meaningfullness-and-teleology^99^ universal approbation but rather instigating^10^ universal untenability as of amplituding/formative–epistemicity>causality^6^-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity for prospective^10^ universal positive-opportunism—of-social-functioning-and-accordance^7^; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness^13^-as-to-totalitative-reification-in-singularisation->as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of—reference-of-thought, with regards to the construal of ‘meaningfulness-and-teleology’ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of ‘meaningfulness-and-teleology’ varies as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human—amplituding/formative—epistemicity—totalising—purview-of—construal’, the ‘meaningfulness-and-teleology’ of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness reference-of-thought despite the knowledge-reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective.psychologismic-apriorising/axiomatising/referencing—{of—’prospectively—
implied_attendant—ontological-contiguity ’—educted—
ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness\(^8\) of reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology\(^9\) is hardly construed in any presence registry-worldview/dimension reference-of-thought as of its rather prospective relative-ontological-completeness\(^7\) of reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness\(^9\) of reference-of-thought —amplituding/formative-epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\oplus\); with the possibility of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arising as of crossgenerational induced metaphoricity\(^\oplus\). In a further analysis of ‘notional-discontiguity/epistemic-discontiguity’\(^\oplus\)-with/falling-short-of prospective institutionalisation ‘implicated_attendant—ontological-contiguity’\(^\oplus\)—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency— }—conflatedness—in {preconverging—disentailment—by }—postconverging—entailment—ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\(^\oplus\) as of respectively project epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter reflects ontological-completeness-of reference-of-thought, with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging—or-dementing—apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\(^\oplus\) 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 psychologismic–epistemic-acutisation—difficulty <for, residualising–
(decompling)
delinearity~for-cogency> magnitudes {of-experientiality/experiment} underdevelopment
issues'; human ‘meaningfulness-and-teleology’ 99 is ever always caught up in a confusion of its
postconverging-or-dialectical-thinking 71–apriorising-psychologism or preconverging-or-
dementing 20–apriorising-psychologism as of the ontologically-veridicality of its underlying
relative-ontological-incompleteness 88 and relative-ontological-completeness 37 33 reference-of-
thought reflection of ‘implicated_attendant–ontological-contiguity’ 111–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ 111. Hence ‘ontologically-veridical representations of dispensing-
with-immediacy-for-relative-ontological-completeness’ 2 by-reification/contemplative-
distension 77 (as of human self-surpassing—existentialism-form-factor,—in-overcoming-
‘notional–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-
existence-potency 72–sublimating–nascence,–disclosed-from-prospective-epistemic-digression
to supersede human temporality /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>) 79 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 psychologismic–epistemic-acutisation—difficulty <for, residualising–
(decompling)
delinearity~for-cogency> magnitudes {of-experientiality/experiment} 89, are ever always
preconverging-or-dementing 72–apriorising-psychologism as of living underdevelopment,
institutional underdevelopment and Being underdevelopment when construed as of the
successive destructuring-threshold–{uninstitutionalised-threshold /presublimating–
projective-totalitatively-implications-of-prospective-
nonpresencing—non-presencing—relative-unreflexivity/relative-reflexivity—ontological-contiguity
as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-
unlimitedness/existence-sublimating–nascence’ is what effectively renders the ontologically-veridical
determination of ‘apriorising/axiomatising/referencing/intelligibility-setting-up/measuring-instrumenting
attitude/mental-disposition/care—epistememe’ the critical first step for construing
ontologically-veridical meaningfulness-and-teleology whether as of the preconverging-or-
dementing—apriorising-psychologism or postconverging-or-dialectical-thinking—apriorising-
psychologism representation; as in reality existence reflected as of veridical knowledge-
postconverging-entailment never changes, and what is critical is grasping the ontological-
performance—morality/ethics/justice/etc. of human limited-
mentation-capacity—as-subjecting—‘educed-unlimitedness/existence-sublimating–nascence’
to-limitedness/human-subpotency in conceptualising existence/intrinsic-reality/ontological-
postconverging-entailment and so-construed as of difference-conflatedness as-to-totalitative-
reference-of-thought from within a prior relative-ontological-incompleteness of reference-of-thought. Reification here as from this singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism insight, with regards to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-
shallow-supererogation -of-mentally-aestheticised--preconverging/dementing--qualia-
schema_and_prospective-profound-supererogation -of-mentally-
aestheticised--postconverging/dialectical-thinking--qualia-schema> of the prospective relative-
ontological-completeness\textsuperscript{87}--of--reference-of-thought which is as of reification; wherein
dereification involves teleological pedantising/muddling/formulaic-hollowing-out—insubontologisation/subpotentiation--\textsuperscript{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing--\textsuperscript{amplituding/formative--epistemicity}>totalising--in-relative-ontological-
completeness }\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{9} to the prior relative-ontological-
incompleteness\textsuperscript{88}--of--reference-of-thought. This is because the lack of reification wrongly
implies that the \textsuperscript{amplituding/formative} wooden-language--\textsuperscript{imbued--averaging-of-thought--
as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology -as-of--
'nondescript/ignorable--void ' -with-regards-to-prospective-apriorising-implications>\textsuperscript{83} reference-of-thought framework of registry-worldviews/dimensions are the absolute
determinants of intemporal value reference, such that the \textsuperscript{amplituding/formative} wooden-
language--\textsuperscript{imbued--averaging-of-thought--\textsuperscript{as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and-teleology -as-of--
'nondescript/ignorable--void ' -with-regards-to-prospective-apriorising-implications>\textsuperscript{83} reference-of-thought framework of recurrent-utter-
uninstitutionalisation, base-institutionalisation--ununiversalisation, \textsuperscript{101} universalisation--non-
positivism/medievalism, positivism--procrypticism and deprocrypticism, are paradoxically-
and-falsely equally the absolute determinants of intemporal value reference; whereas reification
highlights that all the successive institutionalisations are as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to--human<amplituding/formative--
epistemicity>totalising--purview-of-construal’, but of varying ontological-performance –
<including-virtue-as-ontology>/morality/ethics/justice/etc. as of their prospective relative-
ontological-completeness\textsuperscript{87}--of--reference-of-thought, as of human limited-mentation-capacity-
<imbued–notional–cogency>'\textsuperscript{10}, but rather a constraining positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} secondnaturing to emancipating \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology', for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{90}; and so, despite the fact that ‘dimensionality-of-sublimating’


<imbued–notional–cogency>'\textsuperscript{10} is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuation-receptacles but as of existential-constraint of ontological-performance\textsuperscript{77}~\langle\textit{morality/ethics/justice/etc.}\textsuperscript{has not hitherto been preconverging/postconverging–de-mentatively/structurally/paradigmatically defining of relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{67}~of-the-human-institutionalisation-process~even as it has rather been instigative as of a re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–(imbued–postconverging/dialectical-thinking ~‘projective-insights’/‘epistemic-projection-in-conflatedness ~of-notional~ deprocrypticism-prospective-sublimation)\textsuperscript{90} human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism—of-social-functioning-and-accordance\textsuperscript{75} as of prior-institutionalisation-reification and uninstitutionalised-threshold\textsuperscript{152}–dereification’, is the fact that humankind is caught up in intemporal-reification and

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as of the elicitation/cultivation of human dimensionality-of-sublimating

\(\langle\text{amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) ‘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\(^{13}\)<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional—deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting self-consciousness’. This is validated by the fact that as of its instigation of prospective relative-ontological-completeness\(^{87}\)-as-of-\(^{1}\)reference-of-thought behind the successive institutional-cumulation/institutional-recomposure\(\langle\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle\text{perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’}\rangle\rangle\) in reflecting holographically\(\langle\text{conjunctively-and-transfusively}\rangle\) the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, the ‘dimensionality-of-sublimating \(\langle\text{amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\(^{69}\) over ontological-bad-faith/inauthenticity\(^{4}\) elucidatin/reification of prospective institutionalisation ‘implicated attendant ontological-
contiguity ‘-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
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 ‘meaningfulness-and-teleology’ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>/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-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construal of ‘meaningfulness-and-teleology’ is more critically about eliciting the ‘subject intemporal-disposition sense of knowledge-and-virtue as of its de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) for a fully protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event 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-

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—as-subjecting—educed—unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency temporal dynamics beyond just the ‘elicitation of positive-opportunism—of-social-functioning-and-accordance’ to existential-disontologising/re-ontologising—aporeticism constraining’; as implied by ontologically-uncompromised—referentialism singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism mirroring ontological-completeness-of-reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike reproducibility—

eventualising~inkling-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance  

<including-virtue-as-ontology>/morality/ethics/justice/etc. (especially as so-

associated with postlogism slantedness and the dynamic conjugated-postlogism temporal
denaturing  of  meaningfulness-and-teleology implications) critically construing
‘uninstitutionalised-threshold dereification’ as the unstitutionalised-threshold temporal-
and-flawed ontological-performance  

<including-virtue-as-ontology>/morality/ethics/justice/etc. (as of  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 }) undermining the registry-
worldview’s/dimension’s prospective ontological-performance  

<including-virtue-as-ontology>. This conception of reification as of institutionalisation in prospective relative-

ontological-completeness of reference-of-thought reflects ontologically-veridical

meaningfulness-and-teleology as of ontological-normalcy/postconvergence singularisation-

<as-to-the-nondisjointedness/entailment-of-prospective— nonpresencing—> projected

epistemic-immanence/veridical-epistemicity-relativism-determinism in relative apriorising-

teleological-elevation-in—notional-contiguity/epistemic-contiguity  

<profound-

supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking —qualia-
schema> as of deeper limited-mentation-capacity—as-subjecting ‘educated-

unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency

preconverging/postconverging–de-mentative/structural/paradigmatic  

<amplituding/formative—
epistemicity>causality as-to-projective-totalitative—implications-of-prospective-

nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-

contiguity }, while the conception of dereification as of unstitutionalised-threshold in prior
relative-ontological-incompleteness<sup>8</sup>-of—reference-of-thought reflects ontologically-flawed
meaningfulness-and-teleology<sup>6</sup> dissingularisation<sup>as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness </sup>/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism in relative apriorising-teleological-degradation-
in-notional-discontiguity/epistemic-discontiguity  <between—prior-shallow-
supererogation of-mentally-aestheticised—preconverging/dementing —qualia-
schema and prospective-profound-supererogation of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> as of shallow limited-
mentation-capacity— as-subjecting ‘educed-unlimitedness/existence sublimating—nascent’
to-limitedness/human-subpotency  
preconverging/postconverging—dementative/structural/paradigmatic implication; wherein from a perspective of reification-by-
dereification knowledge-notionalisation,  
singularisation<sup>as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism contemplated as of ‘existentially-
potentiatative absolute reification’ so-implied as of theoretical existentially-potentiatative no-
human-limited-mentation-capacity— as-subjecting ‘educed-unlimitedness/existence 
sublimating—nascent’ to-limitedness/human-subpotency/full-human-mentation-capacity will 
reflect the attainment of notional—deprocrypticism without passing through the prior 
institutional-cumulation/institutional-recomposure<sup>as-to—historiality/ontological-
eventfulness /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 relative-
unreflexivity/relative reflexivity—ontological-contiguity<sup>8</sup>—of-the-human-institutionalisation-
process<sup>12</sup> as of difference-conflatedness<sup>8</sup>-as-to-totalitative-reification-in-singularisation<sup>as-to-

Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in-many-ways they will fail to fulfil the mundane medieval world conception of the ‘supposedly good life’ as of its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\).
syncrretising/circularity/interiorising/akrasiatic-drag as they reify "meaningfulness-and-teleology" by their peregrinations to construe of the preconverging/postconverging–dementative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity<between—prior-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing–qualia-schema_and_prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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> 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
meaningfulness-and-teleology’ as of their prospective relative-ontological-completeness–
of–reference-of-thought with the corresponding implications of human ‘prospective positivistic
transcendence-and-sublimity/sublimation/supererogatory–dementativity ontological-
performance –<including-virtue-as-ontology>’ as aetiologisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending>, and so over non-positivism/medievalism vices-and-
impediments. By that token they are effectively of the most intellectually-and-morally inclined
persons of their society. Contrastively, the temporal value reference as of non-
positivism/medievalism <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 of persons like ‘honourable aristocrats’ simply reified to the
universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness reference-of-thought vices-and-impediments, while favourably looked upon as of non-positivism/medievalism society <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag from a prospective singularisation<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism insight points to such a prior registry-
worldview/dimension denaturing meaningfulness-and-teleology, and implying effectively
that they are of lesser intellectual-and-moral dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing- {of-'prospectively–
implied_attendant–ontological-contiguity ’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness in {preconverging-disentailment by}–
postconverging-entailment, in-self-becoming/self-conflatedness /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 meaningfulness-and-
teleology that there is and can exist is ontological as of progressive relative-ontological-
completeness, such that any such implied meaning is only ontologically intelligible with its
reification as of prospective relative-ontological-completeness <‘of– reference-of-thought, as so
implied from singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism as the reflection of ontologically-veridical meaningfulness-and-teleology>. This
points out that as of its very own <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag, a registry-
worldview/dimension reference-of-thought is not the ontologically-veridical point of

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advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially-disontologising/re-ontologising—aporeticism— all-committal by the mere fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesness—formativeness—as to eventualising—inkling—drive—or—seeding—misprising—temporal—to—intemporal—dispositions—so—construed—as—from—perspective—ontological—normalcy/postconvergence’—existentialism—form—factor, with the possibility of denaturing as of social-stake-contention—or-confliction, and particularly so in spurious and blurry domains—of—study not readily/easily constraint to amplituding/formative—epistemicity—causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing, for explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity—reflection of ‘implicated—attendant—ontological—contiguity’—educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge—notionalisation and organic—knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality—of—sublimating—a—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-incompleteness reference-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/intelligibilitysettingup/measuringinstrumenting attitude/mental-disposition/care–and–episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness reference-of-thought; and in due course, by its <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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/re-ontologising/unbeholding/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness ’–of- notional– deprocrypticism-prospective-sublimation⟩ potential for prospective intellectual emancipation, and so rather as of preconverging/postconverging–de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness reference-of-thought with the latter’s <amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of amplituding/formative–epistemicity causality as-to-projective-totalitative implications-of-prospective- nonpresencing, for-explicating relative-unreflexivity relative-reflexivity ontological-contiguity for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness of-off- reference-of-thought naïve non-transcendental amplituding/formative–epistemicity totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendentally projecting intemporal mental-disposition is rather uncanny about the ‘preconverging existential-extrication-as-of-existentian-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility/relative-unreflexivity’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility/relative-reflexivity’ of aetiologisation/ontological-escalation ontological-veridicality commitment/otherliness transcending/compulsions-encumbered transcending is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing
mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance - <including-virtue-as-ontology>/morality/ethics/justice/etc. of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology reflecting dereified and reified construals of ‘implicated_attendant-ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional~cogency’ is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, which then speaks of a dialogical-equivalence-as-to-psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency’}—conflatedness-in-{preconverging-disentailment–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-performance `<including-virtue-as-ontology>/morality/ethics/justice/etc. manifestation of psychopathy and social psychopathy which is ‘preconverging/postconverging–de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which is the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring <meaningfulness-and-teleology>; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings as of psychopathic induced postlogism-slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination-and-dereification-dissemination–implications’ construed as the ‘variance/discrepancy of <meaningfulness-and-teleology>’ as-
of-prospective-relative-ontological-completeness\(^{27}\)–postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism and as-of-prior-relative-ontological-incompleteness\(^{19}\)–preconverging-or-dementing\(^{20}\)–apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness\(^{13}\)–as-to-totalitative-reification-in-singularisation\(^{<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\)} as-veridical-epistemicity-relativism-determinism from the projected ‘notional–singularisation\(^{<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\)}’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness\(^{27}\)–postconverging-or-dialectical-thinking\(^{1}\)–apriorising-psychologism recognising this ‘preconverging-or-dementing\(^{20}\)–apriorising-psychologism and postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism variance/discrepancy of ‘meaningfulness-and-teleology\(^{9}\)’ that induces an ontologically-veridical disambiguation of dereified and reified construals of ‘implicated attendant–ontological-contiguity\(^{67}\)–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity\(^{<\text{imbued–notional–cogency}>\)}\(^{40}\) as implied by the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings as of reifying intemporal/valid/postconverging-or-dialectical-thinking\(^{21}\)apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prospective relative-ontological-completeness\(^{7}\) apriorising-teleological-elevation-in–notional-contiguity/epistemic-contiguity\(^{<\text{profound-supererogation of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema}>\)} and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\(^{20}\)–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings in prior
relative-ontological-incompleteness—apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting perspective or attitude/mental-disposition/care—and—episteme’. Such a difference-conflicatedness—as-of-epistemic-totality is equally what reflects in-the-bigger-scheme-of-things, at the 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/intelligibilitysettingup/measuringinstrumentings. In this regard, the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process can be construed as human limited-mentation-capacity—as-subjecting—educed-unlimitedness/existence-sublimating—nascence’—to-limitedness/human—subpotency

imbicited-attendant-ontological-contiguity ~-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness -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-
confoundedness 13-as-to-totalitative-reification-in-singularisation-as-to-the-
non-disjointedness/entailment-of-prospective- non-presencing> -as-veridical-epistemicity-
relativism-determinism from this projected ‘notional–singularisation-as-to-the-
non-disjointedness/entailment-of-prospective- non-presencing> 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–episteme over ‘traditional classical mechanics axiomatic-construct’, and
so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’—contrastive-
reification-dissemination -and-dereification-dissemination 28 -implications’ construed as the
‘variance/discrepancy of ‘meaningfulness-and-teleology’ as of prospective relative-
ontological-completeness 87 and as of prior relative-ontological-incompleteness 88. Note that on
the imaginary supposition that no such prospectively projected ‘notional–singularisation-
non-disjointedness/entailment-of-prospective- non-presencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ existed as ‘providing the
ontological-veridicality insight-of-completeness for reifying ‘meaningfulness-and-teleology’’,
mental-dispositions in prior relative-ontological-incompleteness 88 will falsely go on reasoning
with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness 14-as-
‘epistemic-totality 37 ’-dereification-in-dissingularisation-as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism as providing ontological-veridicality as of this
now dereifying construal of ‘implicated-attendant-ontological-contiguity’-educated-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ of ‘the-very-same physics <amplituding/formative-epistemicity>totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism is in reality preconverging-or-dementing—apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism—procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism—or—disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing—apriorising-psychologism at our prospective positivism—procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective depocalyptic—or—preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘preconverging/postconverging—dementatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative-epistemicity>totalising-devolved apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as of our
discontiguity —contrastive-reification-dissemination -and-dereification-dissemination -implications. But then just as the reflex mental state and attitude/mental-disposition/care—and–episteme in a universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and–episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness reflex mental state and attitude/mental-disposition/care—and–episteme in our positivism—procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care—and–episteme of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—dementation of our positivism—procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe ‘implicated_attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—in-reification/dereification by adopting the positivism—procrypticism dereifying perspective or attitude/mental-disposition/care—and–episteme in its prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-constitutedness—as–‘epistemic-totality’—dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism. Further and insightfully again, with the
manifestation of childhood psychopathy where the postlogism-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘implicitated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’-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/intelligibilitysettingup/measuringinstrumenting reflection of ‘implicitated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’-in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness-of-reference-of-thought, with transcendental implications that goes well
formativeness—<as to eventualising—inkling—drive or seeding—misprising>—temporal-to-intemporal-dispositions—<so construed as from perspective—ontological-normalcy/postconvergence>—existentialism—form-factor’. This insight is in effect the futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—dementativity 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as to the-nondisjointedness/entailment-of-prospective—nonpresencing>—as-veridical-epistemicity-relativism-determinism implied <amplituding/formative—epistemicity> causality—<as to-projective-totalitative—implications-of-prospective—nonpresencing,—for explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’ has always called upon a certain apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting development of the human subject itself as enabling-and-making-available the capacity for that human subject to tackle the prospective issues of its world. In this regard, the question could be asked: what is the capacity of the universalisation—non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension what is the capacity of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness—as-of—reference-of-thought mindset to tackle prospective issues warranting a deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought self-consciousness psychology? The ‘postmodern deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

as setting up the positivism ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’


projection implications attitude/mental-disposition/care–and–episteme\(^5\) event\(^3\)-or-operant implications to all and sundry’; such that fundamentally, such wooden-language\(\langle\)imbued—averaging-of-thought—\as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(\rangle\) ‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications\(\rangle\) tendencies do not address preconverging/postconverging—de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments\(^5\) like the comprehensive implications of disjointedness-as-of-reference-of-thought/procrypticism with regards to our positivism—procryticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity\(\langle\)profound-supererogation\(-of-
mentally-aestheticised—postconverging/dialectical-thinking\(\rightarrow\)qualia-schema\(\rangle\) thus effectively implies deneuterising\(^7\) ‘exteriorisation attitude/mental-disposition/care–and–episteme’ of meaningfulness-and-teleology\(\langle\)as-metaphoricity\(\rangle\) superseding/overriding the prior reference-of-thought temporally ‘neuterising ‘interiorisation attitude/mental-disposition/care–and–episteme’ of meaningfulness-and-teleology\(\rangle\). This fundamentally speaks of a preconverging/postconverging—de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/supercratory—de-mentativity as of prospective relative-ontological-completeness\(^3\)-of—reference-of-thought. This very much differs from totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^4\) ‘supposedly of notional-contiguity/epistemic-contiguity\(\langle\)profound-supererogation—of-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema\(\rangle\)’ palliative virtue constructs as of variance of the-very-same reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, and thus implies temporally neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with


<amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology <preconverging—motif-and—apriorising/axiomatising/referencing—entailing>—existentialising—enframing/imprintedness,

(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising—entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative—ontological-completeness frameworks as of the given reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity as of prospective relative-ontological-completeness—of—reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative—
ontological-complete
can similarly be meted with pretences and arguments of practice as
of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus
conceptualising virtue by \(<\)amplituding/formative–epistemicity>totalising–self-referencing-
synchretising/circularity/interiorising/akrasiatic-drag while circumventing as of beyond-the-
consciousness-awareness-teleology \(<\)of–preconverging-existential-extrication-as-of-
existential-unthought> the vices-and-impediments of each registry-worldview/dimension in
want of its ‘pure–ontology’ virtue resolution as of aetiologisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending>. In this regard such palliative virtue constructs overlooking
fundamental underlying preconverging/postconverging–de-mentative/structural/paradigmatic
ontological implications about our ‘modern take attitude/mental-disposition/care–and–
episteme’ reflected by the ‘postmodern deprocrypticism–or–preempting—disjointedness-as-
of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme’ with regards to social-stake-contention-or-
confliction changing temporal constraints, temporal meaningfulness-and-teleology
<preconverging–’motif-and-apriorising/axiomatising/referencing’–entailing>
existentialising—enframing/imprintedness–\(\)as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition frameworks and temporal mandarinism and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
\(\)blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness

frameworks, are no different to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care–and–episteme’ overlooking its own social-stake-contention-
or-confliction changing temporal constraints, temporal meaningfulness-and-teleology

existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition) frameworks and temporal mandarinism and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness )
frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care—
and—episteme’. However, approbating we may be predisposed to such palliative virtue
constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension”, the fact is these are not really the underlying drivers for
virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and are
peripheral to more ontologically profound theorised-or-untheorised emancipating events

driving virtue transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of
prospective relative-ontological-completeness—of—reference-of-thought, notwithstanding our
state of beyond-the-consciousness-awareness-teleology—of—preconverging-existential-
extrication—as-of-existential-unthought>. The fact is from an ontological standpoint, we
inherently are no more virtuously exceptional even with regards to the earliest of humans, and
so as of the-very-same species potency, and thus we can’t ascribed inherent virtuous superiority
by the mere token of our own practice. Rather the exceptionality behind human virtuous potential
lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-
contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-
totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of—

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prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism implied
causality-as-to-projective-totalitative-implications-of-
ontological-contiguity’ as of Being-development/ontological-framework-expansion-as-to-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology,
reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of
human virtue performance at each given registry-worldview/dimension, retrospectively to
prospectively. It is rather by acting upon the inherent relative-unreflexivity/relative-reflexivity—
ontological-contiguity’ of-the-human-institutionalisation-process as of its ontological
reflection in Being-development/ontological-framework-expansion-as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology that virtue
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity comes about, whether
or not beyond-the-consciousness-awareness-teleology<of–preconverging-existential-
extrication-as-of-existential-unthought>. In this regard, any registry-worldview/dimension
reference-of-thought is 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}> as of the
<amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag, such that prospective relative-
ontological-completeness of reference-of-thought as required for virtue transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity necessarily implies disrupting and
superseding any such <amplituding/formative> wooden-language<{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-
of–’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> vices-and-impediments, as of the prospective/new superseding reference-of-thought–
<imbued–notional–cogency>’ }—constitutedness ‘in–preconverging entailment construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness ‘neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting nature of existential <disontologising/re-ontologising—aporeticism> reality as the absolute a-priori’; such that the ‘meaningfulness-and-teleology’ that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing—{of-‘prospectively- implicitied_attendant_ontological-contiguity ’—educed– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity– <imbued–notional–cogency>’ }—conflatedness ‘in–{preconverging-disentailment–by}— postconverging entailment that ensures that our apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting syncs with the true apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting nature of existential <disontologising/re-ontologising—aporeticism> reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed– unlimitedness/existence-sublimating–nascence’ implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional–conflatedness \(^3\) of notional–deprocrypticism. However, it is equally critical to grasp the double-gesture reification
While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests in meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness-of-reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaus, 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-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness ‘-of-’ reference-of-thought as to ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipating virtue disposition for all humankind and human societies. It adopts this orientation because it always put-into-question the idea of ‘grounding 56meaningfulness-and-teleology as of any specific human society relative-ontological-incompleteness ‘-of-’ reference-of-thought as fundamentally denaturing, and likely to induce transversality <for-sublimating–existential-eventuating/denouement–from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing> 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-<disontologising/re-ontologising–aporeticism> possibilities, and can uphold 10universal values, and so as of 10universal-transparency –{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically <conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empricism attitude/mental-disposition/care–and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency \{(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding}\text{-formative-epistemicity}\rangle\text{-totalising-}\text{-in-relative-ontological-completeness}\}\. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation-\langle\text{ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending}\rangle as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-\langle\text{as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing}\rangle that will necessarily subscribe to recognising the ‘other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation-\langle\text{ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending}\rangle come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. Claims of such grander aetiologisation/ontological-escalation-\langle\text{ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema_and_prospective-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema. In other words, the organic-knowledge in its true appreciation of the ‘other’ as of aetiologisation or ontological escalation implies a universal projection implications attitude/mental-disposition/care–and–episteme event-or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern nonpresencing-perspective-ontological-normalcy/postconvergence relativism/relative-scope for epistemic-growth, as–veridical/sound–relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening/psychologismic–epistemic-acutisation–residualising–{decompulsing} delinearity–for-cogency: 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-existence (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 ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> relativism/relative-scope for epistemic-growth, as—{veridical/sound} relative-reflexivity—inexistence/relativising from limited mentation as its deepening/psychologismic–epistemic–acutisation—residualising, {decompulsing} delinearity for cogency’ is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-thinking –‘projective—insights’/‘epistemic-projection-in-conflatedness ’-of-notional~ deprocrypticism-prospective-sublimation) – 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-and-accounting—of-epistemic–phenomenalism—<in-prospective_psycho~logistic~apriorising/axiomatising/referencing—of—‘prospectively–implicated_attendant–ontological-contiguity ’—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued—notional–cogency>’—conflatedness -in—{preconverging-disentailment–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 relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity’ shows that there has always been beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness of-axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology due to ‘lack of social universal-transparency–{transparency-of-totalising-entailing–as-to-entailing–<amplituding/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-
incompleteness\textsuperscript{97}-of-\textsuperscript{98} reference-of-thought as underscoring medieval vices-and-impediments\textsuperscript{99} 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-\textsuperscript{100} meaningfulness-and-teleology; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-
referencing cloistered-consciousness in nihilistically undermining prospective ontological-
completeness-of- reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of-\textsuperscript{101} meaningfulness-and-teleology\textsuperscript{102} 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-\textsuperscript{103} meaningfulness-and-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-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>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing.-for-explicating~relative-unreflexivity/relative-reflexivity—
ontological-contiguity, and so divulged by existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression; as prior human~presencing—absolutising-identitive-constitutedness 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~presencing—absolutising-identitive-constitutedness enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity~educted—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—imbued—notional-cogency}—constitutedness—in-preconverging-entailment, but rather it is by apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity~educted—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—imbued—notional-cogency}—conflicated—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 nonpresencing<perspective-ontological-normalcy/postconvergence>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of—meaningfulness-and-teleology individuation mental-disposition in a ‘tendential-deliberation-of-decidability as enabled by amplituding/formative-epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity	
tendentinal validation as to existence-potency(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 "neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘uced-unlimitedness/existence-sublimating-nascence’ analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing—of ‘prospectively-implicited-attendant-ontological-contiguity ’-uced-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—\(<imbued-notional-cogency>\)’ conflatedness in—preconverging-disentailment—by—postconverging-entailment of accreting-substitutive-subsumption-as-futural-diffèreance-freplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological "neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfullness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity—as-subjecting-‘uced-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency implications, and so as of protensive-consciousness of notional-deprocrypticism perspective/framing/reference/horizon/projection. Similarly, this author’s articulation of futural-diffère as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural diffère that
coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and
evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous
as of inherent spontaneous identification and occurrence of decisional act’ but that decidability
in enabling transcendence-and-sublimity/sublimation/superrrogatory-de-mentativity is as of an
‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educated-
unlimitedness/existence sublimating–nascence’ 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—as subjecting ‘educated unlimitedness/existence sublimating–
nascence’ to limitedness/human subpotency 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 <amplituding/formative–epistemicity>causality–as-to-projective-totalitative-
implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative–
reflexivity–ontological-contiguity validation before attaining defining-transcendence and
defining-sublimity’; and différance as of such ‘existential-reality concreteness dynamics’ is
scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics
and well beyond the latter’s conceptual-patterning. Ultimately, such tendential-deliberation-of-
decidability for attaining defining-transcendence and defining-sublimity, arises from more than
just a blatant/flatminded notion of human limited-mentation-capacity-deepening—as
subjecting limitedness/human subpotency to ‘educated unlimitedness/existence sublimating–
nascence’ or say the vague social convention idea of talent, it is more critically beyond and
about a question of human mental-disposition with respect to the prescience of existence-potency sublimating-nascence, disclosed from prospective epistemic digression 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-thing-to-be-acted-upon-forgiven-outcomes. Organic-knowledge as such implies priorly a supplanting-conviction-as-to-profound-supererogation deference to the prescience of existence-potency sublimating-nascence, disclosed from prospective epistemic digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness reference-of-thought, and so by maximaliing-recomposuring amplituding/totalising–renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential-disontologising/re-ontologising—aporeticism postconverging de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–nonpositivism/medievalism, and positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality—as-of-neuterisation /relative-ontological-incompleteness /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 \(^8\) reference-of-thought in prospective relative-ontological-completeness\(^8\)-of-axiomatic-construct-or-\(^8\) reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness\(^8\), even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social \(^{103}\) universal-transparency\(^{103}\) {transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity–totalising–in-relative-ontological-completeness⟩}. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness\(^8\)-of-axiomatic-construct-or- reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\(^2\) comes into terms with both \(^{79}\) presencing—absolutising-identitive-constitutedness\(^4\) and \(^{61}\) nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ on the basis of the prospective relative-ontological-completeness\(^8\)/notional-contiguity/epistemic-contiguity\(^6\) {profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema} of the latter over the prior relative-ontological-incompleteness\(^8\) of notional-discontiguity/epistemic-discontiguity\(^6\).
<between—prior-shallow-supererogation _of-mentally-
aestheticised-preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-
schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-‘human<amplituding-formative—epistemicity>totalising—purview-of-
construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-
aposteriorising-or-logicising’ but rather difference-in-nature/difference-in-apriorising-or-
axiomatising-or-referencing between 79 presencing—absolutising-identitive-constitutedness and 41 nonpresencing—<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity—as-subjecting—educed-
unlimitedness/existence-sublimating–nascence—to limitedness/human-subpotency that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon/projection as of prospective relative-ontological-completeness’ notion-contiguity/epistemic-contiguity51 construed as its apriorising/ axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology grounded on such a developed consciousness perspective/framing/reference/horizon/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/intelligibilitysettingup/measuringinstrumenting’ to grasp base-institutionalisation ‘meaningfulness-and-teleology92 without first developing a ‘base-
institutionalisation mindset perspective/framing/reference/horizon/projection as of warped-
consciousness
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon/projection’ to grasp universalisation 56 meaningness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon/projection as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon/projection’ to grasp positivistic meaningness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon/projection as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’; and prospectively for a ‘positivism–deprocrypticism mindset perspective/framing/reference/horizon/projection’ to grasp notional~deprocrypticism meaningness-and-meaningfulness without first developing a ‘notional~deprocrypticism mindset perspective/framing/reference/horizon/projection as of protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’. 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/intelligibilitysettingup/measuringinstrumenting’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken
later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness\(^8\) reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency\(^7\) transparency-of-totalising-entailing-as-to-entailing-<amplituding-formative-epistemicity>totalising-in-relative-ontological-completeness’\(^8\) 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 de-mentation\(^2\)(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\(^1\)/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking apriorising-psychologism> of the consciousness in relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^7\)/relative-ontological-completeness\(^8\) reference-of-thought and as unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing apriorising-psychologism> of the consciousness in notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>/relative-ontological-incompleteness\(^8\) reference-of-thought’, as of
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{55}—unenframed/re-ontologising-conceptualisation and not \textsuperscript{56}incrementalism-in-relative-ontological-incompleteness\textsuperscript{57}—enframed/disontologising-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textsuperscript{58}amplituding/formative–epistemicity\textsuperscript{59}totalising–purview-of-construal’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-nascence\textsuperscript{60}; overriding the idea that the perspective/framing/reference/horizon/projection of contemplation is absolutely given-and-determined as of the implication that all \textsuperscript{61}meaningfulness-and-teleology should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{62}, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{63}as of prospective relative-ontological-completeness\textsuperscript{64}of reference-of-thought bringing about transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of nonpresencing–perspective–ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{65}further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness\textsuperscript{66}and
prospective relative-ontological-completeness’, 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’ totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/supererogatory-dementativity of nonpresencing—perspective–ontological-normalcy/postconvergence. In other words, human consciousness tends to be constraint to its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ mental-disposition as of presencing—absolutising-identitive-constitutedness. But existence/ontology’s-directedness-as-Being as of nonpresencing—perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, 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 transience/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity ontological-contiguity validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence- (implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) of any given transience/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying transience/formative-epistemicity totalising/circumscribing/delineating signifying-construct of language’ as of both the meaningfulness-and-teleology implications to the so-renewed ‘underlying transience/formative-epistemicity totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity -signification within such renewed ‘underlying transience/formative-epistemicity totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential-disontologising/re-ontologising—
syncretising/circularity/interiorising/akrasiatic-drag Galileo could well have recasted his implied positivism 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 nonpresencing-or-withdrawal/unenframing/re-ontologising-or-metaphysics-of-absence-implicated-epistemic-veracity-of nonpresencing-perspective-ontological-normalcy/postconvergence-or-transcendental-reasoning-of-event as-prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this epistem-totalling hermeneutic-textuality/reprojecting/supererogating/zeroing/re-acuing.decompulsing delinearity—for-cogency circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing-of-prospectively-implicated-attendant-ontological-contiguity educed existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency conflatedness 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-freeplay. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon/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—
as-subjecting ‘reduced-unlimitedness/existence-sublimating-nascence’ to limitedness/human-
subpotency. 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/thrownness/facticity is always an insufficiently/poorly developed
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, from ‘thinking-at-
first/pure-predisposition-preemptive of prospective disontologising/subontologising’—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–’motif-and-
apriorising/axiomatising/referencing’> 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 analagised with the anecdote of the blind men striving to
determine what an elephant is, but with each one saying authentically what the find in front of
them in developing the relevant specific imageries and overall imagery of what an elephant is.
This in itself is a milestone in theorisation, and as an overall conception postmodern-thought,
besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily
about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology
but rather ontological-good-faith/authenticity. 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, from ‘thinking-at-first/pure-
cumulative authenticities that augment the possibilities of human limited-mentation-capacity as subjecting ‘educed-unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency’ thus going a long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity 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 uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling–<in-deferential-formalisation-transference> are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to
day social existence analysis as of wooden-language, averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications}, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as preconverging/postconverging—dementatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness—of-reference-of-thought-postconverging-or-dialectical-thinking—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness—of-reference-of-thought-preconverging-or-dementing—apriorising-psychologism. Such that there is no dialogical-equivalence—as-to-psychologismic—apriorising/axiomatising/referencing—of—prospectively-implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—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 meaningfulness-and-teleology while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology in reflecting holographically—conjugatively-and-transfusively the relative—
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated-temporal-intemporality’ is rather existentially <disontologising/re-ontologising—aporeticism> extricatory and oblivious to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness of reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity 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 social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing ⟨amplituding/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/inauthenticity 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 wooden-language ⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void ’with-regards-to-prospective-apriorising-implications⟩ 'uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of- ⟨supererogatory—de-mentativeness/epistemic-growth-or-
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 knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part-and-parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation postconverging–de-mentating/structuring/paradigm, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. It is herein summated that as of metaphysics-of-absence prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or reference-of-thought over a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an
implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness’-of-axiomatic-construct-of-reference-of-thought of a better knowledge perspective/reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating-nascence—to limitedness/human-subpotency induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-perspective–ontological-normalcy/postconvergence for their sublimation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating-nascence—to limitedness/human-subpotency and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism–
or—preempting—disjointedness-as-of reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency. This insight about the essence of things as to thrownness 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 herein as of ‘implicated_attendant—ontological-contiguity’—‘educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’); as the enabling approach for human ontological-reconstituting—as-to-conflectedness as of aetiologisation/ontological-escalation—<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency first (and so as of dimensionality-of-sublimating—{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confletedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) of our supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for—conceptualisation) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. 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
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/suberogatory-de-mentativity is behind the
respective registry-worldviews/dimensions as of their given reference-of-thought specific
neuterising as well as the ultimate deneuterising —referentialism of deprocrypticism. But then
ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )’ as of a cynicism of
however ‘wishful’ the <amplituding/formative–epistemicity> causality as-to-projective-
totalitative-implications-of-prospective nonpresencing,-for-explicating–relative-
potential/possibilities of a prospective registry-worldview/dimension like positivism as of its
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and
more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic
‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
meaningfulness’ was preconverging/postconverging–de-
mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their
positivistic and all other positivistic knowledge conceptualisations as of its prior relative-
ontological-incompleteness-of-reference-of-thought (and were thus more fundamentally
projective dimensionality-of-sublimating \( \langle \text{amplituding/formative}\rangle \) supererogatory–de-
mentativeness/epistemie-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). Such
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity }~\text{~educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemiecy/reflexivity–contiguity-
<imbued–notional–cogency>’ \{~\text{~conflatedness} \text{~in} \{\text{preconverging disentailment by}\}–
postconverging entailment imbued in postmodern-thought address more than just
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity }~\text{~educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemiecy/reflexivity–contiguity-
<imbued–notional–cogency>’ \{~\text{~constitutedness} \text{~in} \{\text{preconverging entailment implications}
of knowledge construction as articulated herein but equally points critically to intellectually
decadent institutional dispositions and practices where sterile/anecdotal imprimatur and the
dynamics of sterile/anecdotal imprimatur by themselves are increasingly construed as of more
critical epistemic pertinence for knowledge constructions undermining the possibilities of
breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual
arguments increasingly takes a back seat, with intellectual postures increasingly defended with
non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-
craft. This manifests itself in the form of many an intellectual increasing disposition ‘to
misunderstand’ others works, as there are little common stakes for breakthroughs but rather the
stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness-<sterilising/anecdataising/trivialaising-re-ontologising by-preconverging,-in-disontologising-formulaic-dragging-out/hollowing-out> is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining/of-prospective-totalising-entailing,-as-to-entailing<-amplutuding/formative-epistemicity>totalising~in-relative-ontological-completeness } are not dissociated from the effective possibility for transcendental-enabling/sublimating/supercerogatory–de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of ‘depocrypticm–or–preempting—disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologyzation, with respect to our present positivism–procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective <amplutuding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and
existential-unthought>; ensuing out of human <amplituding/formative–epistemicity>-totalising~thrownness-in-existence
(I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance
postconverging entailment of ‘meaningfulness-and-teleology’ at its uninstitutionalised-threshold as of the dynamic elicitation of apriorising/axiomatising/referencing-{of-
prospectively-implicited-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—constitutedness in preconverging entailment as of shallow limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency, for instance, as can be elicited as of the given postlogism and conjugated-postlogism associated with the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions in shallow limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency denaturing of ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ as <amplituding/formative> wooden-language {imbued—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology } undermining the ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality behind the ‘reference-of-thought—categorical-imperatives/axioms/registry-
teleology’ as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness—<metaphoricity-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-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as uninstitutionaled-threshold-denaturing as-of-circular-
shallow-supererogation &lt;as-to-‘attendant-intradimensional’-prospectively-

disontologising–preconverging/dementing –apriorising-psychologism&gt; is elicited as of covert-
shallow-limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-
sublimating–nascence’ to limitedness/human-subpotency as uninstitutionaled-threshold-
denaturing -as-of-circular-complexification undermining ontological-performance -
&lt;including-virtue-as-ontology&gt;. In other words, the relative-unreflexivity/relative-reflexivity—
ontological-contiguity ~of-the-human-institutionalisation-process as of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is achieved by undermining-and-
overcoming the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation &lt;as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism&gt; (beyond-the-
consciousness-awareness-teleology &lt;of–preconverging-existential-extrication-as-of-
existential-unthought&gt; disposition) for covert-shallow-limited-mentation-capacity—as-
subjecting-‘educed-unlimitedness/existence sublimating–nascence’ to limitedness/human-
subpotency as uninstitutionaled-threshold-denaturing ‘-as-of-circular-complexification’ of the
prior registry-worldview’s/dimension’s &lt;amplituding/formative-
epistemicity&gt;totalising/circumscribing/delineating &lt;reference-of-thought-&gt; devolving-as-of-
instantiative-context—‘meaningfulness-and-teleology’ at its uninstitutionalised-threshold as of crossgenerational psychoanalytic-unshackling for the prospective registry-
worldview’s/dimension’s &lt;amplituding/formative-
epistemicity&gt;totalising/circumscribing/delineating &lt;reference-of-thought-&gt; devolving.
However, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’
&lt;as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism&gt; in covert-shallow-
limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence sublimating–
prior institutionalisations are inherently predicated on their successive social universal-transparency such that even at presence uninstitutionalised-threshold, involving denaturing of categorical-imperatives/axioms/registry-teleology as wooden-language-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology, the supposedly implied assumption though false is one of social universal-transparency—totalising—in-relative-ontological-completeness as all uninstitutionalised-threshold—uninstitutionalised-threshold—are-overtly-unassuming-and-rather-parasitising—or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency—totalising—in-relative-ontological-completeness elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold in its beyond-the-consciousness-awareness-teleology collapses it. Thus the ‘notion of limited-mentation-capacity—as-subjecting-educed-unlimitedness/existence-sublimating-nascence—to-limitedness/human-subpotency’ is basically the ‘underlying veridical human meaningfulness-and-teleology’ notion for which ‘ontologically-compromised-mediating—as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms—as-of-axiomatic-construct
of ‘neutering as of “amplituding/formative-epistemicity” totalising/circumscribing/delineating “reference-of-thought” devolving’ whether beyond-the-consciousness-awareness-teleology “reference-of-thought” devolving” of “preconverging-existential-extrication-as-of-existential-unthought”, and so elucidated from the ontological-normalcy/relative-ontological-completeness “reference-of-thought” of notion-al-deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness” protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency dynamism of “meaningfulness-and-teleology” as of notion-al-deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising “referentialism, in lieu of ‘neutering. Thus this notion of human limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as the basis of différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of ‘neutering, 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—“prospectively-implicited_attendant-ontological-contiguity”—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>” conflatedness” in “preconverging-disentailment by” postconverging-entailment or destructuring respectively. Basically, the construal/conceptualisation of human “amplituding/formative-epistemicity” totalising—thrownness-in-existence (I exist therefore existence is of transcendental—
historicality/ontological-eventfulness ontological-aesthetic-tracing-perspective ontological-normalcy/postconvergence-reflect-epistemicity-relativism-determinism,
notional~deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking’ psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-
(implicated-nondescript/ignorable-void-as-to-presencing-absolutising-identitive-constitutedness) affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing-absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity-as-subjecting-educed-unlimitedness/existence-sublimating-nascence-to-limitedness/human-subpotency prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is achieved from the prospective notional~conflatedness of notional~deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing-perspective-ontological-normalcy/postconvergence>. In other words the historical implications of human limited-mentation-capacity-deepening-as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the cumulating/recomposuring-attendant-ontological-contiguity-successive registry-worldviews/dimensions-amplituding/formative-epistemicity-totalising/circumscribing/delineating reference-of-thought-devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given
neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, is attainable as of deneuterising 17, construed as equinominal/equivalent with deneuterising 17—referentialism as the notional–conflatedness 13 of notional~18 deprocrypticism that produces the ontologically-veridical 46 historiality/ontological-eventfulness 19/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>.

incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional–conflatedness\textsuperscript{13}\textsuperscript{83} reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance \textsuperscript{72}<including-virtue-as-ontology>/morality/ethics/justice/etc. ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence\textsuperscript{61}(implicated-epistemic-veracity-of-
onpresencing\textsuperscript{80}<perspective–ontological-normalcy/postconvergence>) wherein across the \textless cumulating/recomposuring–attendant–ontological-contiguity \textgreater –successive registry-worldviews/dimensions a notional~\textsuperscript{18} deprocrypticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness\textsuperscript{87}–of\textsuperscript{88} reference-of-thought that underlies \textsuperscript{83}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance \textsuperscript{72}<including-virtue-as-ontology>/morality/ethics/justice/etc. as a wholly internal process of apriorising/axiomatising/referencing–\{of–prospectively–implicated_attendant–ontological-contiguity \textsuperscript{67}~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–\textless imbued–notional~cogency\textgreater \}—confledness\textsuperscript{13} in \{preconverging-disentailment by\} postconverging–entailment, highlighting the ‘concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{16}–deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} and the latter in relative shortness-of-register-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}/distractiveness’ that occurs at the individuation–level and is reflected in the registry-worldview/dimension–level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold\textsuperscript{12} as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional~\textsuperscript{17} deprocrypticism with regards to ‘de-mentation–
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) implications for 'reference-of-thought' transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity' is in effect a 'more profound-and-
comprehensive notion of différance construed rather with respect to the defining 'reference-of-
thought of meaningfulness-and-teleology as of prospective relative-ontological-
completeness'—reference-of-thought’ and can be qualified as 'futural différance' as of its
suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as
‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-
completeness’—reference-of-thought construing of past-as-prior-relative-ontological-
incompleteness—reference-of-thought in ad-hoc reassessing of meaningfulness-and-
meaningfulness-and-teleology of presencing-as-prospective as from its very own 'reference-of-thought in grasping
alterations of meaningfulness-and-teleology going back from the past but not to the point of
putting-into-question the presencing-as-prospective overall reference-of-thought in
prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity'; such
that the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications
of 'historial différance' is rather obscure as beyond-the-consciousness-awareness-teleology
<of–preconverging-existential-extrication-as-of-existential-unthought> though ancillary as to
the possibility of eventual cumulating of 'historial différance' realterations of meaningfulness-
and-teleology enabling the beyond-the-consciousness-awareness possibility of subsequent
presencing-as-prospective reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. Whereas such candidity/candour-
capacity conceptualisation associated with notional~deprocrypticism future perspective
‘futural différance construed suprastructurally as being fully aware of reference-of-thought-of-
meaningfulness-and-teleology prospective transcendental implications as of the
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
prior/transcended/superseded defined reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into future-as-prospective defined
reference-of-thought as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics). In other words, such a ‘futural différance’ is predicated on what is implied by apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity ’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confalatedness11 in {preconverging-disentailment by}—
postconverging-entailment as of intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
onontologising–conceptualisation postconverging–de-mentating/structuring/paradigmising that preconverging/postconverging–de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness reference-of-thought the whole
grounding for meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of—meaningfulness-and-teleology the
<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> } beyond-the-consciousness-awareness-teleology —<of–preconverging-existential-extrication-as-of-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >. A candidity/candour-capacity notional~ deprocrypticism
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^9\) as of ‘futural diffèreance’ is one that preconverging/postconverging–de-
mentatively/structurally/paradigmatically factors in the defining human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness-formativeness—<as to eventualising–inking drive or seeding–
misprising>—temporal-to-intemporal-dispositions—<so construed as from perspective–
ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to
meaningfulness-and-teleology\(^9\), and thus grasp as of knowledge-notionalisation that any
implied \(^5\)meaningfulness-and-teleology\(^9\) should be construed by
apriorising/axiomatising/referencing-\{of–prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’—conflatedness\(^13\) in \{preconverging–disentailment by\}–
postconverging–entailment <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective– nonpresencing,—for-explicating—relative–
unreflexivity/relative-reflexivity—ontological-contiguity as of the ‘concatenation of
intemporal-projection inextricably with derived-denaturing –deprojections-in–distractiveness-
of-intemporal-projection with the former in relative longness-of-register-of— meaningfulness-
and-teleology\(^9\) and the latter in relative shortness-of-register-of— meaningfulness-and-
teleology\(^9\)/distractiveness’ in order to better skew for intemporality\(^7\)/longness as ontology. So
a futural diffèreance necessarily projects preconverging/postconverging–de-
mentatively/structurally/paradigmatically apriorising/axiomatising/referencing-\{of–
‘prospectively–implicited_attendant–ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’—conflatedness\(^13\) in \{preconverging–disentailment by\}–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>‘ }—conflatedness—in {preconverging–disentailment–by}–
postconverging–entailment>/understanding/<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications–of–prospective–
nonpresencing–for–explicating–relative–unreflexivity/relative–reflexivity—is–ontological
contiguity‘ intrinsic–reality/ontological–veridicality transcendentally–enabling/sublimating/supererogatory–dementativity thus undermining the more decisive
 element of futural différance as based on ontological-faith–notion–or–ontological-fideism—
of–existential–reality driven organic–knowledge as setting up the
<cumulating/recomposuring–attendant–ontological–contiguity >–successive registry–
worldviews/dimensions institutionalisations reference–of–thought in their respective all–
authenticity~/objectification/desubjectification–as–objectification<as–to–ontological–faith–
apriorising/axiomatising/referencing–as–so–being–as–of–existential–reality as antinihilism>‘
axiomatic–construct of meaningfulness–and–teleology‘ superseding successive defining
human finitudes as destructuring–threshold–(uninstitutionalised–threshold /presublimating–
desublimating–decisionality)>of–ontological–performance—<including–virtue–as–
ontology>/morality/ethics/justice/etc. towards attaining successive prospective relative–
ontological–completeness ‘of reference–of–thought as institutionalisations’. Such a construal
of futural différance preconverging/postconverging–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‘/reference–of–thought for a coherent
disconnected/incoherent/perfunctory/chaotic nature of their relations, this will preconverging/postconverging–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–meaningfulness-and-teleology are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with the ‘underdevelopment of Being construed herein as of individuation–level and registry-worldview/dimension–level disjointedness-as-of- reference-of-thought with respect to our positivism–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory preconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–ontological-contiguity }~educated~
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-
in-imbued–notional–cogency—in-preconverging–entailment, rather than
intemporal/ontological/social/species/universal/transcendental/
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming as of
apriorising/axiomatising/referencing—of_prospectively_implicated_attendant_ontological-
contiguity—constitutedness—in-preconverging–entailment, rather than
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-
in-imbued–notional–cogency—in-preconverging–entailment, rather than
postconverging–entailment as enabling and upholding the relative-unreflexivity/relative-
reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process. Without the
development of Being à la Heideggerian imagination the relative-unreflexivity/relative-
reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process itself comes
to a halt as of failing of Being transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism as
implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven
organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-
enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-
as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism of Being’ as of rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism to attain base-institutionalisation—

rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct-of–meaningfulness-and-
teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity—as subjecting ‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency but that which is duty bound to a human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology domain/specialism beyond-just-an-institutional-construct-but-existentially—disontologising/re-ontologising—aporeticism—is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming.

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ONTOLOGICAL-PERFORMANCE—INCLUDING-VIRTUE-AS-ONTOLOGY>)

existential-extrication-as-of-existential-unthought> perversion-and-derived- perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
postlogism\textsuperscript{77}-as-of\textsuperscript{11} compelling–nonconviction/madeupness/bottomlining\textsuperscript{88}

\}\textless–in-shallow-supererogation\textless–\textgreater as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant–intradimensional–apriorising/axiomatising/referencing\textless–\textgreater logical-dueness\textgreater\} and its social derivation as conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{20}–integration as of relative-ontological-incompleteness\textsuperscript{77}\textgreater of\textless reference-of-thought. That apparently minor twitch in the ‘defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–producing-measurements’ (\textless perversion-of\textless reference-of-thought\textgreater as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater) is a ‘covert negative vista’ that wrongly undermines/dismantles ‘inherent/preceding intrinsic-reality/ontological-veridicality sublimating-episticemic–imbricatedness/threadedness/recomposuring as of ‘implicated–attendant–ontological–contiguity\textgreater\textgreater\textgreater\textless\textgreater educed–existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity–contiguity\textless\textgreater imbu–notional–coherence\textless\textgreater as reifying–or-elucidating–of-prospective-relative-ontological-completeness of reference-of-thought–devolving–as–of–instantiative-context\textgreater \textless to existence-potency\textsuperscript{39} sublimating–nascence,–disclosed–from–prospective-epistemic–digression–rules–of–apriorising/axiomatising/referencing–that–further–epistemically–unconceal–the–very–ontologically–same–existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{21}\textsuperscript{22} reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’), and so because the \textless perversion-of\textless reference-of-thought\textgreater as-preconvergingly-apriorising/axiomatising/referencing-in-
imbricatedness/threadedness/recomposuring as of ‘implicated-attendant-ontological-contiguity’ -educed- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-


‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism>’ such that it is a mindset/reference-of-thought of
deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought, as to–
<apriorising/axiomatising/referencing-{of-}prospectively-implicited—attendant-ontological-contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ conflatedness in {preconverging–disentailment by}–
postconverging-entailment) (also referred to as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought), preempting procrypticism, so construed by
‘notional~ deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking’ differentiation-as-of-supratransversality<in–
sublimating—existential-eventuating/denouement> of-motif-and–
postlogism \textsuperscript{77} as of \textsuperscript{11} compelling–nonconviction/madeupness/bottomlining\textsuperscript{77} \\
<cumulating/recomposing–attendant–ontological-contiguity >–successive registry-worldviews/dimensions \textsuperscript{77} references-of-thought as of their prospective relative-ontological-completeness \textsuperscript{77}–of–reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the’ \textsuperscript{77}–reference-of-thought-as-of‘incrementalism-in-relative-ontological-incompleteness’—enframed/disontologising–conceptualisation-inducing-the-uninstitutionalised-threshold \textsuperscript{77}); highlighting the notion of defectiveness in successive transformative \textsuperscript{apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting} as corresponding to perversion-and-derived\textsuperscript{77} perversion-of\textsuperscript{77} reference-of-thought:<as-preconvergingly-apriorising/axiomatising/referencing-in-} \\
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{77}–/postlogism \textsuperscript{77}–and-conjugated-postlogism \textsuperscript{77} as of prospective relative-ontological-completeness \textsuperscript{77}–of–reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness \textsuperscript{77}–reference-of-thought), the historical transformation of \textsuperscript{meaningfulness-and-teleology} \textsuperscript{99} 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 \textsuperscript{amplituding/formative–epistemicity}–totalising–renewing–realisation/re-perception/re-
like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-suppererogation-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the relative-unreflexivity/relative-reflexivity—ontological-contiguity of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence-{implicated-nondescript/ignorable–void ‘as-to- presencing—absolutising-identitive-constitutedness }: illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking–apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective, it is ‘preconverging-or-dementing–apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto
been wooden-language\{imbued—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<disontologising/re-ontologising—aporeticism> closure of
meaningfulness as conventioning doesn’t supersede but is rather superseded by existential-
<disontologising/re-ontologising—aporeticism> ontological-veridicality, explaining the
susceptibility of registry-worldviews/dimensions \^\textsuperscript{83} references-of-thought to be
transcended/superseded with human limited-mentation-capacity-deepening—suspecting-
limitedness/human subpotency to ‘educed unlimitedness/existence sublimating—nascence \^\textsuperscript{53}
expansion of ontological-depth as increasing ontological-completeness-of-\^\textsuperscript{83} reference-of-
thought (or reducing relative-ontological-incompleteness \^\textsuperscript{88}—induced,—‘threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation \^\textsuperscript{as-to—attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism>\}). existential<disontologising/re-ontologising—aporeticism> closure of
meaningfulness as conventioning induces psychically a registry-worldview/dimension
‘exclusive representing’ of itself as ‘candored and straight’ with respect to \^\textsuperscript{79} meaningfullness-
and-teleology \^\textsuperscript{99} whereas its transcending/superseding by the prospective registry-
worldview/dimension exposes psychically that it is rather ‘decandored and oblategated’ with
respect to more profound prospective/transcending/superseding \^\textsuperscript{79} meaningfullness-and-
teleology \^\textsuperscript{99}. 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-drag \^\textsuperscript{14} (its metaphysics-of-presence—\{implicitly-
‘nondescript/ignorable—void ‘-as-to— presencing—absolutising-identitive-constitutedness }\})
completeness as to
existence-potency~sublimating-nascence, disclosed from prospective epistemic
digression—rules of apriorising/axiomatising/referencing that further epistemically
unconceal the very ontologically same existential reality construed as of increasing human
limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to
reduced unlimitedness/existence sublimating nascence in the
apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) with
respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s
uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>.
Equally we can imagine that making a positivistic argument in the midst of a non
positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental
orientation will be geared to their traditional sense of meaning and living as absolutely defining,
but then the ‘center’ had moved from their world (from non-positivistic as base
institutionalisation/animistic or medieval preconverging-or-dementing—apriorising
psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking—apriorising
psychologism center). Likewise such a suprastructural articulation of our positivism—
procrysticism relationship to its postlogism that includes psychopathy and social
psychopathy will apparently not make any sense to our present but then ontologically our present
is now decentered as threshold-of—nonconviction/madeupness/bottomlining-in-shallow
supererogation—<as to ‘attendant-intradimensional’ prospectively
disontologising—preconverging/dementing—apriorising-psychologism>, though our mental
reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or
dementing—apriorising-psychologism as well. However, to the extent that it is ‘not such
<amplituding/formative—epistemicity> totalising—self-referencing
syncretising/circularity/interiorising/akrasiac-drag temporal/shortness of register of—
enabling/sublimating/supererogatory--de-mentativity associated with intemporality /longness and institutionalisation/intemporalisation as of its very defining core is rather one of
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of the ‘central human epistemic-totalising–resubjecting_or_totalising-entailing–reconstrual–of–the-whole/purview-of-the-whole/oneness-of-ontology–heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming meaningfulness-and-teleology the <cumulating/recomposuring–attendant–ontological-contiguity >-succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–nascence’,
as institutionalising <amplituding/formative–epistemicity>causality ~as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity successively induce more and more
profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of
existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency ~sublimating–nascence–disclosed-from-prospective-epistemic-digression. 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>causality ~as-to-projective-totalitative–implications-
of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity of meaningfulness-and-teleology going by their given limited-
mentation-capacity as subjecting ‘educed unlimitedness/existence-sublimating–nascence’
to limitedness/human-subpotency. Transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and transcendental-
enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague
notion of dialecticism but one that recognises on an ‘effective reality basis that human limited-
mentation-capacity-deepening as subjecting ‘educed unlimitedness/existence-sublimating–nascence’
implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>-totalising–renewing-
realisation/re-perception/re-thought) inducing transformative implications with respect to
meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of
abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-
educing—epistemic-totalising—hermeneutic-textuality/reprojecting/supererogating/zeroing/re-
acuting—decompulsing—delinearity–for-cogency–as-to-possibilities-of-self-becoming-as-of-
As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendent-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 ‘intemporality-symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-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 transcendent-enabling/sublimating/supererogatory-de-mentativity), with respect to transcendent-enabling/sublimating/supererogatory-de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential-disontologising/re-ontologising—aporeticism—sovereign choices of ‘meaningfulness-and-teleology’ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-verdicality of the ‘meaningfulness-and-teleology’ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to ‘historiality/ontological-eventfullness/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-teleology 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 secondnaturizing institutionalisation percolation-channelling to elicit the necessary positive-opportunism—of-social-functioning-and-accordance for prospective
ontology>/morality/ethics/justice/etc. as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process in the first place; with the notional~deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure–ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure–ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the
absolute ontological determinant of ‘meaningfulness-and-teleology’ ontological-performance, and that ‘meaningfulness-and-teleology’ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the


<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as the absolute ontological determinant of ‘meaningfulness-and-teleology’ ontological-performance, with regards to its capacity of appreciating prospective relatively profound pure-
ontology as herein implied that preconverging/postconverging--dementatively/structurally/paradigmatically supposedly supersedes our positivism--procripticism registry-worldview’s/dimension’s institutionalisation & reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary--as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation/⟨imbued-postconverging/dialectical-thinking--‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional~ deprocripticism-prospective-sublimation⟩\textsuperscript{80} ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology<-of–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--dementativity, however unintelligible, as a prospective institutional percolation-channelling-⟨indeferral-formalisation-transference⟩ exercise as validated by ultimate ⟨amplituding/formative–epistemicity⟩causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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-formativeness<-as-to-eventualising–inkling-drive–or–seeding--mispringing>—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective--ontological-normalcy/postconvergence>’--existentialism-form-factor that ‘human knowledge is necessarily a secondnaturung construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–
meaningfulness-and-teleology”, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional-deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology-of–preconverging-existential-extrication-as-of-existential-unthought>.

implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerorogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology-as-of–preconverging-existential-extrication-as-of-existential-unthought>. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness-of-reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology-as-of–preconverging-existential-extrication-as-of-existential-unthought> as when eliciting ignorance (as of lack of constraining social universal-transparency).
of the psychopath’s mental-disposition of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-


Whereas the notion of human conscious vices-and-impediments as of defect–of-logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-

supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-
functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-
This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/re-ontologising/unbeholding/outlier-conceptualisation (imbued-postconverging/dialectical-thinking - projective-insights'/epistemic-projection-in-conflatedness - of-notional~ deprocrypticism-prospective-sublimation) transcendental notions of intemporality/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-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory - de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective ~ reference-of-thought gradually creep over those of the prior ~ reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common ~ reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common ~ reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common ~ reference-of-thought in
terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/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/akrasiac-drag of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought. <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/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-formativeness<as-to-eventualising–inkling-drive–or–seeding–misprising>—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 mechanism by which re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation/implied-postconverging/dialectical-thinking~projective-insights/epistemic-projection-in-conflatedness~of-notional~deprocrypticism-prospective-sublimation transcendental ideas (transcendental in terms—as-of-axiomatic-construct of putting in question the prior totalising/circumscribing/delineating reference-of-thought-devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting— conviction—as-to-profound-supererogation—of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which makes it unsurprising that even socially is a necessary process for the ultimate acceptance of prospective causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity as this subsumes-as-supplant as-of-the-more-profound-construal-of
‘implicated attendant ontological-contiguity’ ~educed~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> the prior
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective nonpresencing-for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity. It is hardly the case of just a direct intemporal sense of
meaningfulness-and-teleology transference of transcendental notions. The bigger point being
that the construal/conceptualisation of transcendental ideas is not necessarily validated by their
immediate recognition, a notion the would-be intellectuals/emancipators should be of a
‘ presencing—absolutising-identitive-constitutedness 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–meaningfulness-and-teleology } as enabled by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or
Diderot and others of their inclination were naïve to think that their initiatives will immediately
lead to a positivistic transformation of society but they certainly had a cynical sense of
crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology
<of–preconverging-existential-extrication-as-of-existential-unthought> ). This equally explains
why in all epochs, however different the nature, there is an inherent temporal mental-disposition
abhorrence of transcendental ideas as putting-into-question the present and present interests (for
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbuend-notional–cogency’<refying-or-elucidating-of-prospective-relative-ontological-
completeness–reference-of-thought–devolving-as-of-instantiative-context> as to
eexistence-potency<sublimating–nascence,–disclosed-from-prospective-epistemic-
digression–rules-of-apriorising/axiomatising/referencing-that-further-epistemically–
unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the
‘postconverging-or-dialectical-thinking’–reference-of-thought in relative-ontological-
completeness<sub>as depth-of-thought’, so-undertaken as of maximalising-recomposuring-for-
relative-ontological-completeness<sub>–unenframed/re-ontologising–conceptualisation), the new
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as ‘supplanting–conviction-as-to-profound-supererogation’—of:
‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism
re-engaging reflex’ (as prelogism<sub>as-of-conviction,–in-profound-supererogation<sub>—
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–
logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) will simply skip the
notion of any persion-of–reference-of-thought<sub>as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> and ‘prelogism<sub>as-of-conviction,–in-profound-supererogation<sub>—
<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/inferring-of-elucidation-outside—
‘prospectively–implicated–attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbuend-notional–cogency’) inducing a ‘wrongly-projected decontextualising–
unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-ontologically-flawed-
construal (which is rather a ‘prior threshold-of-nonconviction/madeupness/bottomlining-in-
shallow-supererogation’-as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing-apriorising-psychologism>-reference-of-
thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
‘implicited-attendant-ontological-contiguity’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’<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’), thus
preconverging/postconverging- de-mentatively/structurally/paradigmatically upholding the
perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > associated with postlogism and its derived implications as
conjugated-postlogism whether as ignorance (unconsciously), affordability (expeditently) or
opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the
corresponding
existential-disontologising/re-ontologising—aporeticism-
circularity/recurrence/repetition/repeatability of the postlogism and conjugated mental-
projections implied, involving temporality/shortness in denaturing postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> towards ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity’, and so to the point that it is upholding
postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} as socially-functional-and-accordant\textsuperscript{7}. On-the-other-hand, intemporality\textsuperscript{72} -as-longness-of-register-of-\textsuperscript{35} meaninglessness-and-teleology\textsuperscript{79} aetiologisation/ontological-escalation-<ontological-veridicality-commitment/otherliness-transcending/compulsions-encumbered_transcending>, can supersede the above perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomena as of its derived vices-and-impediments\textsuperscript{89} implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity so-divulged by the ‘sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated_attendant-ontological-contiguity’\textsuperscript{60}’-educated-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as to existence-potency\textsuperscript{89} -sublimating-nascence-, disclosed from prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the prospective ‘postconverging-or-dialectical-thinking\textsuperscript{21}-\textsuperscript{83} reference-of-thought in relative-ontological-completeness as depth-of-thought’) enabling social\textsuperscript{10} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness)-or-understanding-of-

<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity of underlying-phenomena superseding grasp of social vices-and-impediments\textsuperscript{105} as the given transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in
alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity/nihilistic, by its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise meaningness-and-teleology as of prospective relative-
ontological-completeness. The difference between postlogism (postlogism-as-of-
compulsing–nonconviction/madeupness/bottomlining-induced-
existentialising–attendant-intradimensional–apriorising/axiomatising/referencing–induced-
disontologising–attendant–ontological–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>) and prelogism (prelogism–as-of-conviction, in profound-supererogation-
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 (meaningfulness-and-teleology) taken involves rewards depending on how big
is the number with the Donor not in a position to pay particular attention to the exact sums to be
resolved if a character is in a position to fiddle with the implied sum to be resolved like
deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—
producing-measurements as perversity-of-reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > (more like the ‘covert negative vista’ of the hidden-
nature/ unavailable social universal-transparency—(transparency-of-totalising-entailing–as-
to-entailing-formative–epistemicity-totalising-in-relative-ontological-completeness of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 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 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part-and-parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any 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/intelligibilitysettingup/measuringinstrumenting—producing-measurements speaking of B’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its
calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements ("meaningfulness-and-teleology") is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (incorrect apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ 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 reference-of-thought is not perverted, such that A’s defect is a defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, on-the-other-hand B’s defect is a Being/ontological/existential—defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context
where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s 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 undermined the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant[71] to them wherein lack of ‘social universal-transparency[104]{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/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-postlogism[77], i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism[73]-as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability[10] the defective
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
(perversion-and-derived- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation –as-to-uninstitutionalised-threshold –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
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>} and C, D, E and F relative-ontological-
incompleteness –induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation –<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ that is ‘in-wait as of
prior relative-ontological-incompleteness –of– reference-of-thought defective –reference-of-
thought–categorical-imperatives/axioms/registry-teleology to enable their conjugated-
postlogism 0%, where it is socially-functional-and-accordant 1 to do so. It should be qualified that
postlogism 0% (psychopathy) and conjugated-postlogism 0% (as social psychopathy) are enabled,
endemised and enculturated by the possibility of the phenomena being socially-functional-and-
accordant without negative consequences to its agents so long as it is not socially 2 universality
transparent, and so eliciting the respective temporality%/shortness over the
intemporality%/longness of adhering to proper
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
and its protraction into conjugated-postlogism\textsuperscript{77}/social-psychopathy, postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy), and as the mere recurrence of such social confictions associated with the postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance (even when other prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation\textsuperscript{96}<-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds do lack a social\textsuperscript{103} universal-transparency\textsuperscript{1}={transparency-of-totalising-entailing,-as-to-entailing=<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } of the veridical postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy underlying phenomena of perversion-and-derived\textsuperscript{74} perversion-of- reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). In this regard, prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
minds generally adopt a generalising approach for determining the ‘overall registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism -as-of- 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-contiguity >;in-shallow-supergognition–<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 vivious postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
social → universal-transparency→ (transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness→) as of
‘implicated-attendant-ontological-contiguity’→‘implicated-attendant-ontological-contiguity’→
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>→‘reifying-or-elucidating-of-prospective-relative-ontological-
completeness’→reference-of-thought- devolving-as-of-instantiative-context→ of its
underlying postlogism ‘as-of’ 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-contiguity→→in-shallow-supererogation→→as-to-disontologising-perveted-
outcome-sought-precedes-existentially-veridical→‘attendant-intradimensional–
apriorising/axiomatising/referencing→logical-dueness→) often gets lost enabling its faulty-
tmentation-procedure-deception at adulthood. By derivation the subsequently induced
conjugated-postlogism /social-psychopathy, as of human temporal-dispositions will exploit
unconsciously (as ignorance), expediently (as affordability) or consciously (as
opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social

universal-transparency→(transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness→) of the
psychopathic/postlogism /perversion-of- reference-of-thought→<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation→→, and thus its own derived- perversion-of- reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation→; wherein even in the
case of occasional elucidation of specific postlogism\textsuperscript{77}-set-of-narratives-and-acts of the psychopath as being rather 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 \}_\textsuperscript{96}-in-shallow-supererogation \textasciitilde as-to-disontologising-perverted-outcome-sought-precedes–existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\}_\textsuperscript{96} and preconverging-or-dementing\textsuperscript{70}–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism as conjugated-postlogism\textsuperscript{77} since the induced-deception is fundamentally of apriorising–reference-of-thought/apriorising–registry—elements \{\textsuperscript{epistemic-totalising}_\textsuperscript{33}psychologismic-subliminality-of–individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \}, with the conjugated-postlogism\textsuperscript{77} interlocutor as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’\textsuperscript{83}, even when they recognised the specific postlogism\textsuperscript{77}-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced apriorising–reference-of-thought/apriorising–registry—elements (whether unconsciously as beyond-the-consciousness-awareness-teleology \textasciitilde of–preconverging-existential-extrication–as–of–existential-unthought\}_\textsuperscript{99} 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\textsuperscript{10} universal-transparency \{transparency-of-totalising-entailing–as–to–entailing–amplituding/formative–epistemicity\}\textsuperscript{totalising–in-relative–}
ontological-completeness ⟩ without reference-of-thought–categorical-imperatives/axioms/registry-teleology∧-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to the ontological implications of the appropriate ‘implicated_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>\rangle <reifying-or-elucidating-of-prospective-relative-ontological-
completeness of reference-of-thought- devolving-as-of-instantiative-context> apriorising–
reference-of-thought/apriorising–registry—elements and thus explaining derived-
perversion-of<reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > arises, in addition to the more fundamental issue of relative-
ontological-incompleteness ~ of reference-of-thought as of prospective procrysticism
uninstitutionalisation. In other words, ‘psychopathic/postlogism’ and social-
psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of perversion-and-
derived-perversion-of<reference-of-thought–as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > take the form of mental ‘misconception of meaningfulness-and-
virtue’ that such ‘postlogism –as-of- 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-contiguity >,–in-shallow-supererogation –<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-reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-

vicious acts-and/or-narratives’ as of an association between the ‘postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-

vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising-of-attendant-intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional-ontologising’-imbued-
vicious acts-and/or-narratives’ in order to enable the postlogism-psychopathic manifestation achieve the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism-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⟩⟩ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism-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_>
_vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-
narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-
narratives’ are relatively universally transparent socially for what these truly are, as rather
being associated with its faulty-mentation-procedure-deception mental-disposition of
perversion-of- reference-of-thought-_<_as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation _>, ‘than just merely or confused with innocent virtue acts-and/or-
narratives’; and as ‘interlocutors in prelogism -as-of-conviction,-in-profound-supererogation _-
<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 -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_>

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vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising—reference-of-thought/apriorising—registry—elements of psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (which are actually outside ‘implicitness_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>, <reifying—or-elucidating—of-prospective—relative—ontological—completeness—of—reference—of—thought—devolving—as-of—instantiative—context> as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing—or—logical—implicitation—supposedly-apriorising—in—conviction—as—to—profound—supererogation. This underlying postlogism/psychopathic faulty-mentation—procedure—deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism—as—of—compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de—existentialising—of—attendant—intradimensional—apriorising/axiomatising/referencing—induced—disontologising—of—the—attendant—intradimensional—ontologising—imbued—<contextualising/existentialising—attendant—

disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant–ontological-contiguity >;\in\text{-shallow-
supererogation }<-\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-
dueness}>\rangle as the adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction (further elucidated elsewhere)
inducing the further protraction in conjugated-postlogism ⟩/social-psychopathy of derived-
perversion-of-\langle as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > ‘temporal-synopsising-depth-of–’meaningfulness-and-teleology\rangle\rangle-
as-shallowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\rangle\rangle
(beyond-the-consciousness-awareness-teleology \langle of–preconverging-existential-extrication-
as-of-existing-unthought\rangle\rangle. This at the institutional-level, a framework as the extended-
informativeness\langle susceptible-to-effecting-parssimony-as-of-shoddiiness-and-incompleteness-to-
meaningfulness-and-teleology \rangle without social \langle transparency-of-
totalising-entailing,-as-to-entailing<-\text{amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness } \rangle as of ‘implicited_attendant–ontological-
contiguity’\rangle\rangle~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\rangle, \langle reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context\rangle as so
reflected by its relative-ontological-incompleteness ‘--of-‘reference-of-thought (disjointedness-
as-of-‘reference-of-thought) is bound to induce defective/perverted ‘temporal-distractively-
aligned synopsising-depth of ‘meaningfulness-and-teleology’ relative to intemporal/ontological and virtue constructs.

<amplituding/formative> wooden-language<imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of-
nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications> in such
setups will certainly be rife with distraction of such ‘temporal-distractively-aligned synopsising-
depth-of—meaningfulness-and-teleology’—as-shallowness-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—meaningfulness-and-teleology’ as articulated above will face in the
same space of the registry-worldview’s/dimension’s—reference-of-thought-for-social-
functioning-and-accordance thresholds with respect to ‘meaningfulness-and-teleology’ such
‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology’—as-
shallowness-of-thought-as-subtransversality<in-desublimating—existential-
eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing as stated above,
as the ‘lack of constraining social universal-transparency—(transparency-of-totalising-
entailing—as-to-entailing<amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness) as of ‘implicitated attendant ontological-contiguity’—educed—
existentialising/contextualising/textualising—in intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>,<reifying-or-elucidating-of-prospective-relative-ontological-
completeness—of—reference-of-thought—devolving-as-of-instantiative-context> implies that
same-terms-of-expressions/seemingly-same-implied-meaningfulness are
undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-
depth-of—meaningfulness-and-teleology, temporal-dispositions in conjugated-postlogism
synopsising-depth-of—meaningfulness-and-teleology as well as intemporal synopsising-
depth-of—meaningfulness-and-teleology. Likewise, for instance, it won’t be surprising that
the ‘intemporal synopsising-depth-of—meaningfulness-and-teleology/supratransversality—

worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness\(^2\) reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism relative-ontological-incompleteness\(^3\) reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential–defect\(^3\) and not defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, 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\(^1\) reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding-oneness-of-ontology), and the relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ as displayed by the individuations (speaking not of a defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance) above is of ‘existential perpetuation in
circularity/recurrence/repetition/repeatability\(^{10}\) (as-of-‘perversion-and-derived-‘perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation >as-to-
uninstitutionalised-threshold\(^{12}\)-self-referencing-syncretising–and–subtransversality<in-
desublimating–existential-eventuating/denouement~of-motif-and-
apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant\(^{14}\), (wherein
with respect to ‘least-and-derived-temporal-operating-modalities-of-the-‘reference-of-thought-
as-of-‘incrementalism-in-relative-ontological-incompleteness\(^{15}\) —
enframed/disontologising–conceptualisation-inducing-the-uninstitutionalised-threshold\(^{12}\)’,
social \(^{5}\) meaningfulness-and-teleology\(^{99}\) is downgraded into ‘temporal
<amplituding/formative>\(\langle\)wooden-language\(\langle\)imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\(\rangle\) mental-
dispositions and projections disposition’ with corresponding degrading of the
profundness/sophistication of ‘reference-of-thought of a \(^{5}\) maximalising-recomposuring-for-
relative-ontological-completeness\(^{17}\) —unenframed/re-ontologising–conceptualisation
disposition such that for veracity/ontological-pertinence there is need for teleological-
differentiation/scission/variance/disambiguation in construing a ‘supratransversality<in-
desublimating–existential-eventuating/denouement~of-motif-and-
apriorising/axiomatising/referencing \(^{83}\) reference-of-thought of \(^{5}\) meaningfulness-and-
teleology\(^{99}\)’ as ontological and ‘subtransversality<in-desublimating–existential-
eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing \(^{83}\) reference-of-
thought of \(^{5}\) meaningfulness-and-teleology\(^{99}\), while with respect to ‘maximal-operating-
modality-of-‘reference-of-thought-as-of-formalisation’ social \(^{5}\) meaningfulness-and-
teleology\(^{99}\) is deferred to the profundness/sophistication of \(^{83}\) reference-of-thought of a
in circularity/recurrence/repetition/repeatability\textsuperscript{10} is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability\textsuperscript{10}-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview reference-of-thought \{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of-reference-of-thought-and-not-logically-contending\} construed as ‘circularity/recurrence/repetition/repeatability\textsuperscript{10}-as-of-conflated-construal of perversion-and-derived- perversion-of-reference-of-thought\textsuperscript{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation >\textsuperscript{74}) inherently-implied \textsuperscript{(threshold-of-nonconviction/madeupness(bottomlining-in-shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>-of-the-uninstitutionalised-threshold\textsuperscript{102}) whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension–level of relative-ontological-incompleteness –induced–
‘threshold-of–nonconviction/madeupness(bottomlining-in-shallow-supererogation <-as-to–
positivism/medievalism-\{\text{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity} \text{-of-} \text{reference-of-thought-and-not-logically-contending}\} in need for positivism-\{\text{reflected-as-soundness-or-ontological-good-faith/authenticity} \text{-of-} \text{reference-of-thought-and-logically-contending}\}’ and prospectively the ‘circularity of procrypticism-\{\text{reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity} \text{-of-} \text{reference-of-thought-and-not-logically-contending}\} in need for deprocrypticism-\{\text{reflected-as-soundness-or-ontological-good-faith/authenticity} \text{-of-} \text{reference-of-thought-and-logically-contending}\}’, successively as of their prospective relative-ontological-completeness\text{-of-}\text{reference-of-thought}. 

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism\text{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 \text{reference-of-thought}’ on different or subsequent occasions/instances where the medieval postlogism\text{-as-of-}\text{compulsing–nonconviction/madeupness/bottomlining-\{\text{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising~attendant–ontological-contiguity >,in-shallow-suprerogation ,<as-to-disontologising-perverted-outcome-sought-precedes-existentially-\text{veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\}} issue of notions-and-accusations-of-sorcery will rise again, where it is socially-functional-and-accordant to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality \text{transcendental-enabling/sublimating/supererogatory–de-mentativity’}. The reason being that the ‘perversion-of-\text{reference-of-thought}<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > speaks to a}
fundamental relative-ontological-incompleteness -induced,-threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ as a non-positivism/medievalism mindset/ reference-of-thought as susceptible
to further instances (in circularity/recurrence/repetition/repeatability -as-of-confalted-
construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue
can only be preconverging/postconverging–de-mentatively/structurally/paradigmatically
resolved by a relative prospective ontological-completeness-of- reference-of-thought ushered
in by a ‘positivistic mindset/ reference-of-thought and social-setting construct
prospective/transcending/superseding <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-teleology )’
involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a
crossgenerational import. That is equally the fundamental and preconverging/postconverging–
de-mentative/structural/paradigmatic problem associated with psychopathy and social
psychopathy given the relative-ontological-incompleteness -induced,-threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ of our procrypticism–or–disjointedness-as-of- reference-of-thought for a
notional– deprocrypticism reference-of-thought. Such naïve construal of resetting relations
anew and overlooking with regards to perversion-and-derived- perversion-of- reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (utterly different
from defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-
apriorising-psychologism\textsuperscript{60} at worst as a nondescript/ignorable–void\textsuperscript{50} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{70}-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness -of-reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{50}-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{60}-as-of-notional–depicropticism-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected—epistemicity–relativism–determinism\textsuperscript{50}>, and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing’–apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology -of-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{50}, to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing\textsuperscript{70}-reflexive/entailing-teleology\textsuperscript{90}-differentiation-as-of-subtransversality-<in-desublimating–existential-eventuating/denouement>—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{72}’ with respect to prospective notional– depicropticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{21}-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 postlogism\textsuperscript{72} for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness\textsuperscript{63}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
of-thought trying to process logic on the basis of its relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-‘attendant-intradimensional’-prospectively-


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue as of a preconverging/postconverging–de-mentative/structural/paradigmatic and ontological meaningfulness-and-teleology implication with respect to eliciting the prospective relative-ontological-completeness-of-reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without


disontologising–preconverging/dementing –apriorising-psychologism’> of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about amplituding/formative-

epistemicity>causality -as-to-projective-totalitative–implications-of-prospective-

nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-

contiguity implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism>’. Thus wrongly implying that a contending engagement between the two is of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism
mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a
possibility of contending engagement from the chemistry mindset/ reference-of-thought is
about harkening rather to a preconverging/postconverging–de-mentative/structural/paradigmatic
and apriorising/axiomatising/referencing—of—prospectively–implicited_attendant–ontological-
contiguity ’—educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—confledatedness in {preconverging–disentailment—by–
postconverging–entailment (psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring) of the alchemy and essences-driven explanations mindset/ reference-of-
thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its
prospective relative-ontological-completeness —reference-of-thought as it addresses the
former defect of <amplituding/formative–epistemicity>totalising—self-referencing-
syneretising/metaphysics-of-presence—(implicated–nondescript/ignorable–void —as-to–
presencing—absolutising-identitive-constitutedness } and thus provides the possibility for
resolving ‘metaphorically-a-million-and-one-instances-and-locales as to
aetiologyisation/ontological-escalation—<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’
of defects of that non-positivism/medievalism mindset/ reference-of-thought based on alchemy
and essences-driven explanations given its relative-ontological-incompleteness —induced,—
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to–
‘attendant—intradimensional’–prospectively-disontologising–preconverging/dementing—
apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology ⟩’ as being of true transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking’—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—meaningfulness-and-teleology ⟩’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating ‘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 Kantian ‘meaningfulness-and-teleology’ is utterly comprehensible and intelligible to that
non-rules—apriorising/axiomatising/referencing—psychologism,

absolutising-identitive-constitutedness of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), and prospectively bringing about preempting—disjointedness-as-of-reference-of-thought,-as-to-


'/>apriorising/axiomatising/referencing-{of-prospectively-implicited-attendant-ontological-contiguity-~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued-notional~cogency’}—confatedness—in-{preconverging-disentailment–by}–

postconverging-entailment of reference-of-thought’); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology~of-preconverging-existential-extrication-as-of-existential-unthought). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed/re-ontologising~conceptualisation of its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’—to-limitedness/human-subpotency—as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency-to-‘eucued-unlimitedness/existence-sublimating-nascence’. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential—disontologising/re-ontologising—aporeticism—existence-potency—sublimating-nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in-many-ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match an ‘existence-potency—sublimating-nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential—disontologising/re-ontologising—aporeticism—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 positivism/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivism/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 positivism/rational-empiricism worldview over non-positivistic/alchmic/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 <amplitudizing/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology 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/intelligibilitysettingup/measuring/instrumenting-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied herein as of limited-mentation-capacity-deepening—as subverting–subjecting–limitedness/human-subpotency to ‘educed–unlimitedness/existence–sublimating–nascence’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to–human<amplitudizing/formative–epistemicity>totalising–purview-of-construal as superseding–oneness-of-ontology as an all-encompassing <amplitudizing/formative–epistemicity>-totalising–renewing–realisation/re-perception/re-thought of human psychical and
institutionalisation disposition for meaningfulness-and-teleology, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of <amplituding/formative–epistemicity> totalising–random-as-impulsive—

‘implicated_attendant–ontological-contiguity’~educed–


existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-

But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency⁻¹⁹–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 meaningfulness-and-teleology⁻¹⁹ on the basis of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–nascence’ 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/intelligibilitysettingup/measuringinstrumenting-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness⁻¹⁷—unenframed/re-
ontologising-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/inferring-of-elucidation-outside—‘prospectively-implicated-attendant-ontological-contiguity’—educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-transcendental registry-worldviews/dimensions are defining transcendental-enabling/sublimating/supererogatory-de-mentativity for new prospective relative-ontological-completeness-of-reference-of-thought and so-reflected as to the de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) undergirding the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process. 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 ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ of existence as of human shallow-to-deepening–limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency—as-limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating-nascence’ as
contiguity 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 Galileio and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting relationship to <amplituding/formative–epistemicity>causality as-to-projective-totalitative-implications-of-prospective nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity 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 preconverging/postconverging—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’ naïvely 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/aksaraiatic-drag agent of limited-mentation-capacity—as—
subjecting ‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency that we are as of our animate-existential-referencing/subjectification wherein our 
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of ‘meaningfulness-and-teleology’ is 
often wrongly construed as ontological as of ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’, for-
aposteriorising/logicising/deriving/intelligising/measuring–‘meaningfulness-and-teleology’.

Consider for instance a situation where statistically people likely to rest more in their home in 
winter are compared with people spending more time outdoors with regards to prevalence of flu, 
and then arriving at the conclusion that the treatment for flu is resting more at home. Such a 
construct as basic apriorising/axiomatising/referencing–of ‘prospectively–
implied_attendant–ontological-contiguity’ ‘educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ constitutedness ‘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 ‘prospectively–implied_attendant–ontological-
contiguity’ ‘educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ conflatedness ‘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-

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-drag than truly ontological when examined closely such that the test of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> when the implications of such notions are examined as of metaphysics-of-absence-(implicitly-epistemie-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous
this hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,
delinearity~for-cogency psychology suprastructuralism insight construed as of
metaphysics-of-absence-{implicited-epistemic-veracity-of- nonpresencing-<perspective-
ontological-normalcy/postconvergence> } as ‘postconverging-or-dialectical-thinking’—
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-}prospectively~implicited_attendant~ontological-
contiguity  ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>’ s~reifying-or-elucidating-of~‘prospective-relative-ontological-
completeness ’;~so~rather~enabled~<by~a~nonpresencing-divulging-of~momentous-
historiality/ontological-eventfulness  /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~deprocrypticism psyche-and-thereof-philosophy’ as of their respective
relative ontologically-veridical psychical background referencing as of
apriorising/axiomatising/referencing-{of~‘prospectively~implicited_attendant~ontological-
contiguity  ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>’ }—conflatedness’~in~{preconverging~disentailment~by}—
postconverging~entailment for knowledge/‘meaningfulness-and-teleology’ has to do with the
bigger ontological-normalcy/postconvergence reality (of ontologically valid
knowledge/meaningfulness-and-teleology as of its notional-conflatedness/constitutedness-to-conflatedness as the preconverging/postconverging-de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional animate-existential-referencing/subjectification emotional-involvement implications’) is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness-of reference-of-thought (as its uninstitutionalised-threshold) thereby resolvable preconverging/postconverging–de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness-of reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/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-prospectively–implicited_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ conflatedness in {preconverging-disentailment by} postconverging-entailment as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent ‘meaningfulness-and-teleology respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms–as-of-axiomatic-constructs, or rather in terms–as-of
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 meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ of meaningfulness-and-teleology of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distractive-alignment-to-reference-of-thought~<of-apriorising/axiomatising/referencing> in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness of reference-of-thought the becoming-or-present-of-reference-of-thought. However, in all the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implied successive institutional-cumulation/institutional-recomposure~<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing~<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, such a ‘confusion of relative ontologically-veridical becoming-or-present-of-reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending/superseding registry-

and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’} the
<amplituding/formative> wooden-language<imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—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 <reference-of-thought—categorical-
imperatives/axioms/registry-teleology>’, and so over the ‘prospective relative pure—ontology
apriorising/axiomatising/referencing—{of—prospectively—implicated—attendant—ontological-
contiguity ‘~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—confalatedness—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> wooden-language-
{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology—as-of—‘nondescript/ignoreable—void ’-with-regards-to-
prospective-apriorising-implications>’} wherein achievement motives and temporal-stakes of
the conventional constructs as of human finite aspirations whether socially, professionally,
family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing
<amplituding/formative> wooden-language<imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—void ’-with-regards-to-prospective-apriorising-implications> so-
construed prospectively, will tend to ‘take precedence as of relative-ontological-
incompleteness’—of—reference-of-thought induced distractive-alignment-to—reference-of-
thought-(of-apriorising/axiomatising/referencing) and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-{of-'prospectively-implicated_attendant-ontological-contiguity'}-educated-
existentialising/contextualising/textualising `{intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>` }-conflatedness in {preconverging-disentailment-by} postconverging-entailment as of prospective relative-ontological-completeness of `reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity—as-subjecting-`educated-unlimitedness/existence-sublimating-nascence`-to-
limitedness/human-subpotency where constraining social universal-transparency (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-'prospectively-
implicated_attendant-ontological-contiguity'}-educated-
existentialising/contextualising/textualising `{intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>` }-conflatedness in {preconverging-disentailment-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 social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness ) the successive institutional-cumulation/institutional-recomposure {as-to- historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-determinism`>}. Even then and
mental-disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness as absolute by reflex beyond-the-consciousness-awareness-teleology as of preconverging existential-extrication-as-of-existential-unthought wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing so construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness’ of reference-of-thought induced distractive-alignment-to-reference-of-thought <of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing {of-‘prospectively-implicited_attendant-ontological-contiguity’ ~educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’ conflatedness in {preconverging-disentailment by} postconverging-entailment notion as of prospective relative-ontological-completeness of reference-of-thought and implying rather a prospective transcendental depth-of-thought/ reference-of-thought. This equally explains why the implied supratransversality sublimating—existential-eventuating/denouement ~of-motif-and-
apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> is necessarily a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{14} consummated/forfeiting posture’ of intemporality\textsuperscript{52}-symmetrising-by-desymmetrising-subsumption-of-temporality\textsuperscript{99}/ontological-symmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought>’, (preconverging/postconverging—de-mentatively/structurally/paradigmatically) implies that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought>’, is necessarily of ontological desymmetry as rather imbued with intellectual-and-moral responsibility/relative-reflexivity over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of ontological desymmetry within a same registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought like Doctor—Patient, Parent—Child, Server—Customer, Teacher—Student etc. as veridically ensues from a Derridean binary opposition analysis rather emphasising ‘ontological-veracity drivenness). However at uninstitutionalised-threshold\textsuperscript{102}, the notion of intemporality\textsuperscript{52}-symmetrising-by-desymmetrising-subsumption-of-temporality\textsuperscript{99}/ontological-symmetrisation is not readily acquiesced to for the simple reason that two \textsuperscript{8}references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded \textsuperscript{8}reference-of-thought—\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{99} inclined beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> to uphold \textsuperscript{56}meaningfulness-and-

meaningfulness-and-teleology construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the denaturing of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness reference-of-thought as beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing, as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness), that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the wooden-language-imbued—temporal–mere-
insights/postdication/deconstruction to establish more profound \^\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\^\textsuperscript{7} as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/\^\textsuperscript{8} reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/\^\textsuperscript{8} reference-of-thought/axiomatic-construct for predicative-insights’ of each registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex flaw that their given ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/\^\textsuperscript{8} reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology \^\textsuperscript{<of–preconverging-existential-extrication-as-of-existential-unthought>}, failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening–as-subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating–nascence\^\textsuperscript{53} \}) about prospectively more profound \^\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\^\textsuperscript{7} will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/\^\textsuperscript{8} reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology \^\textsuperscript{<of–preconverging-existential-extrication-as-of-existential-unthought>} notion that enables the fulfilment of the promise of projective-
insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting—as-to-conflatedness—and so, with respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism—procrypticism institutionalisation suprastructuration, and prospectively the same human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional~firstnaturedness-formativeness—as to eventualising—inkling—drive or seeding—misprising—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 transcendece-and-sublimity/sublimation/supererogatory—dementativity to deprocrypticism, as we perceive our ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/’—reference-of-thought/axiomatic-construct for predicative-insights’ as absolute failing to construe the all-encompassing redefining implications of projective-insights/postdication/deconstruction with respect to the possibility of an altogether new/prospective
<apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological—
contiguity ~-duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ \rightleftharpoons conflatedness ~-in{preconverging-disentailment by}–
postconverging entailment). So the challenge as of this actiologisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> as implying futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology as of prospective deprocrypticism, is one of making conscious beyond the
nombrilism/closed-structuring-of–meaningfulness-and-teleology\(^9\) within all registry-
worldviews/dimensions just as ours inducing transversality<for-sublimating–existential-
eventuating/denouement–from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’\(^{10}\), that doesn’t tend to
consciously recognise that prospective ontological-completeness-of–reference-of-thought
imply in reflecting holographically<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process that new projective-insights/postdication/deconstruction necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific
referencing/’ reference-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 \(^6\) meaningfulness-and-teleology \(^7\) tends to be geared
rather towards the given
pure-ontology apriorising/axiomatising/referencing- of- ‘prospectively implicated attendant ontological-contiguity ’ ‘educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ } conflatedness in {preconverging-disentailment by–
postconverging-entailment as of prospective relative-ontological-completeness of– reference-of-thought apriorising/axiomatising/referencing- of– ‘prospectively implicated attendant
ontological-contiguity ’ ‘educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ } conflatedness 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 categorical-imperatives/axioms/registry-teleology is about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not the mimicking of their
<amplituding/formative> wooden-language (imbued—temporal–mere-
existential-extrication-as-of-existential-unthought> ), about how and why the relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘of-the–human-institutionalisation-process as of such successive ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to
mental-orientation ‘construed-as-of-attendant-circular-pervasiveness
<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-
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness
reference-of-thought induced distractive-alignment-to—reference-of-
thought<of-apriorising/axiomatising/referencing> and override any such sense of relative
pure—ontology apriorising/axiomatising/referencing-{of—prospectively—implicited_attendant—
onological-contiguity ’~educated—
existentionalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }~conf lintedness in {preconverging-disentailment by—
postconverging-entailment} as of prospective relative-ontological-completeness
reference-of-thought apriorising/axiomatising/referencing-{of—prospectively—implicited_attendant—
onological-contiguity ’~educated—
existentionalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }~conf lintedness 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
<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-instant-and-absolute-basis-for-being/existence’
(naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite
the relative-ontological-incompleteness
reference-of-thought and override any such sense
of relative pure—ontology apriorising/axiomatising/referencing-{of—prospectively—
implicated attendant ontological-contiguity ’educed—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ } conflatedness ’in {preconverging-disentailment by—
postconverging—entailment as of prospective relative-ontological-completeness of reference—of—thought) arose by projective—insights/postdication/deconstruction as of ontological—faith—
notion—or-ontological-fideism—imbued—underdetermination—of—motif—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality. Further, even more
decisively though by reflex we naively—and—erroneously tend to construe of human virtuous—dispositions or vices—and—impediments
as arising mainly as of their conscious choices,
preconverging/postconverging—de—mentatively/structurally/paradigmatically a registry—
worldview/dimension prior relative-ontological—incompleteness—of reference—of—thought as a
beyond—the—consciousness—awareness—teleology
<of—preconverging—existential—extrication—as—
of—existential—unthought> notion is the more decisive/salient notion as to human ‘objectively
construed/analysed virtuous-dispositions or vices—and—impediments’ even though individual
‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous—
dispositions or vices—and—impediments arising’; such that a registry—worldview/dimension
incompleteness—reference—of—thought is preconverging/postconverging—de—mentatively/structurally/paradigmatically susceptibility as a state of ‘in—wait as of prior relative—
ontological—incompleteness of reference—of—thought defective reference—of—thought—
categorical—imperatives/axioms/registry—teleology for the vices—and—impediments so
implied to arise—and—be—endemised/enculturated beyond—the—consciousness—awareness—
telegeny
<of—preconverging—existential—extrication—as—of—existential—unthought>. This
explains why the relative—unreflexivity/relative—reflexivity—ontological—contiguity—of—the—
human—institutionalisation—process is basically about shifting
apriorising/axiomatising/referencing/intelligibility—settingup/measuring—instrumentings to
supersede the state of beyond-the-consciousness-awareness-teleology as of human limited-mentation-capacity-deepening— as subjecting limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’\(^\text{33}\) in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normality/postconvergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-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/intelligibilitysettingup/measuringinstrumenting specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking –apriorising-psychologism \(^\text{56}\) meaningfullness-and-teleology\(^\dagger\)) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold \(^\text{10}\). This has to do fundamentally with the antipodality of the mental-dispositions of postlogism -as-of-’ compulsion–nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising–of-
attendant-intradimensional–apriorising/ axiomatising/referencing>\textendash induced-disontologising\textendash of
the\textendash ‘attendant-intradimensional–ontologising’\textendash imbued
\langle contextualising/existentialising\textendash attendant\textendash ontological-contiguity \rangle;\textendash in-shallow
supererogation \langle as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to–\textgreater ‘meaningfulness-and-teleology’ and prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism\textendash as-of-conviction,-in-profound-supererogation \langle existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
precedes-disontologising-logical-outcome-arrived-at\rangle \langle implicited_attendant–ontological-contiguity\rangle\textendash ‘implicated_attendant–ontological-contiguity\rangle\textendash as of effecting-wholeness-as-of-profoundness-and-completeness-to–\textgreater ‘meaningfulness-and-teleology’ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such \langle decontextualising/de-existentialising\textendash of-attendant-intradimensional–apriorising/ axiomatising/referencing\rangle\textendash induced-disontologising\textendash of-the\textendash ‘attendant-intradimensional–ontologising’\textendash imbued\langle contextualising/existentialising\textendash attendant\textendash ontological-contiguity \rangle;\textendash in-shallow-supерerogation \langle as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/ axiomatising/referencing’\textendash logical-dueness\rangle
or distractive-alignment-to-reference-of-thought\langle of-apriorising/ axiomatising/referencing\rangle\textendash dynamism’ as knowledge-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> of meaningfulness, and so as of apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity-}~educed–
existentialising/contextualising/textualising ‗intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency> ‘—conflatedness’ 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 reference-of-thought–prelogism as-of-conviction, in profound-supererogation–
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ‘as-to–‘attendant–
intradimensional’–prospectively-disontologising–preconverging/dementing –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 ‗meaningfulness-and-
teleology‘, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of
intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining
social universal-transparency {transparency-of-totalising-entailing–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} at the
uninstitutionalised-threshold‘. It is this dynamic-cumulative-aftereffect/aftereffect that
underlies perversion-and-derived- perversion-of- reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > associated with uninstitutionalised-threshold.) This thus conveys
the individuation–level of analysis <amplituding/formative–epistemicity> causality –as-to-
unreflexivity/relative-reflexivity—ontological-contiguity as well as differentiated intemporal-conflatedness—as-effecting-wholeness-as-of-profoundness-and-completeness-to-
meaningfulness-and-teleology—or-temporal-constitutedness—as-effecting-parsimony-of-
meaningfulness-and-teleology (so implied by metaphysics-of-absence—implicited-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence)
as of our procrypticism uninstitutionalised-threshold as disjointedness-as-of—reference-of-thought). By mental-reflex a postlogism—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) stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its empty-form’ while a prelogism—as-of-conviction,—in-profound-supererogation—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—disontologising/re-ontologising—aporeticism validity, or at worst involves omissions or exaggerations relative to such fundamental existential—disontologising/re-ontologising—aporeticism validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially—disontologising/re-ontologising—aporeticism’ invalid’ in-the-very-first-place. Consequently, where there is ‘lack of constraining social universal-transparency—transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} at the uninstitutionalised-

postconverging-entailment as of prospective relative-ontological-completeness\(^7\) of reference-of-thought apriorising/axiomatising/referencing {of ‘prospectively implicitated attendant-ontological-contiguity ’-educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—\(<\text{imbued—notional—cogency}\>)—conflatedness }—in {preconverging-disentailment—by—postconverging-entailment} whereas the intemporal-as-ontological construes \(^3\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\) as meant for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived—perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social—universally-non-transparent—thus—non-constraining—element of ontological-faith—notion—or—ontological-fideism—imbued-undetermination-of-motif—and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence—sublimating—nascentness’ to limitedness/human-subpotency and as of ‘intemporal-priorisation-of—reference-of-thought’—as-conflatedness—or—ontological-reprojecting. This conceptualisation as a ‘postconverging—or—dialectical-thinking—psychology or psychology-of—mentation-dynamics or natural—psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence—{implicited—nondescript/ignorable—void ‘—as—to—presencing—absolutising—identitive—constitutedness } overly construes in \(<\text{amplituding/formative—epistemicity}—totalising—self-referencing—synergetising/circularity/interiorising/akrasiatic—drag\)^{15} the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous \(<\text{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-teleology }’
in successions of human psyches arising with human limited-mentation-capacity-deepening—
as subjecting limitedness/human subpotency to ‘educated unlimitedness/existence sublimating–
nascence’, with the further implication of a prospective ‘postconverging-or-dialectical-
thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ as a notional–deprocrypticism psyche and its corresponding memetism or
 suprastructural ‘meaningfulness-and-teleology’. Now supposed Z was another character
inclined for maximalising-recomposuring-for-relative-ontological-completeness—
unenframed/re-ontologising-conceptualisation as preserving the inherent
intemporality/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/intelligibilitysettingup/measuringinstrumenting and its
derived-implications as perversion-and-derived—perversion-of—reference-of-thought—as-
preconvergently-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > to renew the
construal/conceptualisation of what is considered as a relatively ontological-completeness-of—
reference-of-thought for a prospective—reference-of-thought that preserves intemporality—
by factoring in the fact of this contextual relative-ontological-incompleteness—
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—
‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing
apriorising-psychologism as it enculturates/endemises the perversion-of—reference-of-thought—as-
preconvergently-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and thus will be
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-intradimensional'-prospectively-disontologising–preconverging/dementing –apriorising-pychologism>-’ (wherein Z’s disposition is an ordered-construct or secondnaturizing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-of-register-of—meaningfulness-and-teleology terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality/extrication as the ‘fullness of meaningfulness-and-teleology’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential-disontologising/re-ontologising—aporeticism sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential-disontologising/re-ontologising—aporeticism 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-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation-inducing—the-uninstitutionalised-threshold’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximising-
existence-potency 39-~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the
‘postconverging-or-dialectical-thinking’ 21- as reference-of-thought in relative-ontological-
completeness 87 as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively-implicated_attendant–ontological-contiguity’ 97-by way of Z’s ‘maximalising-recomposuring-for-relative-
ontological-completeness’ 87—unenframed/re-ontologising–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-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding) in grasping ‘implicated_attendant–ontological-contiguity’ 97-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> 100..<reifying-or-elucidating-of-prospective-relative-ontological-
completeness 87-of reference-of-thought- devolving-as-of-instantiative-context> as to 
existence-potency 39-~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 100 universal issue across all registry-worldviews/dimensions
underlying the notion of temporality 98/shortness and intemporality 84. Wherein 97 reference-of-
unconceal-the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporal\textsuperscript{52}/longness as-of-existential-reality with the implication thereof as perversion-and-derived-‘perversion-of- 
reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation’ with respect to the registry-worldview’s/dimension’s vices-and-
impediments\textsuperscript{105} implied by its implied relative-ontological-incompleteness\textsuperscript{88}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-
apriorising-psychologism>\textsuperscript{88}. Hence the reason why the vices-and-impediments\textsuperscript{105} inherent of a
given registry-worldview/dimension cannot be preconverging/postconverging–de-
mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for
prospective ontological-completeness-of-‘reference-of-thought structured to inherently
supersede such vices-and-impediments\textsuperscript{105}, whether as base-institutionalisation in superseding
recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–
ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and
deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–
or–disjointedness-as-of-‘reference-of-thought. The central idea here being that the most
critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of
prospective transcendental-enabling/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–meaningfulness-and-teleology’, that can accrue at least incidentally/on-occasion in
all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining
Thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring,-as-virtuality-or-ontologically-flawed

constitutedness (which is rather a ‘prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>

reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping

‘implicated_attendant–ontological-contiguity’~duced–

existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>', <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’. Such a ‘relative teleological-
differentiation/scission/variance/disambiguation of ‘reference-of-thought’ of Z’s intemporal-
disposition reference-of-thought as supratransversality<in-sublimating–existential-

and F temporal-dispositions reference-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 recomposuring 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/unrecomposuring,—as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–‘attendant–

intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>  ‘reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping ‘implicated–attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’,<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’ –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 asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a
The implication is that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising–recomposuring–for-relative-ontological-completeness —unenframed/re-ontologising–conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-of- universal-and-abstractive originariness-parrhesia,—as–spontaneity-of-aestheticisation nature’ but is rather in ‘totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence—(implicated-nondescript/ignoreable–void ’as-to- presencing—absolutising-identitive-constitutedness }. Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness—induced—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ —‘as-to-’attendant–intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising–psychologism’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively ‘re–original–as–unenframed/re-ontologising/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemie-projection-in-
conflatedness '-of-notional~ deprecrypticism-prospective-sublimation) 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 secondnaturaing such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfulness /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 postlogism without undermining the registry-worldview’s/dimension’s ‘reference-of-thought itself as implied by its state of relative-ontological-incompleteness –induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—attendant—intrdimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism>‘, for instance psychopathy in positivism—procrypticism or notions of sorcery in universalisation—non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional~ deprecrypticism or positivism, it is in de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or—attributive-dialectics) as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology”), given that this fundamental relative-ontological-incompleteness –induced,—‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—attendant—intrdimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism>‘ of the given registry-worldview/dimension as reflected from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective (by its
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocripticism which is effectively the preconverging/postconverging–de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined preconverging/postconverging–de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation–<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>) just as positivism is the preconverging/postconverging–de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism7 (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 preconverging/postconverging–de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-language-{imbued—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/teleology9 that can then perceive the prior registry-
worldview/dimension as of its relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation’\textsuperscript{96}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ and accessorially its enculturating/endemising of its postlogism\textsuperscript{77}, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory–de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/<amplituding/formative–epistemicity>causality\textsuperscript{9}–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> resolutions to the defect of procrypticism and its postlogism\textsuperscript{77} first with respect to formal constructions that the derived effectiveness/<amplituding/formative–epistemicity>causality\textsuperscript{9}–as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity can feed back as percolation-channelling<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supерerogation’\textsuperscript{96}-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ of our procrypticism
ontologising~conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendentald-enabling/sublimating/supererogatory~de-mentativity as it supersedes the prior reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and the ‘prior subtransversality<in-desublimating—existential—eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing reference-of-thought’ (as denaturing postlogic-backtracking threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to—attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism> towards the reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendentenal-enabling/sublimating/supererogatory~de-mentativity); is comprehensively rearticulated all across the reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the reference-of-thought (operant construal of meaning), and right down to the apriorising—registry (basic defining construct of meaning, in terms—as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-reference-of-thought point-of-departure-of-construal underlines ontologically that, notional<deprocrypticism (by its ‘preempting—disjointedness-as-of—reference-of-thought’ reference-of-thought— categorical-imperatives/axioms/registry-teleology, i.e. deprocrypticism—or—preempting—disjointedness-as-of reference-of—


maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising–conceptualisation by subsuming-as-supplanting {as-of-relatively-more-profound-construal-of ‘implicated_attendant_ontological-contiguity’ ‘educed–
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>' ,<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> ) Base-
institutionalisation–ununiversalisation which (by its ‘rule-making’ reference-of-thought–
categorical-imperatives/axioms/registry-teleology , i.e. rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, (as ‘first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) is
maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-
ontologising–conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-
construal-of ‘implicated_attendant ontological-contiguity ’ ~duced–
eXistentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>' ,<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -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 reference-of-
thought– categorical-imperatives/axioms/registry-teleology , i.e. non-rules—
apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-
mental-disposition (as ‘base apriorising/axiomatising/referencing– {of– ‘prospectively–
implicated_attendant ontological-contiguity ’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>' ) constitutedness in preconverging entailment of
reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting)). This
implies a human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), over-
non-rules—apriorising/axiomatising/referencing–psychologism,—(as rulemaking—‘first-level
presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness’ of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,—(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),
and

deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought with such
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of
human placeholder-setup/mental-devising-representation/mentation/consciousness-aware-
teleology in its construing/conceptualising of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively-implicitly-attendant-ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional-cogency> as defining the given registry-worldview/dimension–level
specific ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-
dynamics or natural—psychological-dynamics’, as well as developing institutionalisation
capacity as ‘meaningfulness-and-teleology’ 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-

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apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting), over-non-rules—apriorising/axiomatising/referencing—psychologism, as rulemaking—first-level presencing—absolutising-identitive-constitutedness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting),

failing/not-upholding-as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought,-as-to-amplituding/formative-epistemicity>-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—{as-third-level-presencing—absolutising-identitive-constitutedness-of-reference-of-thought} apriorising/axiomatising/referencing/intelligibility-setting-up/measuring-instrumenting), and up to when uninstitutionalised-threshold is preconverging/postconverging—dementatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism’ construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for both notional~deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence—maximalising-recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recompose-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
as of the ‘successive preconverging/postconverging–de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold construed as notional–procrypticism, will construe the successive uninstitutionalised-threshold as of the ‘successive preconverging/postconverging–de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence–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–nonpresencing–postdication/projective-insights)
perspective of a ‘notional human completed-mentation-capacity’ implications as notional–deprocrypticism or amplituding/formative notional–preempting—disjointedness-as-of- reference-of-thought when construed rather in ‘successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology construals with respect to existence-potency–sublimating–nascence, disclosed-
from-prospective-epistemic-digression–rules-of-apriorising/axiomatising/referencing-that-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’; <reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> now of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism’ as-the-latter-fails-to-reflect existence-potency
~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold
state of recurrent-utter-uninstitutionalisation”; the postlogism
associated with ‘base-
institutionalisation–ununiversalisation
reference-of-thought as subtransversality
<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’ warrants ‘prospective universalisation
reference-of-thought as supratransversality
<in-sublimating–existential-eventuating/denouement>~of-motif-
and-apriorising/axiomatising/referencing

teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
of
prospective
universalisation’s—implicated–attendant–ontological-contiguity
~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’; <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’ thus preempting the ‘rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism

(as ‘first-level
presencing—absolutising-identitive-constitutedness of base-institutionalisation’s—implicit_attendant-ontological-contiguity—educed—
existentationalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—ontological—cogency>’<reifying—or-elucidating-of-prospective-relative-ontological-
completeness—of—reference—devolving-as—of-instantiative-context> now of
threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—as-to-
‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing 
apriorising-psychologism’, as-the-latter-fails-to-reflect existence-potency ‘—sublimating—
nascence,—disclosed—from—prospective—epistemic—digression—rules—of—
apriorising/axiomatising/referencing—that—further—epistemically—unconceal—the—very—
ontologically—same—existential—reality at its corresponding uninstitutionalised—state
of —ununiversalisation’; —the postlogism (including notions—accusations—of—sorcery,
alchemic—thinking, etc.) associated with ‘universalisation—non-positivism/medievalism
reference—of—thought as subtransversality—in—desublimating—existential—
eventuating/denouement—of—motif—and—apriorising/axiomatising/referencing’ warrants
‘prospective—positivism reference—of—thought as supratransversality—in—sublimating—
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—
implied_attendant—ontological—contiguity—educed—
existentationalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—ontological—cogency>’<reifying—or—elucidating—of—prospective—relative—ontological—
completeness—of—reference—devolving—as—of—instantiative-context> as to
existence-potency~sublimating—nascence,—disclosed—from—prospective—epistemic—

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism’s—implicated_attendant-ontological-contiguity ’ ~educated—


thought) is epistemically failing/not-upholding-as-of-apriorising/axiomatising/referencing-the
unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-
psychologism> universalisation’s universalisation-directed-rulemaking-over-non-rules—
<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
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—implied_attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’, <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’, while upholding ‘its now threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-
psychologism> positivism positivising/rational-empiricism-based-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its corresponding uninstitutionalised-threshold state of procrypticism’; and it is the latter
logical contention but rather ontologically reflected/perspectivated in \(^7\) perversion-of-
\[^{38}\] reference-of-thought\(^{<}\) as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^{>}\). In existential-
\(^{<}\) disontologising/re-ontologising—aporeticisms \(^{<}\) terms, postlogism\(^7\) in hollow-constituting-
\(^{<}\) as disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\(^{>}\)
(psycho-pathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\(^7\) )
speaks of a disposition to engage in postlogic-backtracking-\(^{<}\) iterative-looping-\(^{<}\) set-of-
dereifying-hollow-narratives-and-acts\(^{>}\), involving absolving/fleeting/escaping-reflex–logic’,
counting on the fact that others will sooner or later be in prelogism\(^7\) as of conviction, in-
profound-supererogation \(^{<}\) existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-
outcome-arrived-at \(^{<}\) relation with the formulaic slanting \(^{<}\) 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-contiguity \(^{>}\); in shallow-
supererogation \(^{<}\) as to disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\(^{>}\)
as postlogism in preconverging-or-dementing\(^7\)–apriorising-psychologism, hence wrongly
elevating its \(^{71}\) perversion-of\(^{<}\) reference-of-thought\(^{<}\) as preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \(^{>}\) into logical-contention rather than dealing with registry-
worldview’s/dimension’s-uninstitutionalised-threshold \(^{16}\)–defect\(^{<}\) as being-or-ontological-or-
existential–defect\(^{<}\). postlogism in hollow-constituting\(^{<}\) as disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\(^{>}\) (psycho-pathic-and-the-temporal-

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dispositions-conjugation-to-it-as-conjugated-postlogism \( ^{\prime} \) thus inherently implies and is about articulations of \( ^{\prime} \) perversion-of- \( ^{\prime} \) reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( ^{\prime} \) with respect in the very first instance to the validity of implied \( ^{\prime} \) reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of \( ^{\prime} \) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation only after the former \( ^{\prime} \) reference-of-thought) has been established as veridical/true. postlogism\( ^{77} \)/perverted-as-disontologising-outcome-sought-precedes–logical-dueness is not about a defect—of—\( ^{54} \) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—\( ^{83} \) reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of ‘apriorising—\( ^{\prime} \) reference-of-thought/apriorising–registry—elements (out of ‘implicated_attendant—ontological-contiguity \( ^{77} \) →educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>\( ^{40} \),<reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought—devolving-as-of-instantiative-context>) of \( ^{epistemic} \) totalising \( ^{14} \) psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \( ^{99} \) implying registry-worldview’s/dimension’s-uninstitutionalised-threshold\( ^{12} \)—defect<-as-Being-or-ontological-or-existential—defect\( ^{25} \) as first-order faulty-mentation-procedure-deception-or-urge\( ^{43} \) (inducing circularity/recurrence/repetition/repeatability\( ^{10} \) of a subsequent implication of a second-order level wrongly implied deception of \( ^{54} \) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception possibilities
with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the false basis of the perversion-and-derived perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation of attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-
psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation of attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism-as-of-conviction,-in-profound-supererogation <-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> (‘poor or bad supplanting–conviction-as-
to-profound-supererogation’—of-‘attendant-intradimensional’–postconverging/dialectical-
thinking–apriorising-psychologism’), whether by omitting or exaggerating in a circumspect
and ad-hoc manner but relative to ‘implicated_attendant–ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’—<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context>. Lying as
such is an ‘ad-hoc defect–of- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance that
doesn’t speak of the true postlogism /psychopathic phenomenon which has to do with the
perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >—and-not-of-logical-contention with regards to registry/anchoring-
of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-
worldview as the psychopath perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > speaks of a ‘circularity/recurrence/repetition/repeatability’ as
enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’
implying a ‘being or ontological or meaningfulness or existential—disontologising/re-
ontologising—aporeticism’ defect which is poorly construed as ‘pathological lying at the level of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of supplanting–conviction-as-to-profound-supererogation—of-
‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism
completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting-conviction-as-to-profound-supererogation-of-attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical ‘implicited_attendant-ontological-contiguity’-educed–existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity<imbued–notional~cogency’<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’’. But while poor-or-bad prelogism may be what is perceived from a ‘normal’ social and supplanting-conviction-as-to-profound-supererogation-of-attendant-intradimensional’-postconverging/dialectical-thinking-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 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-contiguity>-in-shallow-supererogation-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}> or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compelling–nonconviction/madeupness/bottomlining-{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism -formulaic slanting
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>}
as to preconverging-or-dementing –apriorising-psychologism) understanding of the effects on
interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-
of-profound-reasoning or 9 reference-of-thought teleological-degration in relation to its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
	<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> in undermining a prelogism-as-of-conviction,-in-profound-
supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> perspective which 9 reference-of-thought is veridical. All the ‘poor or bad
supplanting–conviction-as-to-profound-supererogation ’–of–‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism’ terms above, i.e. lying,
bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a
‘deliberative prelogism-–as-of-conviction,-in-profound-supererogation’<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> mental process’ with respect to its end
purpose, and thus wrongly implying it is in ‘prelogism-as-of-conviction,-in-profound-
supererogation –<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

apriorising-psychologism or prelogism ) in reality is wrongly assuming a depth-of-postlogism •-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-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking

apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’

postconverging/dialectical-thinking —apriorising-psychologism’ as it wrongly elicits just a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation rather than the idea of 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-contiguity >;-in-shallow-
supererogation -<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 prelogism—as-of-conviction,—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at— again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism (be it even ‘poor or bad supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing—or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation, rather than its hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry—or-formulaic-projection—or-projection-of-form—or-hollow-and-vague-vocalisation—or-subknowledging/slanting of empty narratives that are flawed or non-existent 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>) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge’ which is its ‘apriorising—reference-of-thought/apriorising—registry—elements, that in reality are out of implicated—attendant—ontological-contiguity—uced—
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-'imbued–notional–cogency', <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context'>, of epistemico–psychologistic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in-the-very-first-place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity–of- reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing—apriorising. That is to arrive at a sought-outcome by subknowledging–or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism′–as-of-conviction,–in-profound-supererogation–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical–outcome-arrived-at> mind’, i.e. the psychopath is ‘narrating veridical emptiness/hollow narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking—apriorising-psychologism on narratives but rather simply the ‘mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogic mindset and by
derivation conjugated-postlogism/preconverging-or-dementing\textsuperscript{20} -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-suplererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/supererogatory–de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism\textsuperscript{77} and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\textsuperscript{77}. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism ‘-as-of-’ 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-contiguity >;in-shallow-suplererogation_⟨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 prelogism ‘-as-of-conviction,-in-profound-suplererogation’-‘existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at⟩ (be it a ‘poor or bad supplanting–conviction-as-to-profound-
supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’) as with a lie the implied–logical-dueness (with the corresponding implied- reference-of-thought/implied-registry elements) are existentially—disontologising/re-ontologising—aporeticism—veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on-the-other-hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with 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>) with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’
induced as conjugated-postlogism\textsuperscript{77}-opportunism and conjugated-postlogism\textsuperscript{77}-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\textsuperscript{77}, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from \textit{‘implicated-attendant-ontological-contiguity’\textsuperscript{15}}-educated–existentialising/contextualising/textualising \textit{‘intelligibility/epistemicity/reflexivity–contiguity–}\textless;\textit{imbued–notional–cogency}\textgreater;\textless;\textit{reifying-or-elucidating-of-prospective-relative-ontological-completeness} \textless;of- reference-of-thought- devolving-as-of-instantiative-context\textgreater; whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of \textit{epistemic-totalising}–psychologismic-subliminality-of–individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{78}), with respect to construing meaningfulness as prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation \textless;\textit{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\textgreater; but instead construes meaningfulness as postlogism\textsuperscript{77}-as-of- compulsing–nonconviction/madeupness/bottomlining\textless;\textit{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’-imbued–\textit{contextualising/existentialising–attendant–ontological-contiguity >}}\textless;\textit{in-shallow-supererogation} \textless;\textit{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–}
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-ornon-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 ‘implicated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’<imbued-notional-cogency>;<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to ‘implicated_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity’<imbued-notional-cogency>;<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context> is wrongly implied about slanting, it has to do with prelogism-as-of-conviction,-in-profound-supererogation<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 ‘implicated_attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’, <reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context’>, and this is
the mechanism that induces conjugated-postlogism/preconverging-or-dementing-integration
by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is
interesting to note that at childhood psychopathy where the mental-disposition is relatively
universally-transparent what is perceived and related to by supplanting–conviction-as-to-
profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-
thinking apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a
deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its
contemplation (as if it were true), pointing out that the reality of mental-states in wrong
prelogism -as-of-conviction,-in-profound-supererogation <existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a
mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-
profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-
thinking apriorising-psychologism to the childhood psychopathy slanting as with the
dereifying example of spilling water on a chair and accusing another. A salient comparison that
strongly highlights the difference between slanting and lying, is that a lying child doesn’t come
across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-
constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge
due to psychopathic developmental failure to relate to meaningfulness as of prelogism -as-of-
conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> with the personality development out of that developmental failure bringing
about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism alignment to its postlogic 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—> narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction—as—to—profound—supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as—to—profound—supererogation—of—‘attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism—‘preconverging—or—dementing’—integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting—or—non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently—false—presupposing/false—presuming/false—premising—of—narratives or deception-by-concurrently—false—assumptive—preconverging—or—dementing—apriorising—
psychologism. Thus, with slanting the implied-logical-dueness (with the corresponding implied-
reference-of-thought/implied-registry elements) are existentially—disontologising/re-
ontologising—aporeticism— unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-
ological-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation),
thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-
bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing—apriorising-
psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-
good-faith/authenticity reference-of-thought. Insightfully, it points out as well that the
basis of the postlogism/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism—as-of-conviction,-in-profound-supererogation—existantially-
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex
who ‘aligns in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other
prelogic supplanting—conviction-as-to-profound-supererogation—of—attendant—
intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism minds to a
postlogism—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> mind, and then wrongly validates that
the postlogism -as-of- 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-contiguity >;in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} mind is in prelogism -as-of-
conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its incomplete
mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails
to construe meaningfulness as based on prelogism -as-of-conviction,-in-profound-
supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> but rather as based on postlogism -as-of- 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-contiguity >;in-shallow-supererogation -<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
prelogism -as-of-conviction,-in-profound-supererogation <existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind’s deception since the latter operates on the
basis that everyone must be of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’ at worst) and the notion of 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>\} doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant’. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of ‘implicated_attendant–ontological-contiguity’ educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency> 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-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism dispositions in


prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’~-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’}—confatedness -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 ‘implicated_attendant-ontological-contiguity’~-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’}, while the psychopath view of the supplanting–conviction-as-
to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-
thinking—apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-
‘prospectively-implicated_attendant-ontological-contiguity’~-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’}—confatedness -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 ‘implicated_attendant-ontological-contiguity’~-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’}. 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
is socially inefficacious and trouble-inducing giving the deliriousness effect from \(\text{universal-transparency} \langle\text{transparency-of-totalising-entailing, as-to-entailing} \langle\text{amplituding, formative--epistemicity} \text{totalising--in-relative-ontological-completeness}\rangle\rangle\) of its acts, at adulthood psychopathy the lack of such \(\text{universal-transparency} \langle\text{transparency-of-totalising-entailing, as-to-entailing} \langle\text{amplituding, formative--epistemicity} \text{totalising--in-relative-ontological-completeness}\rangle\rangle\) of the postlogism \(\text{slantedness}\) 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 ‘\(\text{implicated-attendant-ontological-contiguity}\)’-educed--existentialising/contextualising/textualising ‘\(\text{intelligibility/epistemicity/reflexivity--contiguity}<\text{imbued–notional~cogency}>\)’, 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 ‘\(\text{implicated-attendant-ontological-contiguity}\)’-educed--existentialising/contextualising/textualising ‘\(\text{intelligibility/epistemicity/reflexivity--contiguity}<\text{imbued–notional~cogency}>\)’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional~firstnaturedness--formativeness<as to eventualising--inkling-drive or seeding--misprising>--temporal-to-intemporal-dispositions<so construed as from perspective--ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining
social universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness \} with respect to intrinsic meaningfulness further elicits supplanting-conviction-as-to-profound-supererogation \^{\text{of-`attendant-intradimensional’}-postconverging/dialectical-thinking -}
apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-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-
incrementalism-in-relative-ontological-incompleteness\~
enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold\~

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of prospective deprocripticism) as the very essence of human virtue itself, it is equally important
to understand how institutionalisation comes to be limited at
\langle\text{cumulating/recomposuring-attendant-ontological-contiguity}\rangle-succesive\ registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-{as-to-
\text{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-{\langle\text{perspective-}
\text{ontological-normalcy/postconvergence-reflected-}`\text{epistemicity-relativism-determinism}`\rangle}\} (as
of human-subpotency-~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint~imbued-`notional-firstnaturedness-
formativeness~as to eventualising-inking drive or seeding misprising~temporal-to-
intemporal-dispositions~as so-construed-as-from-perspective-ontological-
normalcy/postconvergence~`existentiamental-form-factor) to grasp how we can then
supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-
disposition’ refers to our fixation to the mere~\text{categorical-imperatives/axioms/registry-
teleology}\} of the registry-worldview/dimension institutionalisation reference-of-thought but
failing/not-upholding-{\langle\text{as-of-apriorising/axiomatising/referencing}\rangle} prospective intemporal-
preservation-entropy-or-contiguity~or~ontological-preservation as of ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening~as subjecting limitedness/human subpotency to ‘\text{educed unlimitedness/existence-
sublimating nascence}’ by a re-equilibrating metaphysics-of-absence-{\langle\text{implicated-epistemic-
veracity-of- nonpresencing-}}\text{perspective-ontological-normalcy/postconvergence}\rangle\} postdication as construed from the prospective registry-worldview/dimension institutionalisation reference-of-thought, and as revealed by this
prospective institutionalisation ‘implicated-attendant-ontological-contiguity\text{-educed-
existentialising/contextualising/textualising `intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>`\text{-in-elucidation-or-reification’s-elucidation-of-prospective-}
peculiar psychologies/psychology-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychology, base-institutionalisation-ununiversalisation psychology, universalisation-nonpositivism/medievalism psychology, positivism–procrypticism psychology, and prospectively notional–deprocrypticism psychology equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologies/psychology-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologies/psychology-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing apriorising-psychology’ as of their relative-ontological-incompleteness of reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychology’s articulation of ‘implicated_attendant–ontological-contiguity educed–existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity imbued–notional~cogency reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional–deprocrypticism as decentering and preconverging-or-dementing apriorising-psychology the positivism–procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychology of
meaningfulness-and-teleology⁹ 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/⁸ reference-of-thought of meaningfulness-and-teleology⁹ with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
educed-unlimitedness/existence-sublimating-nascence⁵) a renewing of mindset/⁹ reference-of-thought of meaningfulness-and-teleology⁹ with its corresponding psychologism/psychologism-construct occurs, with this relative-unreflexivity/relative-
reflexivity—ontological-contiguity⁶ of-the-human-institutionalisation-process⁶ leading to the <cumulating/recomposuring-attendant-ontological-contiguity >-successive registry-worldviews/dimensions⁶ reference-of-thought psychologies/psychologism-constructs, and implied prospectively as well with the notional~ deprocrypticism worldview/dimension reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s reference-of-thought psychologism up to its own registry-worldview’s/dimension’s reference-of-thought psychologism as of its more profound ‘implicated-attendant-ontological-contiguity’~educated—
extistentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ in reflecting/perspectivating their relative-ontological-incompleteness of reference-of-thought-

Basically, this idea of ‘human temporal uninstitutionalised-threshold mental-disposition’ as metaphysics-of-absence implicited-epistemic-veracity-of nonpresencing perspective–ontological-normalcy/postconvergence points out that ontological analysis should rather be from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’, and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional~deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold defect–as-Being-or-ontological-or-
existential-defect>, so construed in order to supersede its preconverging-de-
mentating/structuring/paradigming vices-and-impediments. Structural/paradigmatically/de-
mentatively, this idea extends to all issues implying metaphysics-of-absence-{implicit-
epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>}
‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the
underlying notion of rational-realism as construed herein, as rational-realism attends to the idea
of human limited-mentation-capacity-deepening—as subjecting limitedness/human-
subpotency to ‘educed unlimitedness/existence sublimating–nascence’ as enabling its more
profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and
more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural
human psychological growth disposition (‘postconverging-or-dialectical-thinking—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
meaningfulness-and-teleology. This then gives rise to such a simplistic idealism of the natural
idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and
giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect
in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the
world on its own by developing notions of understanding and purposefulness as the mere
imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’
sufficient agency) in resolving human issues of the world and making its need for understanding
and purposefulness go away. This induces a bifurcation of human intellectual-and-moral
allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness.
With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on the ‘premise of a deference to intrinsic-reality as of its effective inherence validated by amplituding/formative-epistemicity~causality~as-to-projective-totalitative~implications-of-prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity’ that has accompanied human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ that actually is behind all threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation
intradimensional’-prospectively-disontologising–preconverging/dementing
psychologism> of the
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 preconverging/postconverging–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 ’-as-to- presencing—absolutising-identitive-constitutedness } and metaphysics-of-absence{(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s \{reference-of-thought psychology, notional–\} deprocrypticism psychology. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant\}. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal
uninstitutionalised-threshold 'mental-disposition', as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supercragnostic-dementativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset’s reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an 'idle circularity and contrariety' within the non-positivistic social-setup. But rather the point is all about recognising ‘human prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human 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/reference-of-thought is all about eliciting the notion of social-stake-
contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to
imply that the non-positivistic community has the capacity and should come to terms with its
human emancipating institutionalisation potential. Insightfully, the
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
comparison can be used to reveal the ‘perpetually stable notional–firstnatures–
formativeness—as-to-eventualising–inkling drive or seeding misprising’–temporal-to-
intemporal-dispositions—so-construed-as-from-perspective–ontological-
ormalcy/postconvergence> nature of human mental-disposition as of institutionalisation or
uninstitutionalised-threshold”, across all registry-worldviews/dimensions ‘reference-of-
thought but for the fact that they have different ‘reference-of-thought–categorical-
impervatives/axioms/registry-teleology”, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation building up from the prior ones as of their respective elucidation-of
‘implicated–attendant–ontological-contiguity’—edued–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’—<reifying-or-elucidating-of-prospective-relative-ontological-
completeness–of–reference-of-thought–devolving-as-of-instantiative-context> (recurrent-
utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,–as–
impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding—<as–of–
apriorising/axiomatising/referencing>
rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,–as ‘first-level
presencing—absolutising-
identitive–constitutedness’ of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required
for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding—<as–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required for positivism—procrypticism or prospectively, positivism failing/not-upholding—<as-of-apriorising/axiomatising/referencing> ‘deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought,—(as-full-conflatedness—of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) required for perpetuating-deprocrypticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting defect (no perversion-of—reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—>) with social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling—<in-deferential-formalisation-transference>). Thus calculations

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dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology)
(failing/not-upholding—<as-of-apriorising/axiomatising/referencing>—intemporal-preservation-entropy—or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency—‘educated-unlimitedness/existence-sublimating—nascence’ by a re-equilibrating metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>)) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that preconverging/postconverging—dementatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.
[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant—threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising~conceptualisation-inducing-the-uninstitutionalised-threshold in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-‘ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of-meaningfulness-and-teleology disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold are bound to arise successively in the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling <amplituding/formative–epistemicity>-totalising–renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> in reflecting holographically<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity~ontological-contiguity ~of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and the ‘need for the social-construct further development requires that it can
utterly be put-into-question by pure-ontology apriorising/axiomatising/referencing-{of-
prospectively-implicated_attendant-ontological-contiguity ~educted-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency> } ~ conflatedness in {preconverging-disentainment by-
postconverging-entailment with no conventioning complexes’! (As a reminder, the notion of
intemporality/p/temporality is an ontological-as-of-being construct and the apparent references
to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such
that it is important to grasp that all notions articulated herein are ontological, just as the notions
of the being domains-of-study of the natural world are ontological, and the high temporal-to-
temporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-
referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of the
being domains-of-study of the social world should not naively imply a construct that isn’t
ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as an otherness
from any emotional-involvement/subjectification/notional <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag
predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-
functional-and-accordant ‘modular-thresholds’-of-notional~firstnaturedness-formativeness-
<as-to-eventualising~inkling-drive–or–seeding-misprising>—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis,
as it applies in all social conceptualisations of performance and functionality whether virtuous
or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The
conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-
confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and
intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension–level of analysis’ as well as ‘notional–firstnaturedness-formativeness—as to eventualising–inkling drive or seeding misprising—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-formativeness—as to eventualising–inkling drive or seeding misprising—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/intelligibilitysettingup/measuringinstrumenting’ in resolving registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. This fundamentally highlights a ‘notional–conflatedness / constitutedness –to-conflatedness dynamic relationship’ with meaningfulness-and-teleology 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 meaningfulness-and-teleology 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 synopsising-depth of meaningfulness-and-teleology\textsuperscript{36} reconstrual going by ontological-normalcy/postconvergence implications). Critically, central to attaining (intemporal) prospective notional-contiguity/epistemic-contiguity\textsuperscript{49} <-profound-supererogation -of-mentally- aestheticised-postconverging/dialectical-thinking -qualia-schema> as of the notional-\textsuperscript{18} deprocrypticism registry-worldview’s/dimension’s-\textsuperscript{55} reference-of-thought-for-social-functioning-and-accordance with no-notional-firstnaturedness-formativeness<as-to-eventualising-inking-drive-or-seeding-misprising>-temporal-to-intemporal-dispositions-<so-construed-as-from-perspective-ontological-normalcy/postconvergence>-non-dissociability (due to social\textsuperscript{10} universal-transparency \textsuperscript{31} <transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness > of notional-\textsuperscript{18} deprocrypticism `meaningfulness-and-teleology`, is equally the need to supersede human `emotional involvement`. As `emotional-involvement` is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{39} ~sublimating–nascence,- disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology\textsuperscript{76} construal in this regard, that explains our metaphysics-of-presence-{implicated-`nondescript/ignorable–void` `-as-to- presencing—absolutising-identitive-constitutedness } 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
why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcentdally-enabling-level-of-ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>\) 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 transcentdally-enabling-level-of-ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>\) meaningfulness-and-teleology\(^9\) construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence\(\langle\text{implicated-epistemic-veracity-of—nonpresencing—\langle\text{perspective—ontological-normalcy/postconvergence}\rangle}\rangle\) insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our transcentdally-enabling-level-of-ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>\) meaningfulness-and-teleology\(^9\) construal capacity). Prospectively a transcentdally-enabling-level-of-ontological-good-faith-or-authenticity\(^9\)/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism}>\) to the point of attaining ‘effecting teleological-
determination’ of the same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal) will inform the underlying psyche of a notional deprocrypticism mindset/reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superceratory-de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to-reduced-unlimitedness/existence-sublimating-nascence associated with the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process increasingly implies a ‘more and more transcendentally-enabling-level-of—ontological-good-faith-or-authenticity’ objectification/desubjectification-as-objectification<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism psychology overcoming subjectification denaturing of meaningfulness-and-teleology; and so, as of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-randommental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (recurrent-utter-uninstitutionalisation); failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (base-institutionalisation—ununiversalisation); failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism tend to be circular with respect to their effective temporal/shortness-of-register-of-meaningfulness-and-teleology threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-'attendant-intradimensional'-prospectively-
\text{disontologising-preconverging/dementing-apriorising-psychologism}\) commitments and are no longer of reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation \(<as-to-'attendant-intradimensional-
\text{apriorising/axiomatising/referencing}'-\text{logical-dueness-precedes-disontologising-logical-outcome-arrived-at}> such that the naïve implication of a mutual logical exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation) is inherently deceptive as of transversality
\text{psychologism}\) across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold \(^{(12)}\) and points to their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-'attendant-intradimensional’-prospectively-
\text{disontologising–preconverging/dementing–apriorising-psychologism}\) as of its uninstitutionalised-threshold pointing to an inclination for untranscendability and undementativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology)
of prospective social \(^{102}\) universal-transparency \(^{103}\) \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}, and so in contrast to the same registry-worldview/dimension \(^{97}\) reference-of-thought–prelogism \(^{97}\)-as-of-conviction,-in-profound-supererogation \(<existentially-veridical–

attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical \(^{56}\) meaningfulness-and-teleology \(^{99}\) as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold \(^{102}\) as ontologically-flawed. Such construal of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to–'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \(–apriorising-

psychologism)\> at uninstitutionalised-threshold \(^{102}\) is critical because then and in effect, the mental-reflex to ontologically validate these as of \(reference-of-thought–prelogism \(^{97}\)-as-of-conviction,-in-profound-supererogation \(<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound ‘implicated_attendant-ontological-contiguity’ \(^{99}\)-educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency> \(^{40}\) logical-dueness is ontologically put-into-question given the perversion-and-derived- \(^{74}\) perversion-of- \(^{81}\) reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation \(>.\) Such that ontological-veridicality/intrinsic-reality transcendentalenabling/sublimating/supererogatory–de-mentativity is projectable about the
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism> as of such non-positivism reference-of-thought uninstitutionalised-threshold. Such that it is not a logical exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing —apriorising-psychologism> as this reflects postlogism denaturing and conjugated-postlogism derived-perversion-of reference-of-thought— as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought—prelogism—as-of-conviction,—in-profound-supererogation <existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology—<of—preconverging-existential-extrication-as-of-existential-unthought>) given our relative-ontological-incompleteness—reference-
of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation `<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–meaningfulness-and-teleology⟩ of all human institutions, and particularly where social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness) is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation-at-the-other-moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism-slantedness. This reality of our reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation `<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>` as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold and as associated with
postlogism\textsuperscript{77} as conjugated-postlogism\textsuperscript{77} is what qualifies contextually as temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{77}\textsuperscript{77} as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought–prologism \textsuperscript{77}–as-of-conviction,-in-profound-supererogation \textsuperscript{77}\textsuperscript{77}<existentially-veridical–
\textsuperscript{77}attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{77}\textsuperscript{77} as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{77}apriorising-psychologism> and reference-of-thought–prelogism \textsuperscript{78}–as-of-conviction,-in-profound-supererogation \textsuperscript{78}<existentially-veridical–
\textsuperscript{78}attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology \textsuperscript{99}<of–preconverging-existential-extrication-as-of-existent-unthought> de-convergence as of transversality<for-sublimating–existential-eventuating/denouement,-from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’>\textsuperscript{99}. Such a distinction particular at the uninstitutionalised-threshold\textsuperscript{102} 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-\textsuperscript{83}reference-of-thought as of reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{7} in the first place to establish or not perversion-and-derived–\textsuperscript{7}perversion-of–\textsuperscript{8}reference-of-thought–as-preconvergingly–
This delineation is in line with the idea of human temporal (shortness-of-register-of--meaningfulness-and-teleology') to intemporal (longness-of-register-of--meaningfulness-and-teleology') individuations nature as implicitly recognised in the 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 meaningfulness-and-teleology construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation.

ontological-contiguity > successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposured going by the fact that projective-insights about prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of prior relative-ontological-incompleteness of reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness of reference-of-thought effective as-of-conviction,-in-profound-supererogation as existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as operant construal) by social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }) rendering the prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }). Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>) with regards to
reference-of-thought–prelogism

<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension

meaningfulness-and-teleology

, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social

universal-transparency

\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\)

\(\text{knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness}\)

reference-of-thought. This imbued potency in social

universal-transparency

\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising~in-relative-ontological-completeness}\rangle\)

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’

disontologising/re-ontologising—aporeticism contract’ is implicitly built on supposed

reference-of-thought–prelogism

as-of-conviction,-in-profound-supererogation

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at

meaningfulness-and-teleology

as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order
to ‘parasitise’ it, as a failing social-construct as of \(^1\) universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism \(^2\)-as-of-\(^1\) compelling–nonconviction/madeupness/bottomlining-\(\langle<\)decontextualising/de-existentialising–of-
attendant-intradimensional–apriorising/axiomatising/referencing>\)-induced-disontologising’-of-
the-‘attendant-intradimensional–ontologising’–imbued-
\(\langle<\)contextualising/existentialising–attendant–ontological-contiguity \rangle\)-in-shallow-
supererogation \(\langle<\)as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle\}

mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^6\) -
\(\langle<\)as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\rangle\) arises out of its
temporal individuation’s surreptitiousness (‘lack of constraining social \(^1\) universal-
transparency \(^1\)-\(\langle<\)transparency-of-totalising-entailing,-as-to-entailing–\(\langle<\)amplituding/formative–
epistemicity\))-totalising–in-relative-ontological-completeness \rangle\) such that it can induce
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\langle<\)as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\rangle\) rule) as of marginal social instigation (consider the targeted nature
of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the
scope of social functionality) while socially enabled circularly (due to the underlying prior
relative-ontological-incompleteness\(^2\)-of-’ reference-of-thought as social \(^\sim\) procrypticism–or–
disjointedness-as-of’ reference-of-thought is itself an enabler for psychopathy just as a non-
positivistic registry-worldview/dimension social superstition is itself an enabler for its
corresponding postlogism \(^2\) for ‘imaginary’ accusations of sorcery); and so, while socially

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inducing temporal-dispositions conjugated-postlogism\textsuperscript{7} derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-\textsuperscript{-psychologism}>. and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-\textsuperscript{-psychologism}> is supposedly \textsuperscript{8} reference-of-thought–prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as to the lack of constraining social \textsuperscript{10} universal-transparency\textsuperscript{103} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism\textsuperscript{77} as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-\textsuperscript{-psychologism}> doesn’t socially take hold then, as such childhood postlogism\textsuperscript{7} perversion-of\textsuperscript{83} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > hasn’t superseded the social \textsuperscript{10} universal-transparency\textsuperscript{103} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } in further inducing temporal-dispositions derived\textsuperscript{17} perversion-of\textsuperscript{7} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. 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/paradigmimg, and not by ontological-veridicality insight as of preconverging/postconverging–de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity——ontological-
contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency 0<transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ is preconverging/postconverging–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 crosstownatical transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-
incompleteness reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness reference-of-thought of the registry-
worldview/dimension as prior (despite the relative-ontological-incompleteness reference-of-thought induced distractive-alignment-to reference-of-thought–apriorising/axiomatising/referencing and override any such sense of relative pure–ontology apriorising/axiomatising/referencing–{of–prospectively–implicated–attendant–ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ⟩ conflatedness in {preconverging-disentailment by} —
postconverging entailment as of prospective relative-ontological-completeness\textsuperscript{87} -of-\textsuperscript{83} reference-of-thought apriorising/axiomatising/referencing-\{of-`prospectively implicited attendant-ontological-contiguity '~educed-
existentialising/contextualising/textualising `intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>` }—conflatedness \textsuperscript{-in-\{preconverging-disentailment by\}—postconverging entailment\}. So the transcendental `meaningfulness-and-teleology\textsuperscript{99} implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} going by its prospective relative-ontological-completeness\textsuperscript{87} -of-\textsuperscript{83} reference-of-thought doesn\textquotesingle;t supersede the prior\textquotesingle;s `circular-pervasiveness closed-structure of habituated predicative-insights for \textsuperscript{56}meaningfulness-and-teleology`' in the short run. Chinua Achebe\textquotesingle;s Things Fall Apart Okonkwo returning from his long banishment construes `meaningfulness-and-teleology\textsuperscript{99} in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness\textsuperscript{88} -of- reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{87} -of-\textsuperscript{83} reference-of-thought had moved on to the new/prospective \textsuperscript{56}meaningfulness-and-teleology`' which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/\textsuperscript{8}\textsuperscript{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>\} which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/\textsuperscript{8}\textsuperscript{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>\} when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally
construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-imbued-averaging-of-thought-as-to-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/superratory-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’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness-of-reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distinctive-alignment-to-reference-of-thought-
apriorising/axiomatising/referencing 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’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought—notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective amplituding/formative-epistemicity-totalising/circumscribing/delineating reference-of-thought-developing-as-of-instantiative-context—meaningfulness-and-teleology apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logica-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather such a demonstration is more preconverging/postconverging—de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective amplituding/formative-epistemicity-totalising/circumscribing/delineating reference-of-thought-developing-as-of-
instantiative-context—meaningfulness-and-teleology

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights, a ‘contributory invalidation of the prior

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-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 logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather preconverging/postconverging–de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/reference-of-thought


apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed
human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence' as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings representing the <cumulating/recomposuring~attendant–ontological-contiguity>-successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-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 meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as deprocrypticism), rather as successive mental-states/reference-
of-thought unbeknown-to-each-other in ‘circular-pervasiveness closed-structure of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—
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/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance
operating the perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights of the former as more ontologically profound, given its ‘circular-
pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—
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/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-
level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively
‘higher-level-heights
perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentin
g for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental
difficulty is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting (and it is only the long run crossgenerational habituation construed as of ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing—apriorising-psychologism as of distractive-alignment-to-reference-of-thought.<of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional–deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness of reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing—apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as
preconverging-or-dementing—or—apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing—or—apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing—or—apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing—or—apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing—or—apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing—or—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—meaningfulness-and-teleology as of prospective deprcrypticism—or—preempting—disjointedness-as-of—reference-of-thought perspective as in disjointedness-as-of—reference-of-thought and rather in distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing>! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of—perceived—social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—of—meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-completeness—of—reference-of-thought/axiomatic-construct and not a change in
logic as a change along the same reference-of-thought/curve-of-prior-relative-ontological-incompleteness\textsuperscript{83}-of-reference-of-thought/logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly direct notional~ deprocrypticism ontological analysis will be a 'mental break-in'/preconverging-or-dementing—apriorising-psychologism of our positivism—procrypticism as we by reflex 'mentally break-in'/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{80}-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}) just as a notional~\textsuperscript{19} deprocrypticism analysis will not engage us on the basis of our procrypticism—or—disjointedness-as-of-reference-of-thought\textsuperscript{81} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{80}-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99}, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought of non-positivism and procrypticism—or—disjointedness-as-of-reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an ‘existentially<disontologising/re-ontologising—aporeticism> defining empirical reality’ of how the possibility for cultural diffusion took place historically in ‘relative-ontological-completeness-of-reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-thought’ (and so for instance, with the ‘relative ontological-veracity as to prospective leeway of tolerance<of-disparateness/inexactitude as stretched-truth—as-of-relatively-deficient-ontological-performance\textsuperscript{92}-<including-virtue-as-ontology>’ allowed to the
animist to say ‘God-of-plane’ in the view that in due course there will be ‘psychoanalytic-unshackling for epistemic-growth, as—{veridical/sound} relative-reflexivity—in-existence/relativising from limited-mentation as its deepening/psychologismic—epistemic-acutisation—residualising—{delinearity for cogency} towards positivistic meaninglessness-and-teleology); and considering as well with regards to registry-worldview/dimension level of elucidation that such a conceptualisation of ‘relative ontological-veracity as to prospective leeway of tolerance—of-disparateness—inexactitude as stretched-truth—as-of-relatively-deficient—ontological-performance’-<including-virtue-as-ontology>’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative—epistemicity> totalising—self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness’—of—reference-of-thought accommodation. Likewise, this ‘relative ontological-veracity as to prospective leeway of tolerance—of-disparateness—inexactitude as stretched-truth—as-of-relatively-deficient—ontological-performance’-<including-virtue-as-ontology>’ as of a notional—depocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism—procrypticism uninstitutionalisation as procrypticism—or—disjointedness-as-of-reference-of-thought—category-imperatives/axioms/registry—teleology failing/not-upholding intemporal-preservation-entropy—or-contiguity—or—ontological-preservation, and thus failing to grasp the notional—depocrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant—or-incidenting-predicative-insights that construes our positivism—procrypticism as preconverging—or—dementing —apriorising—psychologism/not-thinking and decentered, and wrongfully trying to engage ‘meaningfulness-and-teleology’ in positivism—procrypticism
terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the
disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness-reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—apriorising-psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—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 logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, issues of perversion-and-derived- perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstruing based on a ‘naïve
traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments\textsuperscript{105} as when so-construed as a wooden-language\textsuperscript{imbuement—temporal—mere-}
unreflexivity/relative-reflexivity—ontological-contiguity\superscript{67}~of-the-human-institutionalisation-process\superscript{69} in an opened-construct-of—\superscript{56}meaningfulness-and-teleology\superscript{99} allowing for \superscript{8}reference-of-thought—categorical-imperatives/axioms/registry-teleology ,for-aposteriorising/logicising/deriving/intelligising/measuring—\superscript{56}meaningfulness-and-teleology\superscript{99} of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ but rather <amplituding/formative> wooden-language\{}(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—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 relative-unreflexivity/relative-reflexivity—ontological-contiguity\superscript{67}~of-the-human-institutionalisation-process\superscript{69}. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \superscript{83}> is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity—as-subjecting~‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever preconverging/postconverging–de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness\superscript{82}—of—\superscript{83}reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional~‘ deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–of-meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation–(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no preconverging/postconverging–de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness–of-reference-of-thought with no recognition of any such relative-unreflexivity/relative-reflexivity–ontological-contiguity–of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived–perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed preconverging/postconverging–de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-
imperatives/axioms/registry-teleology\textsuperscript{(9)} as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{(4)}-of- \textsuperscript{reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(9)} as of its prospective relative-ontological-completeness\textsuperscript{(8)}-of- \textsuperscript{reference-of-thought’ as a ‘postconverging-or-dialectical-thinking -and-centered-prospective-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\textsuperscript{(9)} as soundness-or-ontological-good-faith/authenticity\textsuperscript{(6)}-of- \textsuperscript{reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{(7)}-of- \textsuperscript{reference-of-thought while our positivism registry-worldview/dimension is always of prospective relative-ontological-completeness\textsuperscript{(8)}-of- \textsuperscript{reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness\textsuperscript{(8)}-of- \textsuperscript{reference-of-thought as a ‘preconverging-or-dementing -and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\textsuperscript{(9)} positivism–\textsuperscript{(8)}-procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(9)} as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{(4)}-of- \textsuperscript{reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(9)} of notional– deprocrypticism as of its prospective relative-ontological-completeness\textsuperscript{(8)}-of- \textsuperscript{reference-of-thought’ as a
‘postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as soundness-or-ontological-good-faith/authenticity reference-of-thought’, we are rather less apt to concur going by our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to preconverging/postconverging–de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as of our relative-ontological-incompleteness reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism—procrypticism relative-ontological-incompleteness–reference-of-thought’ and thus wrongly implying our unde-mentativity hence our untranscendability for a preconverging/postconverging–de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness–teleology temporal/shortness-of-register–meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-
facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/articulated above as of preconverging/postconverging—dementative/structural/paradigmatic nature of ‘prospective postconverging—aporeticism—overcoming/unovercoming’ as the-Good/knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<in-
prospective psychologicalism—apriorising/axiomatising/referencing—{of—prospectively-
implicated—attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’}—confoundedness—in—{preconverging-disentailment—by}—
postconverging-entailment—understanding/<amplituding/formative—
epistemicity—causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for—explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity’—construal/conceptualisation, and not naïve at best palliative construals in
impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is
inherently a metaphysics-of-presence—{impllicated—nondescript/ignorable—void’—as-to-
presencing—absolutising-identitive-constitutedness} construed as postconverging-or-
dialectical-thinking—and-centered-prospective-institutionalisation’s—categorical-
impersatives/axioms/registry-teleology soundness—ontological-good-faith/authenticity—of-
reference-of-thought that is in a circular-evasiveness from more ontologically-veridical
metaphysics-of-absence—{impllicated—epistemic-veracity—of—nonpresencing—<perspective—
ontological-normalcy/postconvergence>} contruals/conceptualisations as implied by
prospective relative completeness-of reference-of-thought which rather construes it as a
preconverging-or—dementing—and-decentered-prior-institutionalisation’s—categorical—

imperatives/axioms/registry-teleology imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness reference-of-thought and a prospective relative-ontological-completeness reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing-and-decentered-prior-institutionalisation’s categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought by the latter as a postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-orlogical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness reference-of-thought with respect to its prior relative-ontological-incompleteness reference-of-thought. But since we have been habituated as of our existential-disontologising/re-ontologising—aporeticism formation within our 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 be in logical-dueness for logical-processing-orlogical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a notional~ deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-orlogical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness reference-of-thought construed as disjunctedness-as-of-reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism reference-of-thought in its own existential-disontologising/re-ontologising aporeticism formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and of postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a preconverging/postconverging—de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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 preconverging/postconverging—de-mentative/structural/paradigmatic—amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a
choice deterrent of institutional and eruditical Establishments of presence failing to recognise
that more profound human insights arise from Dionysian dispositions and not just a reflex of
looking at the presence as forever given as it is. The bluntness of reality/ontology doesn’t
recognise the mortals that we are and we can’t advance our mortal statuses as superseding
inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid
‘human closure of ‘meaningfulness-and-teleology’ which easily arises given our temporal-to-
temporal-conjugating-emotional-involvement/subjectification/epistemic-totalising
self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is
such an articulation is not idle but rather the requisite fervour associated with many an
enlightening thought, however qualified as impropriety, as a wooden-language-(imbued—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-veracity as of
notional~ deprocrypticism prospective relative-ontological-completeness reference-of-
thought is restored by doing away with ‘relative ontological-veracity as to prospective leeway of
tolerance-of-disparateness/inexactitude as stretched-truth—as-of-relatively-
 deficient-ontological-performance’-<including-virtue-as-ontology>’ and articulating a ‘mental
break-in’/preconverging-or-dementing—apriorising-psychologism of positivism–
procrypticism ‘meaningfulness-and-teleology’ at its procrypticism uninstitutionalisation as
of disjointedness-as-of- reference-of-thought from notional~ deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-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 for epistemic-growth,-as—
{veridical/sound}-relative-reflexivity—in-existence/relativising—of—
deepening/psychologismic—epistemic-acutisation—residualising, {decompulsing}—
delinearity—for
cogency’ in due course, ‘relative ontological-veracity as to prospective leeway of tolerance—of
disparateness—inexactitude as stretched-truth—as-of-relatively-deficient—ontological-
performance”—<including-virtue-as-ontology>’ is no longer warranted but a direct ‘mental
break-in’/preconverging-or-dementing —apriorising-psychologism by a demonstration to
uphold ontological-veracity. Such a demonstration might be construed as of a simple paper plane
demonstration of <amplituding/formative—epistemicity>causality —as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity principles or extraordinarily a flight
from the flight deck with explanation or more extensively articulating that things work by natural
causes and effects with no spirits inside them thus implying that a positivism-centered
meaningfulness-and-teleology is more ontologically pertinent (even as the ramifications will
rather be of crossgenerational existential—disontologising/re-ontologising—aporeticism—
import upon the animistic social-functioning-and-accordance—as-of—social-stake-contention-
or-confliction imbuing existentialising—frame-of-entailment—of—motif—and—
apriorising/axiomatising/referencing of disontologising/ontologising-and-re-ontologising’).
Certainly such a ‘mental break-in’/preconverging-or-dementing —apriorising-psychologism
demonstration with regards to our procrypticism ‘reference-of-thought as of its disjointedness—
as-of—reference-of-thought construed from a notional—deprocrypticism ‘reference-of-thought
perspective or apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for—
operant-or-incidenting-predicative-insights will look weird to us going by our circularly
pervasive <amplituding/formative—epistemicity>totalising—self-referencing—
syneretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology and not yet by social universal-transparency of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness–of reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness–formativeness—as to eventualising–inkling-drive or seeding-misprising—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 ‘habitation exercise’
as of \amplituding\formative\epistemicity\causality\as-to-projective-totalitative\implications-of-prospective\nonpresencing\for-explicating\relative-unreflexivity\relative-reflexivity\ontological-contiguity and percolation-channelling\in-deferential-formalisation-transference involved in the psychoanalytic-unshackling\memetic-reordering\institutional-recomposing behind the relative-unreflexivity\relative-reflexivity\ontological-contiguity of-the-human-institutionalisation-process\as pertinent for notional\deprocrypticism ‘without in the very least entertaining’ the wooden-language\imbued\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-recomposing\as-to-historiality\ontological-eventfulness\ontological-aesthetic-tracing\perspective\ontological-normalcy\postconvergence-reflected\epistemicity-relativism-determinism\that has always been a drawback as of temporal extricatory preconverging\dementating\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 relative-unreflexivity\relative-reflexivity\ontological-contiguity of-the-human-institutionalisation-process across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments\as-of-the-transcendental prospective positivism prospective relative-ontological-completeness\reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-
setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-teleology

purpose requires making a ‘temporal charade argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the ‘very point of ontology as to aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’ as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as intemporality symmetrising-by-desymmetrising-subsumption-of-temporality and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting-into-question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentionation (supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness reference-of-thought as of the prospective positivism registry-
worldview/dimension prospective relative-ontological-completeness of reference-of-thought by ‘continuous habituation going by the latter’s amplituding/formative-epistemicity>causality as-to-projective-totalitative–implications-of-prospective nonpresencing, for-explicating relative-unreflexivity/relative-reflexivity-ontological-contiguity in the long run as superseding the prior beyond-the-consciousness-awareness-teleology \(<\text{of–preconverging-existential-extrication-as-of-existential-unthought}>\) and initiating the appropriate prospective social universal-transparency \(<\text{transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness}>\) that will preconverging/postconverging–de-mentatively/structurally/paradigmatically harken back to undermine the postlogism and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysettingup/measuring/instrumenting-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-teleology of our positivism–procrypticism that is the preconverging/postconverging–de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness of reference-of-thought that can preconverging/postconverging–de-mentatively/structurally/paradigmatically harken back in
undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-reference-of-thought’ and the enculturation/endemisation of the manifest postlogism-and-conjugated-postlogism in our positivism-procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism-procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-reference-of-thought’ of meaningfulness-and-teleology, beyond-the-consciousness-awareness-teleology, and hence overlooking the preconverging-existential-extrication-as-of-existent-unthought, and hence overlooking the preconverging/postconverging–de-mentative/structural/paradigmatic ontological vices-and-impediments implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness-reference-of-thought of our procrypticism as disjointedness-as-of-reference-of-thought. This explains how and why re-originary–as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ 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-supерerogation turn
disontologising–preconverging/dementing–apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold\textsuperscript{102} is what defines it as uninstitutionalised-threshold\textsuperscript{111} which is decentered and preconverging-or-dementing–apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation -<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality\textsuperscript{79}/longness and human temporality\textsuperscript{80}/shortness as the ‘more fundamentally <amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-Prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological–contiguity analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments\textsuperscript{105} 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–prospectively–impllicated_attendant–ontological-contiguity ’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—confledness in {preconverging–dissentailment by–postconverging-entailment which enables prospective institutionalisations or temporal individuations distinctive-alignment-to”reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{10} that induce uninstitutionalised-threshold\textsuperscript{102} at all the institutionalisations uninstitutionalised-threshold\textsuperscript{102}.\textsuperscript{)} The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
nonconviction/madeupness/bottomlining<[^decontextualising/de-existentialising~of-air\[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>\rangle

individuation’s mental-disposition as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ as
reference-of-thought–looseness-of-tethering–to–prelogism—as-of-conviction,-in-profound-
supererogation <-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <-as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>) is a mental-
disposition for caricaturing-hollow-staging-and-performance (with respect to whatever
narratives or acts can be made or committed opportunistically by ‘vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging” out of ‘implicated-attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ,<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context’), while the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> arising as of a corresponding derived- perversion-of-’reference-of-
thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-


vague-vocalisation-or-subknowledging’-as–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁰-of-tethering-trajectory to⁸⁹ reference-of-thought–prelogism⁸⁷-as-of-
conviction,-in-profound-supererogation‘<existentially-veridical–’attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> can be seen transparently in the instance of the childhood psychopathy
spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality
development into adult psychopathy at which point social
reference-of-thought–prelogism
⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness⟩ is undermined with its
increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding
conjugated-postlogism⁸⁷ leads to contextualised social dynamics of temporal individuations
reference-of-thought–looseness-of-tethering–to–prelogism -as-of-conviction,-in-profound-
supererogation⁹⁰‘<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> that underlies various shades of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation⁹⁰‘<as-to–’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>. As a general rule the⁸³reference-of-thought–closeness-of-tethering–to–
prelogism -as-of-conviction,-in-profound-supererogation‘<existentially-veridical–
’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> implies a mental-disposition for intrinsic-
attribute of⁸⁹meaningfulness-and-teleology⁹⁹ involving an inclination for presuming and
implying of⁸⁹meaningfulness-and-teleology⁹⁹ as limited/constraint by ‘implicit_attendant–
ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
while the reference-of-thought–looseness-of-tethering–to–prelogism–as-of-conviction,-in-profound-supererogation


recomposing-for-relative-ontological-completeness\textsuperscript{7}—unenframed/re-ontologising~conceptualisation) of a reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} as of apriorising/axiomatising/referencing-\{of-\prime prospectively-implicit\-attendant-ontological-contiguity \prime~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ \}—conflicated\textsuperscript{13} in \{preconverging-disentailment–by\},
postconverging-entailment that enables such a certitude at uninstitutionalised-threshold\textsuperscript{102} of an epistemic-totalising—devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} of the social at uninstitutionalised-threshold\textsuperscript{102} 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-formativeness—\textsuperscript{\prime as-to-eventualising–inkling-drive-or-seeding-misperizing}—temporal-to-intemporal-dispositions—\textsuperscript{\prime so-construed-as-from-perspective–ontological-normalcy/postconvergence}–existentialism-form-factor but we fail to do this due to our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} metaphysics-of-presence-{\prime implicit\-nondescript/ignorable~void \prime as-to-presencing—absolutising-identitive-constitutedness } disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambi
imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold\textsuperscript{12}, and so over the mental-reflex of assuming secondnatured institutionalisation\textsuperscript{83} reference-of-thought/axiomatic-construct as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively–implicated–attendant–ontological-contiguity\textsuperscript{67}’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>\textsuperscript{40} (construed as letting our limited-mentation-capacity—as–subjecting ‘educated–unlimitedness/existence–sublimating–nascence’–to–limitedness/human-subpotency by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold\textsuperscript{102} which require their own new specific\textsuperscript{83} reference-of-thought–‘categorical-imperatives/axioms/registry-teleology’–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} which so established then enables the practical effectiveness of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively–implicated–attendant–ontological-contiguity\textsuperscript{67}’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>\textsuperscript{40}. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social\textsuperscript{103} universal-transparency\textsuperscript{104} ⟨transparency-of-totalising-entailing–as-to-entailing–<amplituding/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-threshold\textsuperscript{102} situation which is necessarily beyond-the-consciousness-awareness-teleology\textsuperscript{-} of preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{102} and without social\textsuperscript{103} universal-transparency\textsuperscript{102}[\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative-epistemicity>totalising-in-relative-ontological-completeness}] of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} needed for construing postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77} as of its social model at uninstitutionalised-threshold\textsuperscript{102}, and so by way of\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{77}—unenframed/re-ontologising–conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings and is of sublimating-epistemic–imbricatedness/threadedness/recomposuring ‘implicitly attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’\textsuperscript{104}–<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context>, in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively implicitly attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’\textsuperscript{104} 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/inferring-of-elucidation-outside—‘prospectively implicitly attendant–ontological-contiguity’–educed–

Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social ’meaningfulness-and-teleology’ before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively—implicit—attendant—ontological—contiguity’ ~educed–existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’). At this individuation–level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-operant-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of–reference-of-thought’–as-misappropriated–meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness of reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology –for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of–reference-of-thought’–as-misappropriated–meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation–level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will

‘prospectively-implicated-attendant-ontological-contiguity‘¹³-educed–
existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>¹⁰. This is equally implied at the registry-worldview/dimension–level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism /psychopathic personalities development from childhood to adulthood together with the implications of
as—prelogism\textsuperscript{77}—as—of—conviction,—in—profound—supererogation—<existenti—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 preconverging/postconverging—de—mentative/structural/paradigmatic

<amplituding/formative—epistemicity> causality—<as—to—projective—totalitative—implications—of—
prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—
ontological—contiguity from a retrospective registry—worldview/dimension perspective like
postlogism\textsuperscript{77} in a non—positivistic social—setup as of our prospective relative—ontological—
completeness\textsuperscript{77}—of—reference—of—thought perspective but it is more difficult to grasp from a
notional—deprocrypticism prospective perspective of analysis where we will rather be
unpalatably represented as decentered and preconverging—or—dementing\textsuperscript{77}—apriorising—
psychologism, given our state of metaphysics—of—presence—⟨implicated—‘nondescript/ignorable—
void ’—as—to—presencing—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—incompleteness—of—reference—of—thought is non—positivistic, a positivism
minded interlocutor arguing that notions—and—accusations—of—sorcery do not exist upon an
accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the
crossgenerational possibility of prospective transcendence—and—
sublimity/sublimation/supererogatory—de—mentativity. Supposed however that the interlocutor
isn’t an isolated individual but a member from a positivistic society bringing about a cultural
diffusion in the non—positivistic society such that the latter looks up to the former by its
prospective relative—ontological—completeness—of—reference—of—thought as it effectively has
greater control on intrinsic—reality/ontological—veridicality reflected by way of say its relative
technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be
circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag \[4\]. This new positivism \[8\] reference-of-
thought–categorical-imperatives/axioms/registry-teleology\[9\],-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[9\]
voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-
positivism \[8\] reference-of-thought–categorical-imperatives/axioms/registry-teleology\[9\],-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[9\]
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 \[8\] reference-of-thought–categorical-imperatives/axioms/registry-
teleology\[9\],-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology\[9\], highlighting that a postlogism\[77\] like psychopathy in our positivism–
procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism
social-setup is not truly speaking an isolated phenomenon as construed from an individuation-
level of analysis but speaks in-the-bigger-picture of an underlying registry-worldview/dimension
registry-worldview/dimension–level relative-ontological-incompleteness \[88\] -of- \[8\] reference-of-
thought as beyond-the-consciousness-awareness-teleology \[9\] of–preconverging-existential-
extrication-as-of-existent-unthought\[2\] and ‘lack of constraining social \[^{103}\] universal-
transparency’ \[( transparency-of-totalising-entailing,-as-to-entailing<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness \); such that implying that our
prior positivism–\[2\] procrypticism, as of its \[8\] reference-of-thought–categorical-
imperatives/axioms/registry-teleology\[9\],-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\[9\],
cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional—deprocrypticism—reference-of-thought—categorical-imperatives/axioms/registry-teleology—,for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism—procypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting reflection of ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>—in-reification/dereification entertained/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity—to—which—mental—postconverging/dialectical-thinking—qualia-schema—with superstitious claims in its “meaningfulness-and-teleology”. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation—level of analysis a prospective ‘logically-due prelogism—as-of-conviction,—in—
profound-supererogation

<existentially-veridical–"attendant-intradimensional–apriorising/axiomatising/referencing"–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>
denaturing\(^6\) as of non-positivism\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–"meaningfulness-and-teleology\(^8\)”, over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism /conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘derived-denaturing as of non-positivism\(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-aposteriorising/logicising/deriving/intelligising/measuring–"meaningfulness-and-teleology\(^8\)”, with both latter logically\(^8\) reference-of-thought construed as of distractive-alignment-to-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology—with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension—level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a 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


That insight then brings up the idea of how does a registry-worldview/dimension–level dynamic-cumulative-aftereffect reflect the more simplistic individuation–level ontological-veridicality at childhood postlogism /psychopathy; which is the more elaborate purpose herein. That is, how distracting-alignment-to–reference-of-thought–<of-apriorising/axiomatising/referencing> as undermining apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity ‘~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }~conflicatedness ~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-incompleteness~of~reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation–level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism’ as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of~reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed ~<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~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 reference-of-thought–prelogism–as-of-conviction,-in-profound-supererogation ~<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ is in an intemporality~symmetrisation-by-desymmetrisation-subsumption-of-temporality 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- ‘prospectively-implicated-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }_{confoundedness-in-{preconverging-disentailment-by}–
postconverging-entailment as of its intemporality -symmetrising-by-desymmetrising-
subsumption-of-temporality with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness ‘-of-’reference-of-thought is not factoring in the childhood psychopathy postlogism compulsion–
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>} of ‘reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity ‘reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in-the-very-first-place, as a ‘reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity ‘reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity ‘reference-of-thought is established; thus, given the intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality of the explainer of the situation ‘reference-of-thought/axiomatic-construct as existential/ontological as of ‘implicated-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>'<reifying-or-elucidating-of-prospective-relative-ontological-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>'<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as contextually-manifest prior relative-ontological-incompleteness of reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the construal of the ‘meaningfulness-and-teleology’ of temporal-dispositions perversion-and-derived perversion-of reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> in relation to intemporal ‘meaningfulness-and-teleology’ as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the reference-of-thought–‘categorical-imperatives/axioms/registry-teleology’,-for-
aposteriorising/logicising/deriving/intelligising/measuring ‘meaningfulness-and-teleology’ of the visitor’s reference-of-thought so ontologically-destructured by the childhood psychopathy postlogism ‘dereifying act’ of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism <as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at reference-of-thought apriorising/axiomatising/referencing-{of-
   prospectively–implicited–attendant–ontological-contiguity ‘~educed-
   existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
   <imbued–notional–cogency’ } conflatedness in {preconverging–disentailment by}–
postconverging entailment denying any implied symmetrising of ‘meaningfulness-and-
teleology\(^9\) from temporal-dispositions in perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as their logical-
dueness doesn’t arise in-the-very-first-place, hence the reason why perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergently-

apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > is construed more than just as of ‘destructuring’ but more completely
and critically to avoid misconstrual rather as of distractive-alignment-to- reference-of-thought-
<of-apriorising/axiomatising/referencing>\(^1\); to point out that temporal-dispositions perversion-
and-derived- perversion-of- reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > haven’t got any ‘existentially/ontologically transcendental-
enabling/sublimating/supererogatory-de-mentativity \(^9\) reference-of-thought’ given that they are
in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
perversion-of- reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > is construed operantly as of temporal postlogism \(^7\)-as-of-
compulsing–nonconviction/madeupness/bottomlining<-decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>--induced-
disontologising’–of-the–attendant-intradimensional–ontologising’–imbued-
In other words, prospective relative-ontological-completeness–reference-of-thought is ‘precedingly/supersedingly preconverging/postconverging–de-mentatively/structurally/paradigmatically cogent/tense/limpid–<as-of-prospective-profound–

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ to construe \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{70} as of intrinsic-reality/ontological-veridicality \textsuperscript{preconverging/postconverging–de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought, as all the \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the \textsuperscript{meaningfulness-and-teleology} that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for \textsuperscript{103}universalisation over base-institutionalisation–ununiversalisation, positivism over \textsuperscript{103}universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional~deprocrypticism over our positivism–procrypticism. The point here is to highlight that ‘apriorising/axiomatising/referencing-{of-prospectively–implicated_attendant–ontological-contiguity}~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’—conflatedness in {preconverging-disentailment–by}–postconverging-entailment’ doesn’t imply any symmetrisation of ‘meaningfulness-and-teleology\textsuperscript{99} with regards to perversion-and-derived–perversion-of–reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ since the latter is preconverging/postconverging–de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
veracity. The bigger point being that symmetrisation implying mutual recognition of ‘reference-of-thought can only arise where there is mutual appropriateness-of-'reference-of-thought-as-of-conflatedness\textsuperscript{13} as existential/ontological transcendental-enabling/sublimating/supererogatory-de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought in-the-very-first-place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation \textless existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater , and this latter is what tends to be falsely implied in situations of postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived- perversion-of- reference-of-thought\textless as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater rather reflected-as-of-soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of- reference-of-thought in determining whether logical-dueness arises in-the-very-first-place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension–level analysis derived from such an individuation–level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of ‘meaningfulness-and-teleology\textsuperscript{79} as of the individuation–level and registry-worldview/dimension–level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation–level to the registry-worldview/dimension–level and thus with a greater opportunity for the simplistic individuation–
level childhood postlogism\textsuperscript{77}/psychopathy phenomenon relatively resolvable at that individuation–level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension–level of more surreptitious adulthood pathological postlogism\textsuperscript{77}/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency\textsuperscript{103}{\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}} with consequent conjugated-postlogism\textsuperscript{77} ‘involving beyond-the-consciousness-awareness-teleology\textsuperscript{77}<of–preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{9} dynamics further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{103}{\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}} reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{88}–of–reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{02} backdrop for the registry-worldview’s/dimension’s threshold–of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{96}<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. In other words, social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is preconverging/postconverging–de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness–of–reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology\textsuperscript{77}<of–preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{8} with the implication that ‘lack of constraining social universal-transparency\textsuperscript{103}{\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\}}
at this uninstitutionalised-threshold allows for denaturing, which is rather subpar to the notional-conflatedness / constitutedness -to-conflatedness required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as 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 failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to be construed as socially-functional-and-accordant , with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness of reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith— notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such a prospective institutionalisation ‘constraining social universal-transparency’ \[\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}\] reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness of reference-of-thought; wherein notional-conflatedness / constitutedness -to-conflatedness reflects their institutionalisation and denaturing reflects their uninstitutionalised-threshold. Hence in-the-bigger-picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing—human-epistemic-abnormalcy-or-preconvergence towards ontological—
normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity—as-subjecting-'duced-unlimitedness/existence-sublimating-nascence’ to
limitedness/human-subpotency with respect to social universal-transparency
(transparency-of-totalising-entailing-as-to-entailing<-amplituding-formative-
epistemicity>totalising~in-relative-ontological-completeness ) which critically tends to be
solicited at its beyond-the-consciousness-awareness-teleology<of–preconverging-existential-
extrication-as-of-existential-unthought> as in this individuation–level analysis,
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> ‘}—confatedness' in {preconverging-disentailment by}–
postconverging-entailment can equally be construed as tying down transcendentally-enabling-
level-of-ontological-good-faith-or-authenticity<of–preconverging-existential-
reality as antinihilism> to ontological-normalcy/postconvergence as ontological-
completeness-of- reference-of-thought avails as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality as antinihilism> to ontological-normalcy/postconvergence as ontological-
completeness-of- reference-of-thought avails as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality, and hence its construal as of ‘intemporal-prioritisation-of-
reference-of-thought’–as-confatedness‘ or-ontological-reprojecting; while
apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> ‘}—constitutedness ‘ in-preconverging-entailment can equally
be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/Objectification/desubjectification-as-objectification-as-to-ontological-faith


of a notional amplifying/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity—as-subjecting-'educed-unlimitedness/existence-sublimating-nascence'-to-limitedness/human-subpotency that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/Objectification/desubjectification-as-objectification-as-to-ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-as-antinihilism-enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought driven by apriorising/axiomatising/referencing-of-'prospectively-implicited-attendant-ontological-contiguity'-educed-

existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency-confletadedness-preconverging-disentailment-by-postconverging-entailment-as-articulated-above-over-denaturing, and explaining why apriorising/axiomatising/referencing-of-'prospectively-implicited-attendant-ontological-contiguity'-educed-

contiguity ~of-the-human-institutionalisation-process\textsuperscript{68} behind the successive institutional-cumulation/institutional-recomposure~(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing~<perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism-determinism’\textgreater;) is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\textsuperscript{6} referencing of any one registry-worldview’s/dimension’s institutionalisation\textsuperscript{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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 relative-unreflexivity/relative-reflexivity~ontological-contiguity ~of-the-human-institutionalisation-process as of our positivism\textsuperscript{51} procrypticism. Notional~conflatedness /constitutedness ~to-conflatedness\textsuperscript{3} points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional~\textsuperscript{15} deprocrypticism from our positivism–\textsuperscript{50} 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 \textsuperscript{<amplituding/formative–epistemicity>totalising~self-referencing-synchretising/circularity/interiorising/akrasiac-drag\textsuperscript{34} mental-complex of considering the \textsuperscript{<amplituding/formative> wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology \}} while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-
that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism\textsuperscript{77}/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment \textit{\textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textless{}postconverging–de-mentating/structuring/paradigming =as-being-as-of-existential-reality\textrangle{} that goes well beyond any given specific epiphenomenon–{in-the-overall-ecstatic-existence-supervening-conflatedness }/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment \textit{\textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textless{}postconverging–de-mentating/structuring/paradigming =as-being-as-of-existential-reality\textrangle{} as of aetiologisation/ontological-escalation<ontological-veridicality\textit{commitment/otherliness\textit{transcending}\textit{compulsions\textit{encumbered\textit{transcending}}> for universal retrospective to prospective understanding of postlogism\textsuperscript{77}/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment \textit{\textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textless{}postconverging–de-mentating/structuring/paradigming =as-being-as-of-existential-reality\textrangle{} is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the preconverging/postconverging–de-mentative/structural/paradigmatic \textit{universal implications arrived-at of the social construction supposedly coherent ontological-commitment \textit{\textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textless{}postconverging–de-mentating/structuring/paradigming =as-being-as-of-existential-reality\textrangle{} as of the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textit{/objectification\textit{desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising\textit{axiomatising\textit{referencing—as-so-being-as-of-}}}
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 preconverging/postconverging–dementative/structural/paradigmatic universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}~\text{postconverging–d-mentating/structuring/paradigming}~\text{as-being-as-of-existential-reality}>\) on the basis of the specifically given epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity\(^*\) angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\(^*\)~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences \(<\text{amplituding/formative–epistemicity}~\text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) with their disposition for replication and other experimentation/observation/survey analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity}~\text{postconverging–d-mentating/structuring/paradigming}~\text{as-being-as-of-existential-reality}>\) is wrong, such an insight about the supposedly coherent ontological-
existential-reality as of amplituding/formative-epistemicity causality as-to-projective
totalitative-implications-of-prospective- nonpresencing,-for-explicating- relative-
unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague
innateness besides existentially disontologising/re-ontologising aporeticism inherent
human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-
of-its-mimetic-echoness or existence-in-reverberation or existence-potency~ sublimating-
nascence,-disclosed-from-prospective-epistemic-digression; thus enabling human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-
unlimitedness/existence-sublimating-nascence insights as
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights. We can further get a sense with respect to the
implications of what is meant by reference-of-thought—categorical-
impervatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology,
relative to the construal/conceptualisation from the middle of the last century in the biological
domain as of its specific uninstitutionalised-threshold then over which the DNA-based
genetics reference-of-thought—categorical-impervatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
was developed which induced an altogether new dramatically different but ontologically-
veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then
became a new specific institutionalisation reference-of-thought—categorical-
impervatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
thereafter amenable to elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
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 \(^8\) reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation \(^8\) reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrysticism and notional–deprocrysticism 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-‘prospectively-implicated_attendant–ontological-contiguity\}–educed–


postconverging entailment over the prior distractive-alignment-to\(^3\) reference-of-thought–<of–apriorising/axiomatising/referencing>\(^10\). In conclusion, such a construal/conceptualisation as of notional–deprocrysticism \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^99\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^56\) meaningfulness–and-teleology\(^99\) over our positivism–procrysticism \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^99\),-for–aposteriorising/logicising/deriving/intelligising/measuring–\(^56\) meaningfulness-and-teleology\(^99\) of our ‘lived social’ uninstitutionalised-threshold \(^02\) with respect to psychopathy and social psychopathy and procrysticism 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/inferring-of-elucidation-outside—

‘prospectively-implicated_attendant–ontological-contiguity\(^7\}–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
meaningfulness-and-teleology } ultimately extending to the extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } spheres of formal constructs distorting formal construal of
meaningfulness-and-teleology, and so to a point of equilibrium of the new registry-
worldview/dimension between its institutionalised meaningfulness-and-teleology and its
uninstitutionalised-threshold’s threshold-of–nonconviction/madeupness.BOTTOMLINING-IN-
shallow-superradgeration <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism>. The operant and
technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure–
onology apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confatedness in {preconverging-disentailment by}–
postconverging-entailment for ontologically-veridical meaningfulness-and-teleology and
‘human notional–firstnaturedness-formativeness—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 denaturing where there is ‘lack of constraining social
universal-transparency {transparency-of-totalising-entailing-as-to-entailing-
amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }. The
establishment or rather coming into being of a prospective registry-worldview/dimension
institutionalisation reference-of-thought can thus be construed as of pure–ontology
apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–ontological-
contiguity ’~educed–

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existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness — in {preconverging–disentailment–by} —
postconverging–entailment for ontologically-veridical ‘meaningfulness-and-teleology’, and so
because it is both the mechanical-knowledge as the constraining technical outcome and the non-
constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-
fideism — 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–
nonpresencing,—for-explicating—relative–unreflexivity/relative–reflexivity—ontological–
contiguity (as it supersedes the prior beyond-the-consciousness-awareness-teleology —<of—
preconverging–existential–extrication–as–of–existential–unthought — meaningfulness-and-
teleology) and the prior ‘lack of constraining social universal-transparency ⟨transparency—
relative–ontological–completeness ⟩), and then imbues the prospective institutionalisation with
social validity and social structure of ‘meaningfulness-and-teleology as of deferential-
formalisation-transference. This is the social-setup of the prospective institutionalisation
reference–of–thought as of pure–ontology apriorising/axiomatising/referencing–of—
‘prospectively–implicited–attendant–ontological–contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued–notional–cogency>’ — conflatedness — in {preconverging–disentailment–by} —
postconverging–entailment for prospective relative–ontological–completeness — of—reference–
of–thought ‘meaningfulness–and–teleology. But then in due course and at the

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uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intertemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intertemporal-preservation-entropy-or-contiguity—or-ontological-preservation) wanes as the reality of human notional—firstnaturenedness-formativeness—as to eventualising—inking drive or seeding—misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as

<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-
epistemicity> causality as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity, and is rather oriented to sovereign extrication over knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—<in-

prospective_psychologismic~apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
postconverging-entailment at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought—categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold 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 reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of—meaningfulness-and-teleology. Thus such implied prospective reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity amplituding/formative—epistemicity causality—as-to-projective-totalitative—implications-of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
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}
vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging. Thus effectively such a postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-de-contextualising/de-
supererogation-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 prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at-mental-states to be by mental-reflex in prelogism-as-of-conviction,-in-profound-supererogation-existentially-veridical-attendant-intradimensional-
apriorising/axiomatising/referencing-logical-dueness-precedes-disontologising-logical-outcome-arrived-at thus inducing wrongful teleological elevation of the postlogism-psychopathic-meaningfulness-and-teleology, which wouldn’t occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing-of any registry-worldview/dimension institutionalisation-meaningfulness-and-teleology as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism distractive-
postconverging entailment of meaningfullness-and-teleology exactly by transcending/superseding

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold'.

positivism and deprocrypticism), is that \(^{56}\) meaningfulness-and-teleology\(^{99}\) can then still be upheld on the basis of the same uninstitutionalised-threshold \(^{57}\)/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity ’~educated~ existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’ }~confledness in {preconverging–disentainment by} postconverging–entailment. Explicating thus the preconverging/postconverging–dementative/structural/paradigmatic implication of the non-positivistic or our positivism–\(^{80}\) procrypticism \(^{74}\) perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (> construed respectively as of aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as an altogether positivism or notional–<\(^{83}\) deprocrypticism utter psychical-and-institutional apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity ’~educated~ existentalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’ }~confledness in {preconverging–disentainment by} postconverging–entailment of \(^{56}\) meaningfulness-and-teleology\(^{99}\), and not wrongfully setting-aside/glossing-over/ignoring with the idea that \(^{1}\) meaningfulness-and-teleology\(^{99}\) is still to be construed as of non-positivism/medievalism or positivism–\(^{80}\) procrypticism; as the grander
human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, \textsuperscript{103} universalisation, positivism and notional\textsuperscript{−1} deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumentings-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{67} of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{13} -as-to-totalitative-reification-in-singularisation\textsuperscript{<−as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism \textsuperscript{implied}}\textsuperscript{<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity}\textsuperscript{`, as of intemporal/ontological/social/species\textsuperscript{10} universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigmning and not temporal extricatory preconverging–de-mentating/structuring/paradigmning parasitising/co-opting to the species existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold\textsuperscript{02} mental-disposition’ even in our own
positivism\textsuperscript{87} reference-of-thought registry-worldview. It is fair to say the statement made before, \textquoteleft Z \ldots \text{will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion-of-\textsuperscript{74} } reference-of-thought-\textsuperscript{<as-preconvergingly-}\textsuperscript{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{2}}\textsuperscript{74} as allowing for the endemisation/enculturation of the denaturing\textsuperscript{16} of additionality and the implications thereof of subsequent denaturing\textsuperscript{16} in circularity/recurrence/repetition/repeatability\textsuperscript{14}\textsuperscript{16} is circumstantially relevant even in our positivistic registry-worldview wherein \textquoteleft lack of constraining social\textsuperscript{103} universal-transparency\textsuperscript{104}\textsuperscript{104} (transparency-of-totalising-entailing-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} \textsuperscript{⟩} induces a \textquoteleft human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition\textquoteleft temporality\textsuperscript{99}/shortness or shortness-of-register-of–\textsuperscript{7} meaningfulness-and-teleology\textsuperscript{100} drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold\textsuperscript{102} with respect to perceived–social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening—\textsuperscript{as-subjecting-limitedness/human-subpotency-to-\textquoteleft educed-unlimitedness/existence-sublimating–nascence\textsuperscript{2}}\textsuperscript{2}, truly reflect the inherent nature of \textquoteleft human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition\textquoteright; and the deprocrypticism-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism\textsuperscript{80} procrypticism registry-worldview/dimensions vices-and-impediments\textsuperscript{105} (just as with all previous transcendence-and-sublimity/sublimation/supererogatory–dementativity of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process\textsuperscript{14} as of difference-conflatedness\textsuperscript{14} as-to-totalitative-reification-in-singularisation-\textsuperscript{<as-to-the-nondisjointedness/entailment-of-}
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied 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implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied implied im
completeness—unenframed/re-ontologising-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold facet, so-construed by metaphysics-of-absence-\{implicated-epistemie-veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity. Such metaphysics-of-absence-\{implicated-epistemie-veracity-of- nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle\} considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to a ‘social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-\langle in-deferential-formalisation-transference\rangle and transversality-\langle for-sublimating–existential-eventuating/denouement,–from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing\rangle. 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 ‘meaningfulness-and-teleology’ (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 ‘meaningfulness-and-teleology’ as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology. 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 ‘meaningfulness-and-teleology’ in the uninstitutionalised-threshold 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 <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating~relative-unrelexivity/relative-reflexivity—ontological-contiguity 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 secondnaturung 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-from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising-as-of-prospectively-disambiguated-affirmed-and-unaffirmed-motif-and-apriorising/axiomatising/referencing> 101. In another respect, with regards to scientific meaningfulness-and-teleology 102 and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold 102 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
\textit{amplituding/formative} wooden-language\langle imbuied—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of—nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications\rangle\textit{ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality}
\textit{transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness\textit{reference-of-thought increasingly defer domains of ‘meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality\langle susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology \textit{as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality \textit{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\textit{meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal
mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-
for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and
simplistic contending mental-dispositions on the basis of the determining or non-determining
need for ‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language<imbu ed—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—<as-of—
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>—mental-
dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative
intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions
and projections’. This contrasts with those domains that are more pertinently and decisively
intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-
formalisation-transference (deferential as not opinionating randomly with respect to imagining
the legal implications of one another’s actions but deferring one’s understanding to the formal
legal domain, appreciating in deference scientific principles and not opinionating about what we
imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and
human geography methods and not imagining how censuses and polls should be done but
deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge
by deferential-formalisation-transference pointing out that ‘human intemporal mental-
dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding
virtue (as of aetiology/ontological-escalation—<ontological-
veridicalitycommitment/otherliness transcending/compulsions-encumbered_transcending>),
and not ‘human temporal
<amplituding/formative> wooden-language<imbu ed—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology—<as-
mental-dispositions and projections’. Hence the construal of knowledge construct in such
domains that are spurious and blurry as with respect to postlogism’77/psychopathy social
implications should as of precedence be about articulating the illuminating insight that ultimately
allows for the attainment of their own deferential-formalisation-transference based on ‘social
consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions
and projections’, and undermining a social relations with regards to knowledge and virtue that
is based on ‘social consensus as of social-aggregation-enabling by human temporal
<amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ mental-
dispositions and projections’, and so in order to release the inherent virtue imbued in true
knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis
of postlogism’77 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-⟨implicit-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness ⟩ instead of assuming a ‘human temporal
uninstitutionalised-threshold’ mental-disposition’ of the social by prospective metaphysics-of-
absence-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective—ontological-
normalcy/postconvergence⟩ ⟩, since the construal of our postlogism 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—
meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-
worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence-implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism-procrypticism, as the wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-non-descript/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–dementating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming as when
it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation-
<ontological-veridicality-commitment/otherliness_transcending/compulsions-
encumbered_transcending> (metaphorically-as-of-a-million-and-one-instances-and-locales) as
providing the possibility for prospective institutionalisation as preconverging/postconverging-
de-mentatively/structurally/paradigmatically superseding the positivism—
procrypticism registry-worldview/dimension vices-and-impediments. It is thus important to grasp that the
notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the
notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively>
the
relative-unreflexivity/relative-reflexivity—ontological-contiguity —of-the-human-
institutionalisation-process of institutional-cumulation/institutional-recomposure—\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\}, but
rather the intemporal mental-disposition (intemporal-disposition) to strive as
maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-
tonologising~conceptualisation for base-institutionalisation to supersede recurrent-utter-
uninstitutionalisation equates that striving for \(universalisation\) to supersede base-
institutionalisation–ununiversalisation equates that striving for positivism to supersede
universalisation–non-positivism/medievalism equates that striving for notional–
depprocrypticism to supersede positivism–procrypticism; as the highest human
virtue of ontological import. Since the inducing of institutionalisation-as-a-seconddriven-
construct across all institutional-cumulation/institutional-recomposure—\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\} or
registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought
modalities of the same perpetual temporalities-drives and intemporality-drive (given human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturesdness-
formativeness—as to eventualising–inking–drive–or–seeding-misprising—temporal-to-
temporal–dispositions—so construed as from perspective–ontological-
normalcy/postconvergence’–existentialism–form-factor), respectively as ‘least-and-derived-
temporal–operating-modalities-of-the–reference-of-thought-as-of–incrementalism-in-
relative-ontological-incompleteness—enframed/disontologising–conceptualisation-inducing-
the-uninstitutionalised-threshold’ and ‘maximal-as-intemporal–operating-modality-of-
reference-of-thought-as-of–maximalising-recomposuring-for-relative-ontological-
completeness—unenframed/re-ontologising–conceptualisation-as-inducing-the-prospective-
institutionalisation’. Virtue is essentially about the intemporal–drive as maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation for intemporal-preservation-entropy-or-contiguity–or-
ontological-preservation as of ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-
to ‘educed unlimitedness/existence-sublimating–nascence’ by a re-equilibrating metaphysics-
of-absence–(implicated-epistemic-veracity-of-
nonpresencing–perspective–ontological-
normalcy/postconvergence)/postdication with reference-of-thought–categorical-
imperatives/axioms/registry-teleology subservient to that purpose, and not about the
temporalities–drives as ‘mere adherence as intradimensionally deterministic by form’ to
reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are
failing/not-upholding—as-of-apriorising/axiomatising/referencing intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence
which always factor in human limited-mentation-capacity-deepening—as subjecting-
limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating–nascence’.
by a re-equilibrating metaphysics-of-absence POSTdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness reference-of-thought, by ‘intemporal-prioritisation-of’ reference-of-thought’-as-conflicatedness’-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation intemporality drive to supersede the non-positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of ‘implicated-attendant-ontological-contiguity’-educed—existentialising/contextualising/textualising ‘intelligence/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist
social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of ‘implicited_attendant–ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-in-imbued–notional–cogency’-in-reification/dereification as of their prior relative-ontological-incompleteness-of-reference-of-thought, contrasted with the positivist naturalist conception of ‘implicited_attendant–ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-in-imbued–notional–cogency’-in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness-of-reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought, as the notion of proof/evidence is more critically tied down to ‘implicited_attendant–ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-in-imbued–notional–cogency’-reification as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity-in-profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter ‘meaningfulness-and-teleology’ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing/accounting—of-epistemic–phenomenalism 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 preconverging/postconverging–de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality<for-sublimating–existential-eventuating/denouement,—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed—motif-and-apriorising/axiomatising/referencing’>1 of the prior relative-ontological-incompleteness reference-of-thought and the contorted prospective relative-ontological-completeness reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen/asceticism 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-incompleteness reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity 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/accounting—of-epistemic–phenomenalism of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially—disontologising/re-ontologising—aporeticism—undercutting the token contortion existential—disontologising/re-ontologising—aporeticism reference for prospective relative-ontological-completeness reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity gesturing/accounting—of-epistemic–phenomenalism for prospective relative-ontological-completeness reference-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 asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness towards-ontological-completeness-of-deprocrypticism as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–human epistemicity totalising~purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif- and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflicatedness—as-to-totalitative-reification-in-singularisation as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> -as-veridical-epistemicity-relativism-determinism; with the assertion by this author that there is no
We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/desentailment-of-presencing-absolutising-identitive-constitutedness-as-flawed-epistemicity-relativism-determinism
representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism superstition’ and ‘preconverging-or-dementing \textsuperscript{20}–apriorising-psychologism \textsuperscript{20}procrystalism–or–disjointedness-as-of\textsuperscript{22} reference-of-thought’. It is singularisation as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism in preemting any such preconverging/postconverging–de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold \textsuperscript{12} as implied by notional~\textsuperscript{1} deprocrystalism that reflects ‘ontologically-veridical difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification-in-singularisation as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing as-veridical-epistemicity-relativism-determinism as factoring in prior registry-worldview/dimensions reference-of-thought prior relative-ontological-incompleteness as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension reference-of-thought prospective relative-ontological-completeness to construe \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{20}/ontological-aesthetic-tracing as notionally-full knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism as-of\textsuperscript{4}prospectively–implicited_attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’–conflatedness in {preconverging–disentailment by} postconverging–entailment. In other words, ‘implicited_attendant–ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbued—notional~cogency as reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation as reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal/unenframing/re-ontologising—

referentialism, as a fundamental hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting -
postconverging-entailment} depth of notional—{deprocrypticism protracted-consciousness.

Such an hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—
declerality—for-cogency psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in-the-very-first-place the prospective relative-ontological-completeness reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put-into-question its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such an
epistemic-totalising
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting-
{decompulsing}—delinearity—for-cogency 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/intelligibilitysettingup/measuringinstrumenting ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like 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 } construed as universalisation-directed-rulemaking-over-non-rules— apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity 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-
(docompulsing)~delinearity—for-cogency psychology supersedes our ordinary ‘meaningfulness-and-teleology’ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put-into-question our positivism/rational-empiricism manifestation of procrysticism—or-disjointedness-as-of–reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, 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-
as of prospective relative-ontological-completeness\textsuperscript{78} is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism.

The fact is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\textquoteleft notional-\textquoteleft firstnatureshift—formativeness <as to eventualising—inkling-drive or seeding-misprising>—temporal-to-intemporal-dispositions<so construed as from perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at its uninstitutionalised-threshold\textsuperscript{102} implies that the human psychological reflex as of its limited-mentation-capacity—as-subjecting—\textquoteleft reduced-unlimitedness/existence sublimating—nascence’—to limitedness/human-subpotency at any such uninstitutionalised-threshold\textsuperscript{102} ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation—<as to the-disjointedness/disentailment-of-p-presencing—absolutising-identitive-constitutedness >\textquoteleft epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation<as to the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of \textquoteleft amplituding/formative-epistemicity>-totalising—thrownness-in-existence\textsuperscript{15}, as reflected by the successive prior relative-ontological-incompleteness\textsuperscript{18} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of\textsuperscript{83} reference-of-thought; and thus from
a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness of reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > 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-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the preconverging/postconverging–dementative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking – apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing–apriorising-
psychologism as of prospective postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such an {epistemico- totalising} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—{decompulsing} delinearity—for-cogency psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness 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 projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in~notional-discontiguity/epistemic-discontiguity: <between—prior-shallow-supererogation—of—mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>; and so, as its essential ‘meaningfulness-and-teleology’<meaningfulness-and-teleology> as of a solipsistic transversality:<for-sublimating—existential-eventuating/denouement—from—thinking-at—first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’ as of prospectively-disambiguated—affirmed-and-unaffirmed—motif-and—apriorising/axiomatising/referencing’<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/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation<as-to-perspective—ontological—.
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/unenframing/re-ontologising—
elicited-from-prospective—profound-supererogation  <as-to-perspective—ontological-
normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming'>  as
of <amplituding/formative—epistemicity>causality  <as-to-projective—totalitative—implications—
of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity>. But then the human reality across all registry-worldviews/dimensions,
isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-
threshold and the corresponding superseding of this as of prospective institutionalisation; as
even the disposition to assume an intellectually enlightening mental-disposition is existentially-
invested and not necessarily a given. We can appreciate from our positivistic perspective the
‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the
beginning of times superstitious beliefs had pervaded all the echelons of human societies whether
as of true belief or opportunistically, and have only been increasingly undermined with the
advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has
to do with the ‘existentially—disingenuous/re-ontologising—aporeticism’ invested nature as
of assumed reproducibility—mathesis/motif/thrownness-disposition—reproducibility-of-aestheticisation’ of human ‘amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\(^{99}\)/reference-of-thought\(^{84}\) devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking\(^{21}\)—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing—anteriorising-psychologism uninstitutionalised-threshold\(^{92}\) which it tends to represent as nondescript/ignorable—void\(^{10}\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing—narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory-de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of the possibility of prospective relative-ontological-completeness—reference-of-thought.

Human supererogatory-de-mentative constraint is fundamentally associated with poor universal-transparency\(^{10}\)—\{transparency-of-totalising-entailing—as-to-entailing—amplituding/formative-entailing—totalising—in-relative-ontological-completeness\} with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\(^{102}\). This then fails to induce the necessary existential—disontologising/re-ontologising—aporeticism—assurance for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of amplituding/formative—wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology\} as of the prior institutionalisation’s reference-of-thought—categorical-
imperatives/axioms/registry-teleology\textsuperscript{(99)} that stifle the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity possibility for prospective
institutionalisation. Thus as of the more critical insight that prospective relative-ontological-
completeness\textsuperscript{(87)}-of-\textsuperscript{(81)} reference-of-thought is actually ontologically transformative as of
aetiologisation/ontological-escalation-<ontological-
veridicality\textsubscript{commitment}/otherliness\textsubscript{transcending}/compulsions-encumbered\textsubscript{transcending}>,
over mere palliative construals as of the-very-same prior reference-of-thought in prior relative-
ontological-incompleteness\textsuperscript{(88)}, for resolving a given registry-worldview/dimension vices-and-
impediments\textsuperscript{(103}); this notion of human supererogatory–de-mentative constraint is critical for the
psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards
to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity as implied by a ‘postconverging-or-dialectical-thinking –psychology or
psychology-of-mentation-dynamics or natural~psychological-dynamics’ that emphasises the
‘Lacanian subject’ growth as of de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics), rather than a second-guessing
mented or stigmatic psychology that fails to integrate the decisively ontological transformative
implications of human psychology as of underlying relative-ontological-incompleteness\textsuperscript{(88)} and
relative-ontological-completeness\textsuperscript{(87)}\textsuperscript{(81)} reference-of-thought <amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity\textsuperscript{(34)}, and thus making the given presence\textsuperscript{(85)} reference-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-
syneretising/circularity/interiorising/akrasiatic-drag\textsuperscript{(34)} despite the fact of its prior relative-ontological-incompleteness\textsuperscript{(88)}-of-\textsuperscript{(81)} reference-of-thought to futural Being-
intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant causalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag and vague untransvaluated-temporal-intemporality gesturing/accounting—of-epistemic–phenomenalism. The relative-unreflexivity/relative-reflexivity—ontological-contiguity of the human institutionalisation-process can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness; wherein across the successive institutional-cumulation/institutional-recomposure, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential—disontologising/re-ontologising—aporeticism’ phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential—disontologising/re-ontologising—aporeticism human mental-disposition’. The former is ontologically-constrained as of causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating relative-unreflexivity/relative-reflexivity—ontological-contiguity in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency—(transparency-of-totalising-entailing—as-to-entailing—totalising—in-relative-ontological-completeness). Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective
phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to 
decontortion as of blurriness<-sterilising/anecdotalising/trivialising-of-prospective-re-
ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out> 
and emotional-involvement. In another respect the implications of flawed identitive-
constitutedness -as-‘epistemic-totality ’-dereification-in-dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism as of dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism also 
has implications with the ontological-performance -<including-virtue-as-
onontology>/morality/ethics/justice/etc. 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 
adhore 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 manifested in many a natural 
science domain (that purport to conceptualise complex social 56meaningfulness-and-teleology 9 
in naïve naturalistic methodology terms) all arise because of a flawed predisposition to 
identitive-constitutedness -as-‘epistemic-totality ’-dereification-in-dissingularisation-<as-to-
the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism implied as of dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that 
in-many-ways ignores/overlooks knowledge-reification—gesturing-and-accounting—of-
epistemic–phenomenalism-<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of- ‘prospectively-
implied_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness —in- {preconverging–disentailment–by-
postconverging-entailment} as of singularity—<as-to-the-nondisjoinedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness ’-
as-‘epistemic-totality’ ‘-dereification-in-dissingularisation>—<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > -as-
flawed-epistemicity-relativism-determinism ᵃ 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—‘prospectively-implicated_attendant-ontological-
contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’(i) without the constraint of knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic-apriorising/axiomatising/referencing- {of- ‘prospectively-
implied_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflatedness —in- {preconverging–disentailment–by-
postconverging-entailment} as of existence—as-the-absolute-a-priori-of-
conceptualisation—and–existence—as-sublimating-withdrawal/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation —<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/supercorogatory-de-mentativity as the very essence of knowledge. This has led in-many-ways to a dissonance between their knowledge productivity implications and existential-disontologising/re-ontologising—aporeticism reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care—and—episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

‘prospectively implicated attendant ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential-disontologising/re-ontologising—aporeticism phenomenality, it is lost to it that social and other existential-disontologising/re-ontologising—aporeticism 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-disontologising/re-ontologising—aporeticism phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential-disontologising/re-ontologising—aporeticism phenomenality and thus misrepresenting, denaturing and producing relatively ontologically—
flawed meaningfulness-and-teleology. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness/relative-ontological-completeness—{sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formatormative-supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}> with respect to temporal-to-intemporal ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. 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-and-accounting—of-epistemic—phenomenalism—in-
prospective_psychologismic-apriorising/axiomatising/referencing—{of—prospectively—
implied_attendant—ontological-contiguity—’—educated—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness—in—{preconverging-disentailment 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—prospectively—
implied_attendant—ontological-contiguity—’—educated—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—constitutedness—in—preconverging-entailment nature just an implied existentially—<disontologising/re-ontologising—aporeticism>
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-‘prospectively-implicated_attendant-ontological-contiguity ’~duced-}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency’ }—conflatedness \13 in {preconverging-disentailment 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-constitutedness\14-as-‘epistemic-totality\37 ’-dereification-in-
dissingularisation<as-to-the-disjointedness/disentailment-of- present-—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism
<amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-
prospective- nonpresencing,-for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness’ -as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism implied <amplituding/formative-epistemicity>causality ~as-to-
projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity 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-‘prospectively-
implicated_attendant-ontological-contiguity ’~duced-}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
whelmed notional cogency

constitutedness in preconverging entailment nature outside implicated attendant ontological-contiguity deduced existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity

imbued notional cogency whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ontologically-hegemonising-narrative ontological-performance including virtue as ontology as of its reifying apriorising axiomatising referencing of prospectively implicated attendant ontological-contiguity deduced existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity

imbued notional cogency conflatedness in preconverging disentailment by postconverging entailment connotative nature reflecting the ontological-veracity ontological-performance including virtue as ontology morality ethics justice etc. of human subpotency epistemic or notional projective perspective meaningfulness and teleology articulated within any given registry worldview dimension social setup going by its supposedly coherent ontological commitment implied self assuredness of ontological good faith authenticity postconverging de mentating structuring paradigm 6 as being as of existential reality as so reflected by its self assuredness of ontological good faith authenticity postconverging de mentating structuring paradigm 6 as being as of existential reality with respect to its social stake contention or confliction exposing it to existence potency sublimating nascence disclosed from prospective epistemic digression epistemic or notional projective perspective of amplituding formative epistemicity causality as to projective totalitative implications of prospective nonpresencing for explicating relative unreflexivity relative reflexivity ontological contiguity as of prospective relative ontological completeness amplituding formative epistemicity causality as to projective totalitative implications of prospective


postconverging–entailment mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibility–settingup/measuring–instrumenting mindset–
as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected apriorising/axiomatising/referencing-of-‘prospectively-implicited-attendant-ontological-contiguity ’~educated–

successive reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation), whereas the apriorising/axiomatising/referencing-of-prospectively-implicated_attendant-ontological-contiguity—constitutedness—in-preconverging entailment mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting, and this is exactly what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment—self-assuredness-of-ontological-good-faith/authenticity—as-of-existential-reality as of ‘affirmation/projection/assertion/notional—self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-valdinating-measuring—as-to-postconverging-or-dialectical-thinking—as-apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical meaningfulness-and-teleology that exists is about knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in-prospective psychologismic—apriorising/axiomatising/referencing-{of-
‘prospectively—implicated_attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
imbed—nal—cogency>’ conflatedness in {preconverging—dissentiment_by} postconverging—entailment <amplituding/formative—epistemicity> causality—as-to-projective—
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity of human underlying relative—ontological-incompleteness /relative-ontological-completeness
{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 underlying notion of ontological-performance—<including—
virtue-as-ontology>/morality/ethics/justice/etc. speaks more fundamentally of aetiologisation/ontological-escalation—<ontological—
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>,
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
psychologismic epistemiac automatisation difficulty <for, residualising–
(delinearity for cogency) magnitudes (of-experientiality/experiment); even though it is more
subject to higher emotional-involvement as of its displacement/decentering-of-the-human-
subject <amplituding/formative–epistemically> causality <as-to-projective-totalitative-
implications-of-prospective–nonpresencing,–for-explicating–relative-unreflexivity/relative-
reflexivity—ontological-contiguity. 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—
‘prospectively implicated–attendant–ontological-contiguity’—seduced–
existentialising/contextualising/textualising ‘intelligibility/epistemically/reflexivity—contiguity-
<imbued–notional–cogency>’) geared towards identitive-constitutedness ‘as-‘epistemic-
totality’—dereification-in-dissingularisation <as-to-the-disjointedness/disentailment-of:
presencing—absolutising-identitive-constitutedness > ‘as-flawed-epistemicity-relativism-
determinism’, which by the token of working by atomising/taking-to-pieces formalisation on
specific aspects or specific interpretation as of formalisation construct ignores/overlooks
‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the
veridical supposedly coherent ontological-commitment <implied—self-assuredness-of-
ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ‘as-being-as-of-existential-reality’ in want of knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologism~apriorising/axiomatising/referencing-{of-'prospectively–
implicated_attendant–ontological-contiguity ’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional~cogency’ }—confatedness -in-[preconverging-disentailment_by]
postconverging-entailment> for knowledge as ontologically-veridical ‘meaningfulness-and-
teleology’, as can be validated and falsified by <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity . This fundamental difference of conceptualisation very often underlies the
disagreements between the analytic philosophical orientation and other philosophical traditions,
in the sense that while the latter might be implicitly implying supposedly coherent ontological-
commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —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-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologism~apriorising/axiomatising/referencing-{of-'prospectively–
implicated_attendant–ontological-contiguity ’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional~cogency’ }—confatedness -in-[preconverging-disentailment_by]
postconverging-entailment> as of <amplituding/formative–epistemicity>causality ~as-to-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/notional~self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-vali

...

as from existence-potency\textsuperscript{19} ~sublimating~nascence,~disclosed-from-prospective-epistemic-digression ~as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism,~while incrementalism-in-relative-ontological-incompleteness\textsuperscript{20} —enframed/disontologising~conceptualisation is reflected in unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textless as-to-preconverging-or-dementing ~apriorising-psychologism\textgreater as ontologically-flawed identitive-constitutedness \textless as-'epistemic-totality' \textgreater dereification-in-dissingularisation\textless as-to-the-disjointedness/disentailment-of~ presencing—absolutising-identitive-constitutedness \textgreater as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-discontiguity \textless between—prior-shallow-supererogation \textgreater of mentally-aestheticised-preconverging/dementing ~qualia-schema_and_prospective-profound-supererogation \textgreater of mentally-aestheticised-postconverging/dialectical-thinking ~qualia-schema\textgreater; 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/intelligencesettingup/measuringinstrumenting 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/intelligencesettingup/measuringinstrumenting as of underlying relative-ontological-incompleteness\textsuperscript{20}/relative-ontological-completeness\textsuperscript{20} \langle sublimating~registering/decisioning,~as-self-becoming/self-conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif—}
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology as of social enlightenment common
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
prospective relative-ontological-completeness’s but as of unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-measuring-invalidating-measuring—<as-to-preconverging-or-
dementing –apriorising-psychologism— devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior relative-ontological-incompleteness’s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/supernormative–de-mentativity are ever always beyond any given 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>) conventioning-referencing <amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag,
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising–conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing knowledge commitments as of supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-
existential-reality— implied ecstatic-totalising-entailing/nested-congruence with the former and

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logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning—(as-devoid-of—prospectively–implicated_attendant–ontological-contiguity ’~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’—
s—reifying-or-elucidating-of—prospective-relative-ontological-completeness ’;–so-rather-enabled—by–a—nonpresencing-divulging-of-momentous
historiality/ontological-eventfulness /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-commitment <implied—self-assuredness–of:
ontological-good-faith/authenticity ~postconverging—
potconverging-entailment> as of <amplituding/formative–epistemicity>causality —as-to—projective-totalitative–implications-of-prospective–nonpresencing—;for-explicating—relative–unreflexivity/relative-reflexivity—ontological-contiguity’; and logic can only be the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature—
of the world/conditions’ as of such supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality>, and all the physics that is relevant is their further knowledge-reification—gesturing-and-accounting—of-epistemic—
phenomenalism~<in-prospective_psycho logicalismic—apriorising/axiomatising/referencing—{of-
prospectively—implicated—attendant—ontological-contiguity ~educed—
existentialising/contextualising/textualising —intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—confledness —in—{preconverging—disentailment—by}
postconverging—entailment> as physics knowledge as of its ontological-veridical
meaningfulness-and-teleology as can be validated and is falsifiable by
<amplituding/formative—epistemicity—causality ~as-to-projective—totalitative—implications-of-
prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—
ontological—contiguity}. Even mathematics it is often underestimated works rather on
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging—de—mentating/structuring/paradigming ~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—and—accounting—of-
epistemic—phenomenalism~<in-
prospective_psycho logicalismic—apriorising/axiomatising/referencing—{of—prospectively—
implied—attendant—ontological—contiguity ~educed—
existentialising/contextualising/textualising —intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—confledness —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 falsifiability with regards to ‘axiomatic—construct construal of ecstatic—
existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}>\) ‘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 \(<\text{amplituding/formative–epistemicity} \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in-many-ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather the ‘ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as axiomatic-construct’ insight about supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality}>\) 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, interviews, surveys, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of the ‘ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment — implied — self-assuredness-of-ontological-good-faith/authenticity — postconverging—de-mentating/structuring/paradigming — as-being-as-of-existential-reality in producing knowledge as meaningfulness-and-teleology; such that critically, appropriate philosophical phenomenal insight with regards to the ‘general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to causality — as-to-projective-totalitative—implications-of-prospective—nonpresencing.—for-explicating—relative-unreflexivity/relative-reflexivity ontological-contiguity, 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-'prospectively-implicited-attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising-‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’-conflicatedness-in-{preconverging-disentailment-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-'prospectively-
implicited-attendant-ontological-contiguity'}-educed-
existentialising/contextualising/textualising-‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’-conflicatedness-in-{preconverging-disentailment-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 metaphoricity’/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-
as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of apriorising/axiomatising/referencing-{of-‘prospectively-implicited-attendant-ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—conflicatedness ~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-completeness as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-
unlimitedness/existence-sublimating–nascence’; thus invalidating the epistemic-veracity of apriorising/axiomatising/referencing-{of-‘prospectively-implicited-attendant-ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—constitutedness ~in preconverging entailment of knowledge. The implication here is that the epistemic-veracity of knowledge as 5<meaningfulness-and-teleology> is rather as of the ‘<amplituding/formative-
totalising ~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,–
{decompulsing}–delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as herein specifically relevant to human subpotency), and hence of nested-congruence with existence'. This further points out that the traditional explicited apriorising/axiomatising/referencing–{of–prospectively–implicited_attendant–ontological-contiguity '–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness –in–preconverging entailment conception
of the notion of cause-and-effect so-implied herein as <amplituding/formative–
epistemicity>causality ‘–as-to-projective-totalitative–implications–of–prospective–
nonpresencing, for explicating–relative–unreflexivity/relative–reflexivity–ontological–
contiguity | is actually epistemically-impertinent and flawed; as this traditional conception tends
of–existential–unthought> 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
as–intrinsic–reality–or–ontological–veridicality, hence implicitly–or–explicitly liable to
elaboration–as–to–mere–extrapolating/constituting/abstracting/deducing/inferring–of–
elucidation–outside–‘prospectively–implicited_attendant–ontological–contiguity’ ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }. This apriorising/axiomatising/referencing–{of–prospectively–
implicited_attendant–ontological–contiguity ‘–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness –in–preconverging entailment nature of the
notion of cause-and-effect so-implied veridically as <amplituding/formative–
epistemicity>causality <as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity> 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/inferring-of-elucidation-outside—
‘prospectively–implicit attendant ontological-contiguity>’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’10. Rather any such science approaches and methodologies
striving to validate knowledge as ‘meaningfulness-and-teleology’ by the supposedly coherent
ontological-commitment <implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> reflected by <amplituding/formative–epistemicity>causality <as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity> as to existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, is
necessarily instigated as from a philosophical depth of contemplation as of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’. Insightfully, while in-many-ways such an elucidation hardly needs
to be explicited in many a natural science domain-of-study as of their directly constraining cause-
and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity as to existence-potency~sublimating-nascence,-disclosed-from-prospective-
epistemic-digression, this unexplicted 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 ‘implicited_attendant–ontological-contiguity’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>10 as of apriorising/axiomatising/referencing–of–prospectively–
implicited_attendant–ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’}~confatedness11 in {preconverging-disentailment–by}–
postconverging-entailment; so-implied as of their supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of–
existential-reality reflected by <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity as to existence-potency ~/~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <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>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity as to existence-potency ~/~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
‘implicited attendent ontological-contiguity’ educed—
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional—cogency> knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft sterile/anecdotal imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups preconverging/postconverging—de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency sublimating—nascence,—disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications, beyond their conventioning—referencing <preconverging~motif-and-apriorising/axiomatising/referencing—entailing—
ed existentialising—inframing/imprintedness—(as-to— 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 ‘amplituding/formative—epistemicity’ reference-of-thought— devolving foregrounding entailment—<in-succession—
of—profound-supererogation—postconverging—narrowing-down—sublimation—as-to—
‘existence—as-sublimating-withdrawal/unenframing/re-ontologising,—elicited-from—
prospective—profound-supererogation ’—in-reflecting—‘immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ’;—as-operative—
notional— deprecrypticism) that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional— deprecrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-and-teleology ’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential—
<disontologising/re-ontologising—aporeticism> reality including preconverging/postconverging—de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology of preconverging-existential-extrication-as-of-existential-unthought as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism—procrypticism ‘attendant-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding entailment—in-succession-of—profound-supererogation’—{postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation—in—reflecting—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ;—as—operative—notional—deprocrypticism} of the given natural science domain-of-study’ with specialism more of a furtherance of such a foregrounding entailment—in-succession-of—profound-supererogation—{postconverging—narrowing-down—sublimation-as-to—existence—as—sublimating-withdrawal/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation—in—reflecting—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ;—as—operative—notional—deprocrypticism} scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation—unforegrounding-disentailment,—failing-prospectively-to-reflect—immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity ; (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-and-accounting—of
epistemic–phenomenalism—<in-
prospective-psychologismic-apriorising/axiomatising/referencing—of—prospectively—
implied—attendant—ontological-contiguity—~educated—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity-contiguity—
<imbued—notional—cogency—}>—conflatedness—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—reflexivity, in-the-full-potency-of-existence’s—sublimating—
nascence} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as—
panintelligibility/panreflexivity—{(existentially-imbued-and-educing<epistemic—
totalising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—
{decompulsing}—delinearity—for-cogency—}—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—~and—re-apriorising/re-axiomatising/re-referencing—conceptualisation,—
as—herein—specifically—relevant—to—human-subpotency} so-reflected in its philosophical depth of
contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as—of—
inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight—or—
intuition-or-foresight—as—of—embodied-consciousness’. This weakness is often reflected in naïve
use of statistics and methods as well as drawing out conclusions based rather on ordinary
average-thinking interpretation as of human-subpotency ‘rather than interpretations and
conclusions ensuing naturally and arborescently as from existence-potency—~sublimating—
nascence,—disclosed-from-prospective-epistemic-digression knowledge-reification—gesturing—
and-accounting—of—epistemic–phenomenalism—<in—
prospective-psychologismic-apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflatedness -in-{preconverging-disentailment by}—
postconverging-entailment> implications derived from the general-theoretical-level of the
subject-matter as reflecting relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘
whereas this is ever always the case with good practice in the natural sciences and just as well
as with an increasingly self-conscious social science as specifically upheld by postmodern-
thought. For instance, the internal-coherence/nested-congruence speaking of the underlying
terrain
foregrounding–entailment-<in-succession-of–profound-supererogation”>–
{postconverging–
narrowing-down–sublimation-as-to-’existence—as-sublimating-withdrawal/unenframing/re-
ontologising, elicited-from-prospective–profound-supererogation ’–in-reflecting-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’;–as-operative-
notional– deprocrypticism} implications articulated herein in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process can be garnered by the fact that all the
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-’prospectively–
implicated_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflatedness -in-{preconverging-disentailment by}—
postconverging-entailment> herein implied arises as of the-very-same underlying ‘objectifying
cogent/tense/limpid–as-of-prospective–profound-supererogation ’–for-residuality—in–re-
originariness/re-origination> unifying process and gesturing/accounting—of-epistemic–
phenomenalism’ as from ‘prospective 6) nonpresencing–<perspective–ontological-
ormalcy/postconvergence> reflection of <amplituding/formative–epistemicity> causality ~as-

existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—constitutedness -in-<preconverging–entailment> is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness -in-<preconverging–disentailment–by}–
postconverging–entailment> in the social should reflect such blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of–prospectively~ implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }—conflatedness ‘in–{preconverging-disentailment–by}
postconverging-entailment> as of objectifying ‘foregrounding__entailment-<in-succession-of–
profound-supererogation >-{postconverging–narrowing-down–sublimation-as-to–‘existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation ’-in-reflecting–‘immanent–relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’;–as-operative-notional~ deprocrypticism), in order to elucidate the
blurriness<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-
preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>. Such that quite
often as of institutional practice the notion of ‘foregrounding__entailment-<in-succession-of–
profound-supererogation ’>-{postconverging–narrowing-down–sublimation-as-to–‘existence—
as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound–
prospectively implicated attendant ontological-contiguity 'educed—existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency' conflatedness —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—and-accounting—of-epistic—phenomenalism—<in—prospective psychologismic—apriorising/axiomatising/referencing—of—prospectively—implicated attendant ontological-contiguity 'educed—existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency'} conflatedness —in—{preconverging—disentailment by}—postconverging entailment' reflecting inherent domains-of-study as of their given epismic—conceptions phenomenal/manifest—subpotency{in—transitive—conflatedness—reflexivity—in—the—full—potential—of—existence's—sublimating—nascent} as to overall reifying—empowering—reflection—of—ecstatic—existence—as—panintelligibility/panreflexivity—{existentially—imbued—and—educing—'}

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—{decompulsing} delinearity—form—cogency—epistemic—perspective—of—projective/reprojective—aestheticising—re-motif—of—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation is inherently convenient as of a mental-reflex oriented towards ordinary wooden-language imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications} human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression causality ~as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—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 ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing—{of—‘prospectively—
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-threshold/presublimating-desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology/morality/ethics/justice/etc. to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendentally and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity of apriorising/axiomatising/referencing-of-prospectively-implicated_attendant-ontological-contiguity ~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
It is thus not surprising that naive disparateness-of-conceptualisation-leads to subject-matters and studies whose flawed prior_knowledge-reification-gesturing-and-accounting-of-epistemic-phenomenalism-tend to be most heavily dependent on ‘peering to a fault’ of the attendant-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment-as validatable and falsifiable by as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity as to existence-potency—as 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—meaningfulness-and-teleology’ as of ontologically-flawed identitive-constitutedness—as—epistemic-totality—dereification-in-dissingularisation—absolutising-identitive-constitutedness—as—flawed-epistemicity-relativism-determinism is basically caught up in its very own enframed wooden-language.
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflicatedness—in {preconverging-disentailment–by–
postconverging-entailment for elucidating, deriving and knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psycho-logicismic~apriorising/axiomatising/referencing-{of–prospectively–
implicated_attendant–ontological-contiguity }—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflicatedness—in {preconverging-disentailment–by–
postconverging-entailment> of concepts and conceptualisations as from prospective
nonpresencing—<perspective–ontological-normalcy/postconvergence> reflection of
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity of relative-ontological-incompleteness^%/relative-ontological-
completeness ⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflicatedness /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 ‘meaningfulness-and-teleology^‰ of postmodern-thought only arise rather in the
reification process/gesturing involving the displacement/decentering-of-the-human-subject
implied as from prospective nonpresencing—<perspective–ontological-
normalcy/postconvergence> reflection of its <amplituding/formative-
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity of relative-ontological-incompleteness^%/relative-ontological-completeness^%"
prospective_psychologismic–apriorising/axiomatising/referencing–<of–prospectively–
implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflicatedness 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-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive-constitutedness by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–prospectively–
implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflicatedness 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-and-accounting—of-epistemic–phenomenalism–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of–
Such a recurrent ontologically-flawed predisposition is tantamount to saying 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 to ‘mere referring, mentioning and synonymisation of concepts and conceptualisations mere_apriorising/axiomatising/referencing of hardly any prospective profound existential—disontologising/re-ontologising—aporeticism—implications but for institutional-prescience/imprimaturing—dullness_of_the_spirit/psychologismic—epistemic_acutisation—nonresidualising imbued—linearity—in-eclecticism_of_prior—mere_formulaicity/ritualisation’) as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification—gesturing—and-accounting—of-epistemic—phenomenalism—in—prospectively-psychologismic-apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
from the relative-ontological-incompleteness\(^9\) perspective in ontologically-flawed
presencing—absolutising-identitive-constitutedness\(^8\) of naïve positivistic modern thought or
Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian
physics will be ‘qualified negatively as relativistic’ since the latter do not assume a
presencing—absolutising-identitive-constitutedness \(^1\) 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—
‘prospectively implicated attendant ontological-contiguity\(^9\)’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency\(^4\)\rangle\rangle\] as from the relative-ontological-completeness\(^8\) perspective
which emphasises construing existential-reality as it manifests itself as of ‘implicated_attendant-
ontological-contiguity \(^9\)’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency\(^4\)\rangle\rangle\] in apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant–ontological-contiguity \(^9\)’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency\(^4\)\rangle\rangle\]}—conflatedness \(^{-}\)in {preconverging-disentailment-by}–
postconverging-entailment; and likewise, the fact that ‘implicated_attendant–ontological-contiguity \(^9\)’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency\(^4\)\rangle\rangle\]} in apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant–ontological-contiguity \(^9\)’-educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional~cogency\(^4\)\rangle\rangle\]}—conflatedness \(^{-}\)in {preconverging-disentailment-by}–
postconverging-entailment ‘epistemically implies human limited-mentation-capacity-
patterning-as-devoid-of-'prospectively-implicated-attendant-ontological-contiguity'-~educted-

existentialising/contextualising/textualising-'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>-~reifying-or-elucidating-of-'prospective-relative-ontological-completeness
'-so-rather-enabled-by-a-nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness
/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>

by mere referring, mentioning and synonymisation as if these are of positivistic thought theoretical
background framework gesturing/accounting—of-epistemic—phenomenalism just as the same
can be said of striving for the elucidation, derivation and knowledge-reification—gesturing-and-
accounting—of-epistemic—phenomenalism—<in-

prospective_psycho logicalism~apriorising/axiomatising/referencing-{of-'prospectively-

implicated-attendant-ontological-contiguity'-~educted-

existentialising/contextualising/textualising-'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>-}—conflatedness—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 prospective nonpresencing-
<perspective-ontological-normalcy/postconvergence> reflection of <amplituding/formative-

epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-

nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity of relative-ontological-incompleteness/relative-ontological-completeness

(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—
implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflicatedness 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–panintelligibility/panreflexivity ⟨existentially–imbued–and-educing–epistemic–
totalising⟩ hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely–.
{decompulsing}–delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as herein specifically relevant to human–subpotency) as of
apriorising/axiomatising/referencing-{of–prospectively–implicited_attendant–ontological–
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflicatedness in {preconverging–disentailment by}
postconverging–entailment with regards to as from prospective nonpresencing–<perspective–
on-ontological-normalcy/postconvergence> reflection of amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications–of–prospective–
nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity of relative-ontological-incompleteness/relative-ontological-completeness
(sublimating–referencing/registering/decisioning–as-self-becoming/self–
conflicatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing.–in-perspective–ontological–
normalcy/postconvergence>/relative-ontological-incompleteness", 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–prospectively–implicited_attendant–ontological–

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contiguity ’~educted—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—constitutedness—\_in\_preconverging—entailment is shown to be veridically rather as of apriorising/axiomatising/referencing—\{of—‘prospectively—
implicated—attendant—ontological—contiguity ’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—\_in—\_preconverging—disentailment—by—

postconverging—entailment going by the successive relative—ontological—completeness\[87\] 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—‘prospectively—implicated—attendant—ontological—
contiguity ’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—\_in—\_preconverging—disentailment—by—

postconverging—entailment as of <amplituding/formative—epistemicity>causality—\_as—\_to—
projective—totalitative—implications—of—prospective—nonpresencing,—for—explicating—relative—
unreflexivity/relative—reflexivity—ontological—contiguity , speaks of the epistemic—veracity of
the fact that ‘all knowledge is truly developed as of an <epistemic—
totalising—33—
hermeneutic—textuality/reprojecting/supererogating/zeroing/re—neutering—
\{decompulsing\}_delinearity—\_for—\_cogency—circle—for—relative—ontological—completeness\[89\] that involves human limited—mentation—capacity—deepening—as—subjecting—limitedness/human—subpotency—
to ‘educted—unlimitedness/existence—sublimating—nascence\[53\]. This
process/gesturing is furthermore reflected in both human scholarly-
and-pedagagic exercise wherein subject-matters/domains-of-study are grasped in successive
articulations of deeper and deeper epistemic–phenomenalism—\textless{}in-
prospective\textunderscore{}psychologism\textunderscore{}apriorising/axiomatising/referencing\text{-off\textquoteleft{}prospectively–
implicated\textunderscore{}attendant\textunderscore{}ontological\textunderscore{}contiguity\textquoteright{}\textendash{}educed–
existentialising/contextualising/textualising\textunderscore{}intelligibility\textunderscore{}epistemicity\textunderscore{}reflexivity\textunderscore{}contiguity-
\textless{}imbued\textunderscore{}notional\textunderscore{}cogency\textgreater{}\textendash{}conflatedness \textendash{}in\{preconverging\textunderscore{}disentailment\textendash{}by\}
process/gesturing simply integrates this notion in the sense that top-
level postmodern scholars articulate their knowledge-reification\textunderscore{}gesturing\textunderscore{}and\textunderscore{}accounting\textendash{}of\textendash{}epistemic–phenomenalism–\textless{}in-
prospective\textunderscore{}psychologism\textunderscore{}apriorising/axiomatising/referencing\text{-off\textquoteleft{}prospectively–
implicated\textunderscore{}attendant\textunderscore{}ontological\textunderscore{}contiguity\textquoteright{}\textendash{}educed–
existentialising/contextualising/textualising\textunderscore{}intelligibility\textunderscore{}epistemicity\textunderscore{}reflexivity\textunderscore{}contiguity-
\textless{}imbued\textunderscore{}notional\textunderscore{}cogency\textgreater{}\textendash{}conflatedness \textendash{}in\{preconverging\textunderscore{}disentailment\textendash{}by\}
postconverging entailment> process/gesturing at its ‘appropriate epistemic
totalising’ hermeneutic/textuality/reprojecting/superrogerating/zeroing/re-acuting,\n\n(dem compulsing)\n\ndelinearity–for-cogency circle level of postmodern knowledge-reification–gesturing–
and-accounting—of-epistemic–phenomenalism.<in–
prospective psychologismic–apriorising/axiomatising/referencing–{of–’prospectively–
impliedited attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }–confilatedness in {preconverging–disentailment by}–
\npostconverging entailment>’ no different from say top-level physicists and natural scientists
articulating their knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism.<in–prospective psychologismic–apriorising/axiomatising/referencing–{of–
’prospectively–impliedited attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }–confilatedness in {preconverging–disentailment by}–
\npostconverging entailment> process/gesturing at their ‘appropriate epistemic
totalising’ hermeneutic/textuality/reprojecting/superrogerating/zeroing/re-acuting,\n\n(dem compulsing)\n\ndelinearity–for-cogency circle level of top-level physics/natural-science knowledge-
prospective psychologismic–apriorising/axiomatising/referencing–{of–’prospectively–
impliedited attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }–confilatedness in {preconverging–disentailment by}–
\npostconverging entailment>’. In both instances, the knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism.<in–
prospective psychologismic–apriorising/axiomatising/referencing–{of–’prospectively–
a wooden-language-\{imbued—averaging-of-thought-\langle as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
‘nondescript/ignorevo–void ’-with-regards-to-prospective-apriorising-implications>\}
predisposition to \{incrementalism-in-relative-ontological-incompleteness\}—
enframed/disontologising~conceptualisation. The fact is the various pedagogic \{epistemic-
totalising\}—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing,-
\{decompulsing\}—
delinearity~for-cogency circle levels of any subject-matter/domain-of-study as of
successive \{maximalising-recomposuring-for-relative-ontological-completeness\}—
unenframed/re-ontologising~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 \{epistemic-
totalising\}—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing,-
\{decompulsing\}—
delinearity~for-cogency circle of pedagogic knowledge-acquisition to then be able to
engage with the higher/top-level scholarly/pedagogic \{epistemic-
totalising\}—
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing,-
\{decompulsing\}—
delinearity~for-cogency circle of knowledge-reification~gesturing-and-accounting—
of-epistemic–phenomenalism<in-
prospective_pyschologismic~apriorising/axiomatising/referencing{-of-’prospectively–
implicated_attendant–ontological-contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>‘ \}—conflatedness -in {-preconverging-disentailment-by}-
postconverging-entailment\} in its \{maximalising-recomposuring-for-relative-ontological-
completeness\}—unenframed/re-ontologising~conceptualisation. It is important to understand
here that the top-level physics/natural-science/postmodern-thought {epistemic-totalising-hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting}–
delinearity~for-cogency circle of knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism=<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implied_attendant~ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued~notional~cogency>’ }~confaltedness ~in {preconverging~disentailment~by}
postconverging-entailment} process/gesturing cannot strive to engage the supposed scholar or
student at any such ordinariness/banal <amplituding/formative> wooden-language-{imbued—
averaging-of-thought<as-to-leveling/resentment/closed-construct-of—meaningfulness-and-
teleology ~as-of~non-descriptive/ignorable~void ’~with-regards-to-prospective-apriorising-
implications>} level of knowledge conception, and implicated in its knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism=<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implied_attendant~ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued~notional~cogency>’ }~confaltedness ~in {preconverging~disentailment~by}
postconverging-entailment} process is the notion that the prior/all-the-prior {epistemic–
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting–
delinearity~for-cogency 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-and-accounting—of-epistemic–phenomenalism=<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implied_attendant~ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflicatedness -in-{preconverging-disentailment-by}-
postconverging-entailment> priorities. While in-many-ways the relatively unblurriness-
re-ontologising-by-postconverging-as-to-dragged-out-superrerogatory-wholesomeness/profound-
superrerogation , while-anecdotalising-prior-disontologising-thresholding> and sharply-
delineated nature of the natural sciences renders such a

epistemically-totalising ~ hermeneutic/textuality/reprojecting/superrerogating/zeroing/re-acuting,-
(decompulsing) ~ delinearity~for-cogency circle of levels of understanding’ more or less very transparent, with regards to the blurriness-
sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-
out/hollowing-out> of the social such a postmodern-thought

epistemically-totalising ~ hermeneutic/textuality/reprojecting/superrerogating/zeroing/re-acuting,-
(decompulsing) ~ delinearity~for-cogency circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to amplituding/formative—epistemicity> causality—as-to-projective-totalitative–implications-of-prospective-
postconverging-entailment>; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability<as-of inherent existence/ontological implications thus amenable to foregrounding__entailment<-in-succession-of–profound-supererogation >-
(postconverging–entailment>, that are well beyond a disparateness-of-conceptualisation<unforegrounding–disentailment,—failing-prospectively-to-reflect–‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’> orientation driven by the cultivation of mere sterile/anecdotal imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity, is particularly telling not about postmodern thinkers knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-
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-and-accounting—of-epistemic–phenomenalism—in-prospective_psychologismic-apriorising/axiomatising/referencing—of—‘prospectively-implicited_attendant–ontological-contiguity ’–educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’—conflicatedness—in—preconverging-disentailment—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-and-accounting—of-epistemic–phenomenalism—in-prospective_psychologismic-apriorising/axiomatising/referencing—of—‘prospectively-implicited_attendant–ontological-contiguity ’–educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’—conflicatedness—in—preconverging-disentailment—by—postconverging-entailment—process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—in-prospective_psychologismic-apriorising/axiomatising/referencing—of—‘prospectively-implicited_attendant–ontological-contiguity ’–educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’—conflicatedness—in—preconverging-disentailment—by—postconverging-entailment—methodological difficulties arising in many social domains—of—
study ‘assuming a disparateness-of-conceptualisation<unforegrounding-disentailment,—failing-
prospectively-to-reflect—immanent—relative—unreflexivity/relative-reflexivity—ontological-
contiguity ’> epistemic-disposition that is in-many-ways poorly constrained to existential-
reality’ with the result of their relative knowledge-reification—gesturing-and-accounting—of-
epistemic—phenomenalism—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of—prospectively—
implicated_attendant—ontological-contiguity }—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—confatedness —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-and-
accounting—of-epistemic—phenomenalism—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of—prospectively—
implicated_attendant—ontological-contiguity }—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—confatedness —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-completeness” and thereof the knowledge for that given right mindset-as-
of-prospective-relative-ontological-completeness as of projected ‘implicated_attendant—
ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ in apriorising/axiomatising/referencing-{of—prospectively—
implicated_attendant—ontological-contiguity }—educed—

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existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in {preconverging-disentailment by
postconverging–entailment}, an issue that has always been a difficult knot throughout the relative-
unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-
process 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 <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity involved in knowledge-
reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—{of—’prospectively—
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in {preconverging-disentailment by
postconverging–entailment>}, and is reflected in a lack of parrhesiastic and <epistemic-
totalling—{decompulsing}—delinearity—for-cogency insight that ‘poorly grasp the philosophical analysis
implications of the existential—disontologising/re-ontologising—aporeticism—
background/development of becoming-as—historiality/ontological-eventfulness'/ontological-
aesthetic-tracing—<perspective–ontological-normacy/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 <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 its given ↑ reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of ‘implicitated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>↑ in apriorising/axiomatising/referencing-{of-‘prospectively—implicitated_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional~cogency>↑ }~confatedness—in-{preconverging—dissentiment—by}—postconverging—entailment’; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and {epistemic—totalising} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,—{decompulsing} delinearity~for-cogency insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness |~as-‘epistemic-totality’~dereification-in-dissingularisation<as-to-the-disjointedness/dissentiment—of—presenting—absolutising-identitive-constitutedness > | as-flawed—epistemicity—relativism—determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then {epistemic—totalising} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting.—{decompulsing} delinearity~for-cogency conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism<-in-
process/gesturing and thus be able to understand how such knowledge-reification-gesturing-and-accounting-of-epistemic-phenomenalism-in-apriorising/axiomatising/referencing-implicited_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency-conflatedness-preconverging-disentailment-by-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 epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing-decompulsing-delinearity-for-cogency analytical insight actually converges with the epochal philosophical implications of implicited_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency-conflatedness-preconverging-disentailment-by-apriorising/axiomatising/referencing-implicited_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency-conflatedness-preconverging-disentailment-by 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically conceptualise the extended existential-<disontologising/re-ontologising—aporeticism> possibilities of falsifiability\(^7\) 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 \(\text{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting}\) delinearity–for-cogency 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 preconverging/postconverging–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 \(^1\)universalising-idealisation that ‘runs-through/is-deflating’ by its evental\(^2\) -instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced \(^3\)universalising-idealisation transformative \(^4\)meaningfulness-and-teleology\(^5\) 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 \(^6\)presencing—absolutising-identitive-constitutedness \(^7\)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- ‘prospectively-implicit-ed-attendant-ontological-contiguity ’ ~educated-
existentialising/contextualising/textualising ′intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>′ s–reifying-or-elucidating-of–′prospective-relative-ontological-
totality/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 competence/expertising and
competence/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 competence/expertising-institutions’ in need of better
competence/expertising, and furthermore major political calamities of the 20th century leading
to totalitarian governments and their instigation of genocides arose exactly due to misinformed
populist democracy. Paradoxically, this insight validates the point advanced herein that human
meaningfulness-and-teleology9 is critically more than just its mechanical-knowledge
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as–so–being-as
of-existential-reality dimensionality-of-sublimating—
(<amplituding/formative>supererogatory–de-mentativeness/epistemic–growth–or
conflatedness /transvaluative–rationalising/transepistemicity/anamnestic–residuality/spirit–
reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its “meaningfulness-and-teleology” infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and

epistemically-totalising

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

delinearity~for-cogency 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

epistemically-totalising

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

delinearity~for-cogency insight actually informs about the ontological-pertinenence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and

epistemically-totalising

hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,

delinearity~for-cogency insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of a ‘supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather a ‘human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism.<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–
implicited_attendant_ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ }—conflatedness _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 meaningfulness-and-teleology<sup>99</sup> infrastructure’, something which a ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as of a <amplituding/formative> wooden-language<>{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignoreable—void ’—with-regards-to-prospective-apriorising-implications}> is not

postconverging–entailment}; wherein objectifying 'foregrounding–entailment–<in–
to–'existence—as–sublimating–withdrawal/unenframing/re-ontologising,–elicited–from–
prospective–profound–supererogation '–in–reflecting–'immanent–relative–
unreflexivity/relative–reflexivity—ontological–contiguity '–as–operative–
notional– deprocrypticism) as good–practice/epistemic–veracity of knowledge–
prospective–psychologismic–apriorising/axiomatising/referencing–{of–'prospectively–
implicated–attendant–ontological–contiguity '–educated–
postconverging–entailment involves the construal of 'amplituding/formative–
epistemicity>causality ~as—to–projective–totalitative–implications–of–prospective–
nonpresencing,–for–explicating–relative–unreflexivity/relative–reflexivity—ontological–
ontological–contiguity as of apriorising/axiomatising/referencing–{of–'prospectively–
implicated–attendant–ontological–contiguity '–educated–
postconverging–entailment', whereas disparateness–of–conceptualisation–<unforegrounding–
disentailment,–failing–prospectively–to–reflect–'immanent–relative–unreflexivity/relative–
postconverging-entailment', and thus undermines aetiologisation/ontological-escalation-
ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> predicative-effectivity–sublimation-(as-to-underlying,-ontological-
commitment —implied—self-assuredness-of-ontological-good-faith/authenticity –postconverging-de-mentating/structuring/paradigming –as-being-as-of:
existential-reality>. ‘disjointing/Disparateness/Disentailing of primemovers as disparateness-
of-conceptualisation <unforegrounding-disentailment,-failing-prospectively-to-reflect-
’immanent-relative-unreflexivity/relative-reflexivity—ontological-contiguity’’ undermines
the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting
apriorising/axiomatising/referencing-{of—prospectively-implieited_attendant-ontological-
contiguity—}~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’—conflatedness—{of—preconverging-disentailment-by}—
postconverging-entailment, such that the supposed exercise of knowledge-reification–gesturing-
and-accounting—of-epistemic–phenomenalism— yields
prospective_psycho-logicismic~apriorising/axiomatising/referencing-{of—prospectively–
implieited_attendant-ontological-contiguity—}~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’—conflatedness—{of—preconverging-disentailment-by}—
postconverging-entailment— ends up ‘losing the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of–
apriorising/axiomatising/referencing/intelligibility/settingup/measuring/instrumenting—
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-
‘prospectively-implicated-attendant-ontological-contiguity ’ ~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional–cogency>’ }—conflatedness in {preconverging-disentailment by}—
postconverging-entailment”, and so due to ‘human-subpotency’ presencing—absolutising-
identitive-constitutedness in {preconverging-disentailment–by}–
postconverging-entailment”, and so due to ‘human-subpotency’ presencing—absolutising-
identitive-constitutedness

[ ]{confatedness} asymptotically totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as well as lack of prospective intemporal
parrhesiastic aestheticisation for prospectively renewed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation’ thus
undermining existence-potency ~sublimating—nascence,—disclosed-from-prospective-
epistemic-digression as from prospective nonpresencing—<perspective–ontological-
normalcy/postconvergence> reflection of <amplituding/formative–epistemicity>causality ~as-
to-projective-totalitative–implications-of-prospective—nonpresencing,—for-
explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity of relative-
ontological-incompleteness /relative-ontological-completeness

[sublimating—referencing/registering/decisioning,—as—self-becoming/self-
confatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>]. While in many a natural science the ‘high-and-immediate
subjection to existential/experimental falsifiability and validation as of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity of conceptualisations’ acts as a strong constraining effect in relatively
ontologising,-elicited-from-prospective–profound-supererogation ’-in-reflecting-
’immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ’;—as-operative-
notional~ deprocrypticism⟩’. This equally explains this author emphasis that ontological-
veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as
of the constraining sublimating-over-desublimating implications of existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-
subpotency. Human meaningfulness-and-teleology as of its ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. is the outcrop of human-subpotency
conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the
extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology as from: human ‘perceptive motif-manifest aestheticisation as
of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as
of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-
manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically,
meaningfulness-and-teleology refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. in veridically reflecting existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.

Underlying the ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of human-subpotency conscious-able aestheticisation of
ecstatic-existence is both the human instigative-drivenness construed as originariness-
parrhesia,—as—spontaneity-of-aestheticisation and human reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected-
together in all human meaningfulness-and-teleology, as-of-the-inversely-varying-
limitative/prospectively-constraining in its ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. 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—emergence/becoming—spontaneity-implications reflected as existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. of human aestheticisation of “meaningfulness-and-teleology” in the construal of existential-reality’ while overcoming the stalling in ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected with genres of music as of their
mentating/structuring/paradigming –as-being-as-of-existential-reality> reflected by <amplituding/formative–epistemicity>causality ~as-to-projective-totalititative–implications-of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
performance »<including-virtue-as-ontology>/morality/ethics/justice/etc. of human meaningfulness-and-teleology\textsuperscript{50} as of human-subpotency 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 sophistic/pedantic dispositions. Ultimately, human meaningfulness-and-teleology\textsuperscript{50} as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency -sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance »<including-virtue-as-ontology>/morality/ethics/justice/etc. wherein originariness-parrhesia,—as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance »<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation meaningfulness-and-teleology\textsuperscript{50} as to existence-potency ~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 meaningfulness-and-teleology\textsuperscript{50}
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. For instance with regards to living-development–as-to-personality-development meaningfulness-and-teleology, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially disontologising/re-ontologising aporeticism’ developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility relative-reflexivity achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’) in apriorising/axiomatising/referencing-of-prospectively implicated attendant ontological-contiguity educed existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity-contiguity imbued notional cogency conflatedness in preconverging disentailment by
postconverging entailment involving hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting.

delinearity–for-cogency 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/relative-reflexivity achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the

delinearity–for-cogency 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/relative-reflexivity 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-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology’ aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’_—confledness—in {preconverging–disentailment–by}—
postconverging–entailment (even as the latter had been precedentely contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development _meaningfulness-and-teleology_’ outcome/outfit-shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/confledness conceptions like language’ is more critically a passive ready-at-hand conception that is notionally/epistemically/bindingnessly unreflexivity/relative-reflexivity ever always critical only as of apriorising/axiomatising/referencing- {of-
‘prospectively–implicited–attendant–ontological-contiguity’–’-educated–
existentialising/contextualising/textualising _‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’_—confledness—in {preconverging–disentailment–by}—
postconverging–entailment as it is adapted to ‘human _amplituding/formative–
epistemicity_>causality _as-to-projective-totalitative–implications–of–prospective–
contiguity_ purposefulness-reflexivity for prospective relative-ontological-completeness orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development _meaningfulness-and-teleology_’ outcome/outfit-shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/confledness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply ’presencing—absolutising-identitive-constitutedness _of– _meaningfulness-and-teleology_ (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/formative–
epistemicity > causality — as-to-projective-totalitativ-implications-of-prospective-
nonpresencing - for-explicating - relative-unreflexivity/relative-reflexivity — ontological-
contiguity purposefulness-reflexivity for prospective relative-ontological-completeness
orientation implied as of maximalising-recomposing-for-relative-ontological-
completeness unenframed/re-ontologising — conceptualisation that fundamentally
renders/makes human institutional-development as-to-social-function-development
meaningfulness-and-teleology outcome/outfit/shell — construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation/conflicatedness conceptions to be necessarily as of \( \text{implicit} \_\text{attendant-}
ontological-contiguity \( \text{educed-}
existentialising/contextualising/textualising \( \text{intelligibility/epistemicity/reflexivity—contiguity—}
<\text{imbued—notional—cogency}> \)) in apriorising/axiomatising/referencing — \{of—prospectively—
\text{implicit}_\text{attendant—ontological-contiguity — educed—}
existentialising/contextualising/textualising \{\text{intelligibility/epistemicity/reflexivity—contiguity—}
<\text{imbued—notional—cogency}> \} — conflatedness in \{preconverging-disentailment-by—
postconverging-entailment and not in apriorising/axiomatising/referencing — \{of—prospectively—
\text{implicit}_\text{attendant—ontological-contiguity — educed—}
existentialising/contextualising/textualising \{\text{intelligibility/epistemicity/reflexivity—contiguity—}
<\text{imbued—notional—cogency}> \} — \text{constitutedness — in—preconverging-entailment as of}
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside — \{prospectively — \text{implicit}_\text{attendant—ontological-contiguity — educed—}
existentialising/contextualising/textualising \{\text{intelligibility/epistemicity/reflexivity—contiguity—}
<\text{imbued—notional—cogency}> \})]. In another respect, ‘living-development—as-to-personality-
development meaningfulness-and-teleology aestheticisation’ is of ‘high parrhesiastic-
pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human
originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\textsuperscript{79}-<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development ’ ‘meaningfulness-and-teleology\textsuperscript{99}’ aestheticisation’ underlying ‘epistemical-totalising\textsuperscript{33}’ hermeneutically/textually/reprojecting/supererogating/zeroing/re-acuting,-〈delinearity~for-cogency reactualising as 〈amplituding/formative–epistemicity〉-totalising~renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-〈conjugatively-and-transfusively〉 the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , the ‘institutional-development—as-to-social-function-development ’ ‘meaningfulness-and-teleology\textsuperscript{99}’ 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 \textsuperscript{55}‘meaningfulness-and-teleology\textsuperscript{99}’ 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–panintelligibility/panreflexivity \textsuperscript{(existentially–imbued-and-educing\textsuperscript{33})} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
delinearity—for-cogency—epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing—conceptualisation,—
as-herein-specifically-relevant-to–human-subpotency), reflected in human underlying
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being—
as-of-existential-reality>, is ultimately potentiated/ontologisable as of human ‘intemporal
or-acumen for originary/as-of-event” reasoning-through/messianic-reasoning”. This instigation
of human aestheticisation of “meaningfulness-and-teleology” so-reflected in ‘human existence
historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—
onontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism”>
creative aestheticisation of “meaningfulness-and-teleology” driven as of originariness-
parrhesia,—as—spontaneity-of-aestheticisation in renewing reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation involves an
‘overall flux of human “meaningfulness-and-teleology” of varying temporal-to-intemporal
ontological-performance” including-virtue-as-ontology” wherein such a flux construed as
human postconverging—aporeticism—overcoming/unovercoming dissemination” is confronted
to ‘existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic—
digression validative/invalidative selectivity/deselectivity’ enabling living-development—as-to-
personality-development “meaningfulness-and-teleology”, institutional-development—as-to-
social-function-development “meaningfulness-and-teleology” and Being—
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—
infrastructure-of—meaningfulness-and-teleology “meaningfulness-and-teleology”; and
thereof reflected in the secondnatured institutionalisation framework of the given registry—
defining its given registry-worldview/dimension shiftiness-of-the-Self as of ‘human-subpotency subpar disposition to fail to construe the full existence-potency sublimating-nascence, disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold’ its <mere-formulaicity/ritualisation-of-prior secondnated reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing <amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness). The possibility for prospective human transcendence-and-sublimity/sublimation/suberogatory-de-mentativity has ever always been able to arise at such uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc. of prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the-very-same prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia, as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of universalising-idealisation relative to the ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism—procrypticism this author construes practices of disparateness-of-
conceptualisation -<unforegrounding-disentailment,-failing-prospectively-to-reflect-`
aestheticisation more like a ‘pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness’
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-
sublimating
⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩, however its recurrent re-originary–as-unenframed/re-
ontologising/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-
thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional~ deprocrypticism-prospective-sublimation⟩ intemporal instigation as of
originariness-parrhesia,–as-spontaneity-of-aestheticisation in reflecting holographically-
⟨conjugatively-and-transfusively⟩ the relative-unreflexivity/relative-reflexivity–ontological-
contiguity ~of-the-human-institutionalisation-process, speaks to the fact that the sense of
prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially
an actionable possibility as of the latter’s ontological-good-faith/authenticity~postconverging–
de-mentating/structuring/paradigming construed as ‘its-given-developed-level-of-
Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension’ (as of human self-surpassing—existentialism-form-
factor, in overcoming ‘notional–collateralising-beholdening-protohumanity’-to-‘attain-
sublimating-humanity’-as-to-existence-potency ~sublimating–nascence, disclosed-from-
prospective-epistemic-digression to supersede human temporality~shortness
⟨amplituding/formative⟩ wooden-language⟨imbued—averaging-of-thought—\textit{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 universalisation, non-positivism/medievalism
and positivism/rational-empiricism, and prospectively positivism—procrypticism and
deprocrypticism. But then in reflecting holographically-⟨conjugatively-and-transfusively⟩ the
relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating’ \(<\text{amplituding/formative}\text{–de-mentativity-and-sublimity},\text{–supererogatory–de-mentativity-and-sublimity},\text{–de-mentativeness/epistemic-growth-or-conflicatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text{–element of meaningfulness-and-teleology}\) instigating the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility/relative-reflexivity’ as to temporally imply ‘human ontological-performance —<including-virtue-as-ontology>/morality/ethics/justice/etc. strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ inducing human naïve untransvaluated–temporal-intemporality as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality/shortness within such a framework as of \(<\text{amplituding/formative–epistemicity}\text{–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism registry-worldview/dimension, as of its notional–deprocrypticism notional–reflexivity, \(<\text{veridical/sound}–\text{relative-reflexivity–in-existence/relativising–from-limited-mentation-as–its-deepening/psychologismic–residualising–decompulsing–delinearity–for-cogency}>\text{–by–}\text{flawed/unsound}–\text{relative-unreflexivity–in-existence/absolutising–from-limited–}\)
mentation/psychologismic–epistemic–acutisation—nonresidualising–imbued-
compulsing—linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation>
of this human
limited-mentation-capacity—as-subjecting–educed-unlimitedness/existence-sublimating–
nascence—to–limitedness/human-subpotency instigating ‘postconverging–aporeticism–
overcoming/unovercoming deficiency of ontological-performance ◁<including-virtue-as-
onceology>’ along the overall relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process ◭, effectively elicits originariness-
parrhesia,–as–spontaneity-of-aestheticisation but then as of its ‘‘foregrounding__entailment-
<in-succession-of–profound-supererogation ▷>{postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal/unenframing/re-ontologising–
unreflexivity/relative-reflexivity—ontological-contiguity ▷;–as-operative-
notional– deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self ▷ as of
‘deferment of human instinctual responsibility/relative-reflexivity’ that dehistorialis
humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism
wherein we wrongly deify our ▷ presencing–absolutising-identitive-constitutedness ▷
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag ▷ while paradoxically failing to articulate a
coherent existential<disontologising/re-ontologising–aporeticism> narrative underlying
human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness–
formativeness—as to eventualising–inkling-drive or seeding misprising—temporal-to–
intemporal-dispositions—involving a developing historiality/ontological-eventfulness/ontological-aesthetic-tracing of human recurrent destructuring-threshold/ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism of constructiveness-of-ontological-performance-including-virtue-as-ontology/morality/ethics/justice/etc. and its superseding with human recurrent constructiveness-of-ontological-performance, 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 notional-epistemically-bindingnessly-as-to-determinism/conceptivity-of-relative-unreflexivity/relative-reflexivity-various levels of notional-procrypticism or notional-disjointedness-as-of-reference-of-thought (in successive relative-ontological-completeness as of increasing notional-deprocrypticism or increasing amplituding/formative-notional-preempting-disjointedness-as-of-reference-of-thought) but it is prospective notional-deprocrypticism ontological-faith-notional-ontological-fideism dimensionality-of-sublimating-supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation specific originariness-parrhesia—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility/relative-reflexivity’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity narrative; and so-construed as implying that notional-deprocrypticism as of its protensive—self—
consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening—as-subjecting
limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’
so-reflected with the relative-unreflexivity/relative-reflexivity—ontological-contiguity
of-the-human-institutionalisation-process ~of-dimensionality-of-sublimating
〈amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation〉 as to difference-conflatedness as-to-totalitative-reification-in-
singularisation <as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-
veridical-epistemicity-relativism-determinism implied <amplituding/formative-
epistemicity> causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity successiveness of registry-worldviews/dimensions involving underlying successive
construction-of-the-Self enabling successive human knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism.〈in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implicated_attendant–ontological-contiguity ‘–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness -in {preconverging-disentailment–by}—
postconverging-entailment> capacity. This is achieved rather as of notional~ deprocrypticism
self-conscious construing of human ontological-performance -<including-virtue-as-
onontology>/morality/ethics/justice/etc. at constructiveness-of-ontological-performance
-<including-virtue-as-ontology>/morality/ethics/justice/etc. and vices-and-impediments at
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. as inherently defined preconverging/postconverging–de-
mentatively/structurally/paradigmatically by the ‘amplituding/formative-
epistemicty/causeality ~as-to-projective-totalitativ–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-
contiguity in reflecting holographically/＜conjugatively-and-transfusively＞ the relative-
unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-
process in reflection of underlying human limited-mentation-capacity – as subjecting ‘educed-
unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency as of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness-
formativeness – as to eventualising–inkling drive or seeding misprising—temporal-to-
temporal-dispositions＜so-construed-as-from-perspective–ontological-
normalcy/postconvergence＞—existentialism-form-factor ‘relative-ontological-
incompleteness /relative-ontological-completeness ＜(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—
metaphoricity’ –as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism* as induced/spawned/hatched/emerged-
difference-conflatedness – as-to-totalitative-reification-in-singularisation＜as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing＞–as-veridical-epistemicty-
relativism-determinism as instigating both human constructiveness-of-ontological-
performance –＜including-virtue-as-ontology＞/morality/ethics/justice/etc. and human-
destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating-
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–
metaphoricity* as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism" of limited-mentation-capacity-
deepening as subjecting limitedness/human-subpotency to ‘educed unlimitedness/existence–
sublimating–nascence”, pointing out that what is decisive/critical for inducing human virtue
over vices-and-impediments rather lies with the assessment of any such registry-
worldview/dimension prospective ‘point of amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity in reflecting holographically:<conjugatively-and-transfusively> the relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-
process” as so-implied by the prospective registry-worldview/dimension
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation as it reflects upon the preceding registry-worldview/dimension
‘notional–procrypticism/notional–disjointedness-as-of–’ reference-of-thought as of difference-
conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective– nonpresencing> –as-veridical-epistemicity-
relativism-determinism in order to construe/assess/supersede by its induced virtue at the
prospective constructiveness-of-ontological-performance -<including-virtue-as-
ontology>/morality/ethics/justice/etc. over vices-and-impediments at the destructuring-
threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-
ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. as of

psychologismic–epistemic-acutisation–difficulty for residualising–

delinear–for cogency–magnitudes (of-experientiality/experiment. The overall emphasis herein of the conjunction between psychopathic manifestation with the relative-unreflexivity/relative-reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process arises in the sense that as previously articulated the postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing–apriorising-psychologism


intradimensional–apriorising/axiomatising/referencing–induced-disontologising’, as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-

supposedly–postconverging/dialectical-thinking –apriorising-psychologism⟩) disposition’ within a given registry-worldview/dimension “reference-of-thought-” devolving
meaningfulness-and-teleology; as respectively decontextualising and contextualising on the
basis of the very same apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of the given registry-worldview/dimension. When it comes to the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting differences between two registry-worldviews/dimensions (as of relative-ontological-incompleteness /relative-ontological-completeness)

attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising (but
with the contrast that the relative-ontological-incompleteness 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/intelligibilitysettingup/measuringinstrumenting as to its inherent nonpresencing–<perspective–ontological-normalcy/postconvergence> implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). This explains why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–conceptualisation from the prior registry-worldview’/s/dimension’s given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,–as-so-undermining-the–
registry-worldview/dimension (say for instance a postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing-psychologism

‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’,-as-so-undermining-the-
supposedly–postconverging/dialectical-thinking–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/intellibilitysettingup/measuringinstrumenting—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/intellibilitysettingup/measuringinstrumenting—for–
conceptualisation whether of ‘non-positivising prelogism-as-of-conviction,-in-profound-
supererogation —existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at’ or ‘non-positivising 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–
aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
meaningfulness-and-teleology) eliciting adhoc conjugated-postlogism social dynamics as of
‘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-

crossgenerational originariness-parhesis,–as–spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-
ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism respectively reflexive of their relative-ontological-incompleteness prelogism \( \langle \text{as-of-the-‘intradimensional’-postconverging/dialectical-thinking–apriorising-} \)

psychologism, of ‘attendant-intradimensional–ontologising’ \( \langle \text{as-to-attendant-} \)

intradimensional–apriorising/axiomatising/referencing–imbued–

\( \langle \text{contextualising/existentialising–attendant–ontological-contiguity} > \)-educing—self–

referencing-syncretising_forward-facing–supposedly–postconverging/dialectical-thinking–

apriorising-psychologism\rangle \) disposition as of their presencing—absolutising-identitive-

constitutedness \( \langle \text{as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-} \)

\( \langle \text{contextualising/existentialising–attendant–ontological-contiguity} > \)-educing—self–

referencing-syncretising_forward-facing–supposedly–postconverging/dialectical-thinking–

apriorising-psychologism\rangle \) disposition as implying respectively that the prior recurrent-uter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism are

then effectively of ‘relative-ontological-incompleteness’ or prior–registry-

worldview/dimension manifest preconverging/dementing \( \langle \text{decontextualising/de-existentialising–of-prospective-apriorising/axiomatising/referencing–} \)

inducing-prospective-disontologising–as-so-undermining-the–attendant-prospective-registry-

worldview/dimension–ontologising\rangle \langle \text{as-to-attendant-prospective-} \)

apriorising/axiomatising/referencing–‘more-profoundly-sublimating-over-desublimating’–

imbued–contextualising/existentialising–attendant–ontological-contiguity \rangle \)-educing—self–
existentialising-of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-
disontologising’-as-so-undermining-the-‘attendant-prospective-registry-worldview/dimension-
ontologising’><as-to-attendant-prospective-apriorising/axiomatising/referencing-‘more-
profoundly-sublimating-over-desublimating’–imbued-
<contextualising/existentialising-attendant-ontological-contiguity >-educing—self-
referencing-syncretising_forward-facing–supposedly~postconverging/dialectical-thinking –
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-dementing –narratives—of-the- reference-of-thought–
categorical-imperatives/axioms/registry-teleology ) and associated dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity)<discretely-implied-
functionalism> and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing-
-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness )) as so-reflected as from the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for-
conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-
integrative social ‘meaningfulness-and-teleology’ of the prospective registry-
worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-
or-axiomatising-or-referencing 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 relative-
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process is driven as of human dimensionality-of-sublimating: \langle\text{amplituding/formative}\rangle_{\text{supererogatory-de-mentativeness/epistemie-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}} and secondnatured institutionalisation dispositions with respect to the fact that the human \langle\text{amplituding/formative}\rangle_{\text{wooden-language}}\{\text{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\} disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness'/relative-ontological-completeness \langle\text{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}\rangle as to human-and-social—expectations/anticipations—metaphoricity—as-preconverging/postconverging—rede-mentating/restructuring/reparadigming—psychologism; 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 universalising-idealisation narrative in terms of their epochal \langle\text{amplituding/formative}\rangle_{\text{wooden-language}}\{\text{imbued—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 meaningfulness-and-teleology and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation (blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness), and as to when modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation (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 event’/postconverging–aporeticism overcoming/unovercoming thinking implied deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation<unforegrounding-disentailment, failing-prospectively-to-reflect-'immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity'> unconstrained to existential-reality as of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity such that even the idea of a human existential—disontologising/re-ontologising—aporeticism 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-prospectively-to-reflect-
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity'> impotence-inducing exercise’ (as to the fact that where there is uncertainty—as-failing-to-reflect-the-effective—‘existential-veracity-and-entailment-of–relative-unreflexivity/relative-reflexivity’, whether real/genuine or unreal/manipulated/confused, ontological implications cannot then be
subjecting limitedness/human-subpotency to ‘educeed-unlimitedness/existnence-sublimating-
nascence’ possibility, ever always involves a ‘human disposition in
portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing—
absolutising-identitive-constitutedness finitism of aestheticisation’ and as of ‘human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint nonpresencing<-perspective–ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then
define together the aestheticisation specificity of the culturally cumulated
outcomes/outfits/shells—construed-historically-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 meaningfulness-and-teleology is ever always drawn between ‘
presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ rather in
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-
contiguity ‘~educeed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency’ }—constitutedness in preconverging entailment as of its
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and
‘human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint nonpresencing<-perspective–ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ rather in
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-
contiguity ‘~educeed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
threshold /presublimating–desublimating-decisionality\rangle\sim\text{of-ontological-performance}\sim
\langle\text{including-virtue-as-ontology}\rangle/\text{morality/ethics/justice/etc. as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, in the sense that the human investment as of }\langle\text{presencing—absolutising-identitive-constitutedness}\rangle\text{ finitim of aestheticisation} \rangle \text{ in prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective } \langle\text{human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint}\rangle \text{ nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity}\rangle \text{ of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-}
\text{subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness \rangle). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness}^{87}\text{ human-and-social–expectations/anticipations—metaphoricity}^{87} \langle\text{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-drag}^{34}\rangle \text{ is what provides the prospect for deflating/undermining its given vices-and-impediments\rangle^{108} as from prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The fact that all}
as-to-entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-
completeness involving institutional-being-and-craft speaks of our uninstitutionalised-
threshold requiring prospective notional deprocrypticism transcendental advancing of
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘apriorising/axiomatising/referencing-{of-‘prospectively-implicited_attendant-ontological-
contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-disentailment-by}—
postconverging-entailment of originariness-parrhesia,—as-spontaneity-of-aestheticisation and
reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation
in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence—
as—panintelligibility/panreflexivity {existentially-imbued-and-educing—<epistemic—
totalising ‘hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely—
{decompulsing}—delinearity—for-cogency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation,—
as—herein-specifically-relevant-to—human-subpotency) knowledge-reification—gesturing-and-
accounting—of-epistemic—phenomenalism—<in—
prospective_psychologismic—apriorising/axiomatising/referencing-{of-‘prospectively-
implicited_attendant-ontological-contiguity ’-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness 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-
threshold /presublimating–desublimating-decisionality/-of-ontological-performance /
<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 ‘presencing—absolutising-identitive-constitutedness’ finitism of
aestheticisation’ dynamics seemingly substituting in effect for prospective
ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint —nonpresencing—<perspective–ontological-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. The
prospective ‘nonpresencing—<perspective–ontological-normalcy/postconvergence> reflection
of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-
of-prospective— nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
ontological-contiguity of relative-ontological-incompleteness /relative-ontological-
completeness {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> } in reflecting holographically—<conjugatively-and-transfusively>
the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process critically and insightfully highlights, in reflection of inherent
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—

prospective_psychologismic—apriorising/axiomatising/referencing—of—prospectively—

implicated_attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising—’intelligibility/epistemicity/reflexivity-contiguity-

<imbued—notional—cogency—confatedness—in—preconverging-disentailment—by—

postconverging-entailment—and sophistry as the latter is facilitated by underlying social


’nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications—} as of the implications of human limited-mentation-capacity—as-subjecting—educed—

unlimitedness/existence-sublimating—nascence—to limitedness/human-subpotency’; 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—causality—as-to-projective—
totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity in reflection of the-transcendental—
signifier as existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic—
digression) parrhesiastic seeding-promise of prospective knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—

prospective_psychologismic~apriorising/axiomatising/referencing- {of ‘prospectively–

implicked_attendant–ontological-contiguity ’—educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>’ }—confatedness —in {preconverging-disentailment by—

postconverging-entailment} reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced
constructiveness-of-ontological-performance—<including-virtue-as-
ontology>/morality/ethics/justice/etc. and ‘temporal/sophistic-as-ontologically-
flawed/ontological-bad-faith/inauthenticity’ reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation seeding-misprising as mere-form of the
prospective knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—

<in-prospective_psychologismic~apriorising/axiomatising/referencing- {of ‘prospectively–

implicked_attendant–ontological-contiguity ’—educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>’ }—confatedness —in {preconverging-disentailment by—

postconverging-entailment} reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced
destructuring-threshold—{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}—of-ontological-performance—<including-virtue-as-ontology>. This
preconverging/postconverging–de-mentatively/structurally/paradigmatically defined
existential—<disontologising/re-ontologising—aporeticism> framework of knowledge-
reification—gesturing-and-accounting—of-epistemic–phenomenalism—<in-

prospective_psychologismic~apriorising/axiomatising/referencing- {of ‘prospectively–

mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating —


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practice is absolutely deterministic of \( ^9 \) meaningfulness-and-teleology \( ^9 \), as well as modern-day overall 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 \( ^\rangle \) as of institutional-being-and-craft normativities, conventions, practices, etc. in \( ^1 \) procrypticism—or—
disjointedness-as-of-\( ^3 \) reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective
\( ^{18} \) deprocrypticism—or—preempting—disjointedness-as-of-\( ^{83} \) reference-of-thought

\( ^{45} \) foregrounding—entailment—<in-succession-of—profound-supererogation \( ^\rangle \)\( ^{\rangle \}) \{-postconverging—
narrowing-down—sublimation-as-to—'existence—as-sublimating-withdrawal/unenframing/re-
ontologising,—elicited-from-prospective—profound-supererogation \'}—reflecting—
'immanent—relative-unreflexivity/relative-reflexivity—ontological-contiguity \',—as-operative—
notional—deprocrypticism\( ^\rangle \)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/interligibilitysettingup/measuringinstrumenting—
—conceptualisation—on the basis that such social practices are absolutely deterministic of
\( ^5 \) meaningfulness-and-teleology \( ^9 \). In other words, adherence to prospective knowledge-
reification—gesturing-and-accounting—of-epistemic—phenomenalism—\{in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of—'prospectively—
implied_attendant—ontological-contiguity —{—educed—
existentialising/contextualising/textualising—'intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—'}—confated—<in—{preconverging—disentailment—by}—
postconverging—entailment—>—as of human temporality—shortness arises as of the existentially—
<disontologising/re-ontologising—aporeticism>—constraining untenability of positive-
opportunism—of-social-functioning-and-accordance—induced reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating

\langle amplituding/formative\superscript supererogatory\textgreek de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle for prospective knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism


amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility–mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation–unforegrounding-disentailment,–failing-prospectively-to-reflect–‘immanent–relative-unreflexivity/relative-reflexivity–ontological-contiguity’ at uninstitutionalised-threshold as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-

reference-of-thought

foregrounding entailment

supererogation

(postconverging narrowing-down sublimation-as-to-existence-as-

sublimating-withdrawal/unenframing/re-ontologising elicited-from-prospective profound

supererogation in-reflecting immanent relative unreflexivity relative reflexivity—

ontological-contiguity ;—as-operative-notional deprocrypticism)

supererogatory acuity perspicacity astuteness edginess incisiveness—of

apriorising axiomatising referencing intelligibility setting up measuring instrumenting —for—

conceptualisation: as all that is as of knowledge reification gesturing and accounting—of

epistemic phenomenalist in—

prospective psychologismic apriorising axiomatising referencing {of ‘prospectively

implied attendant ontological-contiguity ’—educed—

existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity—

<imbued notional cogency > }—conflicatedness —in {preconverging disentailment by}

postconverging entailment at uninstitutionalised threshold is necessarily as of prospective

parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—

mathesis motif throwness disposition—as—reproductibility—of—aestheticisation. In all these three

instances of parrhesiastic instigation for human transcendence and—

sublimity sublation 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 reference—of—thought—level

reproducibility mathesis motif throwness disposition—as—reproductibility—of—
aestheticisation’ construed as from nonpresencing<perspective ontological normalcy postconvergence> reflection of <amplituding formative epistemicity causality as—
to—projective—totalitative implications of prospective nonpresencing for—

explicating relative unreflexivity relative reflexivity ontological contiguity of relative—
ontological-incompleteness /relative-ontological-completeness

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setting up/measuring instrumenting—for-
conceptualisation for meaningfulness-and-teleology

aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency
dialogical-equivalence’<as-to-psychologismic—apriorising/axiomatising/referencing—of-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confatedness—in—{preconverging–disentailment–by}

implied disparateness–of–conceptualisation—confatedness—in—{preconverging–disentailment—by}
prospectively—to–reflect–‘immanent–relative–unreflexivity/relative–reflexivity—ontological–
contiguity’> unification on the basis of an ontologically–flawed human-subpotency
contrasting-and–comparison driven notion of ‘foregrounding–entailment—<in–succession–of–
profound–supererogation’>{postconverging–narrowing–down–sublimation–as–to–‘existence–
supererogation—‘in–reflecting—‘immanent–relative–unreflexivity/relative–reflexivity—
ontological–contiguity’; as–operative—notional—deprocrypticism’}. Rather the Socratic–
philosophers are not obstinate as all the possibility for prospective transcendence–and–
sublimity/sublimation/supererogatory—de–mentativity that can–exist—as–of–existence–
potency—as–sublimating–nascence,—disclosed–from–prospective–epistemic–digression (as from
apriorising/axiomatising/referencing—as–so–being–as–of–existential–reality
intemporal parrhesiastic seeding–promise dimensionality–of–sublimating—
{<amplituding/formative>supererogatory—de–mentativeness/epistemic–growth—or–
confatedness }transvalutative–rationalising/transepistemically/anamnestic–residuality/spirit–
drivenness–equalisation} for prospective knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism\textless in-
prospective\psychologismic\apriorising/axiomatising/referencing-\{of-‘prospectively–
implicated\attendant\ontological\contiguity ‘\}–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
\{imbued–notional–cogency\}’ \}–conflatedness \in \{preconverging\disentailment-by\}–
postconverging\entailment\textgreater, with respect to human limited-mentation-capacity-deepening—as-
subjecting–limitedness/human-subpotency-to ‘educed–unlimitedness/existence–sublimating–
nascence\textgreater\) can only arise as to existence-potency\textgreater–sublimating–nascence,—disclosed-from-
prospective-epistemic-digression implied prospective relative-ontological-completeness\textgreater
parresiastic instigation implications of \textgreater universalising-idealisation as the
\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater
foregrounding\_\entailment-\textless in\-succession\-of–profound\-supererogation\textgreater\–\textless\postconverging–
narrowing\-down\-sublimation-as-to–existence—as\-sublimating-withdrawal/unenframing/re-
on\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater
ontologising,-elicited-from-prospective–profound\-supererogation \’\-in-reflecting-
‘immanent\-relative\-unreflexivity/relative\-reflexivity—ontological\-contiguity \’;–as-operative-
notional~\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater
deprocrypticism\textgreater\ at \’\textgreater reference-of-thought-level for devolving \’meaningfulness-
and-teleology\’\’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-
\textless unforegrounding\-disentailment,-failing\-prospectively\-to\-reflect-‘immanent\-relative-
unreflexivity/relative\-reflexivity—ontological\-contiguity \’\} in human-subpotency dialogical-
equivalence-\textless as–to–psychologismic\-apriorising/axiomatising/referencing-\{of–prospectively–
implicated\attendant\ontological\contiguity \’\}–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
\{imbued–notional–cogency\}’ \}–conflatedness \in \{preconverging\disentailment-by\}–
postconverging\entailment\textless in\-self\-becoming/self\-conflatedness \textless/\textgreater formative–supererogating\textgreater\–as

as of non-universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—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-potency ~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

\langle <\text{amplituding/formative}>\text{supererogatory~de-mentativeness/epistemic-growth-or-conflicatedness} /\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation} \rangle \text{for prospective knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism—} \langle \text{in-prospective_psychologismic~apriorising/axiomatising/referencing-} \{\text{of—prospectively—implied_attendant—ontological-contiguity} ~\text{educed—existentialising/contextualising/textualising} \text{'intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>}' \} \text{—conflicatedness—in—} \{\text{preeconverging-disentailment~by}~\text{postconverging-entailment}\}, with respect to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to ‘educed—unlimitedness/existence—sublimating—nascence’ ) can only arise as to existence-potency ~sublimating—nascence, disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness parrhesiastic instigation implications of ‘deptrocrysticism—or—preempting—disjointedness—as-of—reference-of-thought’ as the ‘foregrounding_entrailment—<in-succession-of—profound-supererogation’ \text{postconverging—narrowing-down—sublimation—as—to—‘existence—as—sublimating—withdrawal/unenframing/re-ontologising—elicited—from—prospective—profound-supererogation’—in—reflecting—‘immanent—relative—unreflexivity/relative—reflexivity—}
dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of—prospectively—
implied−attendant—ontological-contiguity ’—educed−
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity−contiguity−
<imbued—notional−cogency>” }—conflatedness —in—{preconverging-disentailment—by}—
postconverging-entailment—in-self-becoming/self-conflatedness /formative—supererogating>
of positivism—procrypticism’s disjointedness-as-of—reference-of-thought reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective 'deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought—foregrounding—entailment—<in-
succession-of—profound-supererogation >—{postconverging—narrowing-down—sublimation—as-
to—existence—as—sublimating—withdrawal/unenframing/re-ontologising,—elicited-from-
prospective—profound-supererogation ’—in—reflecting—immanent—relative—
unreflexivity/relative-reflexivity—ontological-contiguity ’;—as-operative—
notional~ deprocrypticism)
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/settingup/measuring—instrumenting—–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-and-accounting—of-epistemic—phenomenalism—<in-prospective.psychologismic.apriorising.axiomatising.referencing.{of.'prospectively.implicit}ed.attendant.ontological.contiguity'>—educed—existentialising/contextualising/textualising.intelligibility/epistemicity/reflexivity—contiguity.<imbued.notional.cogency'/>—conflicatedness—in.{preconverging.disentailment.by}—postconverging. entailment>/process as of disparateness.of-conceptualisation.<unforegrounding.disentailment.—failing.prospectively.to.reflect.'immanent.relative.unreflexivity/relative.reflexivity.ontological.contiguity'> 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-and-accounting—of-epistemic—phenomenalism.<in—prospective.psychologismic.apriorising.axiomatising.referencing.{of.'prospectively.implicit}ed.attendant.ontological.contiguity'>—educed—existentialising/contextualising/textualising.intelligibility/epistemicity/reflexivity—contiguity.<imbued.notional.cogency'/>—conflicatedness—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-minded incrementalism.in-relative.ontological.incompleteness—inframed/disontologising.conceptualisation as of a poor sense of intemporality/longness.

totalising ′hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting towards hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuing.

delinearity—for-cogency ‘implicated–attendant–ontological-contiguity’-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity of

deprocrypticism—or–preempting—disjointedness-as-of reference-of-thought referentialism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
ontological-normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus, naïve
mimickry of mere scientific approaches and methodologies isn’t inherently ontologically-
pertinent but for vague ‘science-ideology sterile/anecdotal 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-commitment —<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of—
existential-reality> reflected by <amplituding/formative–epistemicity> causality as-to-
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity as to existence-
potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression, and so-
construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-
implicated_attendant–ontological-contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligence/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confiliatedness –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-constitutedness ‘as–‘epistemic-totality ‘–dereification—dissingularisation—<as-to-
the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > -
as-flawed-epistemicity-relativism-determinism that often poorly reflect the ‘ecstatic totalising-
entailing/nested-congruence’ of existential <disontologising/re-ontologising—aporeticism>
phenomenality rather than the contrary approach that delves directly in ‘implicated_attendant–
ontological-contiguity’ ‘~duced–
existentialising/contextualising/textualising ‘intelligence/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ } and then reifies-out conceptualisations as of difference-
confiliatedness ‘as—to-totalitative-reification—in—singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing— as—veridical-epistemicity-
relativism-determinism . The implication here is that quite often when required to explicate
social phenomena outside the framework of such abstract atomising/taking-to-pieces
formalisation approach, what happens is that responses will often tend not to be as of the direct
import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed
reification/elucidation, but rather as extra-contemplative articulations and commentaries that in-
many—ways fall back into the very <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 supposed to be reified but now under the sterile/anecdotal imprimatur of
authority. This is very much unlike the case with proponents of ‘ecstatic totalising—
entailing/nested-congruence’ whose social and existential—disontologising/re-ontologising—aporeticism— analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential—disontologising/re-ontologising—aporeticism— 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 ‘implicated_attendant—ontological-contiguity—educed—existentialising/contextualising textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’ 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 ‘implicated_attendant—ontological-contiguity—educed—existentialising/contextualising textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’ dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential—disontologising/re-ontologising—aporeticism— phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology’/knowledge as of knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in- prospective_psychologismic—apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity—educed—existentialising/contextualising textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
`<imbued–notional–cogency>` conflatedness in `{preconverging disentailment by}`

process as of difference-conflatedness -as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicty-relativism-determinism implied <amplituding/formative-epistemicity>causality -as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity , as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology : and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness—‘epistemic-totality’-dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicty-relativism-determinism . Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of a ‘much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-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 ‘implicated_attendant-ontological-contiguity’-educed-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency’ 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-ghosting-and-accounting—of-epistemic—phenomenalism—in-prospective_psychologismic—apriorising/axiomatising/referencing—of—prospectively—

implicated_attendant-ontological-contiguity’-educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency’ conflatedness—in—preconverging-disentailment—by—

postconverging-entailment> by the implicated immediate-constraining <amplituding/formative-epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—

nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity transcendence-and-sublimity/sublimation/supererogatory—de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. In-many-ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of ‘implicated_attendant-ontological-contiguity’-educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
not well presented but essentially sublime’, and thereafter such ‘implicited-attendant-ontological-contiguity\(^7\)’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
\(<\text{imbued-notional-cogency}>\)^\(40\) initially reified mathematics is further reified as of mathematics
more generalised-level of ‘implicited-attendant-ontological-contiguity\(^7\)’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
\(<\text{imbued-notional-cogency}>\)^\(40\) insight while ‘exquisitely formalised in concurrence’. This
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
\(<\text{imbued-notional-cogency}>\)^\(3\}—conflicatedness -in-{preconverging-disentailment-by}-
postconverging-entailment>, inducing successive differences of ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. of \(^5\) meaningfulness-and-teleology\(^9\)
as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing
prospective relative-ontological-completeness’ 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-conflicatedness\(^1\) -as-to-totalitative-reification-in-singularisation-
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresenceng> -as-
veridical-epistemicity-relativism-determinism ‘repeating/repetition of \(^5\) maximalising-
\textit{amplituding/formative–epistemicity>totalising—purview-of-construal-as—}
intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc. the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\textsuperscript{8} is considered as postconverging-or-dialectical-thinking\textsuperscript{1}—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness\textsuperscript{3} is effectively preconverging-ordementing\textsuperscript{2}–apriorising-psychologism; even though both address the ‘very same physics
\textit{amplituding/formative–epistemicity>totalising—purview-of-construal—}
intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed
formalisation credo as of conceptual-patterning identitive-constitutedness—as-‘epistemic-totality’—dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of-

presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism—implied dissingularisation—as-to-the-disjointedness/disentailment-of-

presencing—absolutising-identitive-constitutedness >/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-and-accounting—of-

epistemic–phenomenalism—in-

prospective.psychologismic—apriorising/axiomatising/referencing—of—prospectively—

implicated_attendant—ontological-contiguity ’—educated—

existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ }—confaltedness—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—all-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity’. 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—prospectively—implicated_attendant—ontological-contiguity ’—educated—

existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency’ }—confaltedness—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/inferring-of-elucidation-outside—

‘prospectively-implicated-attendant-ontological-contiguity’~educated–
existentiatisation/contextualisation/textualisation ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’. Basically, the underlying implication of
apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity’~educated–
existentiatisation/contextualisation/textualisation ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>}—conflatedness—in-{preconverging-disentailment–by}—
postconverging-entailment, and so over naïve apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity’~educated–
existentiatisation/contextualisation/textualisation ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>}—constitutedness—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/unenframing/re-
onlogising,-elicited-from-prospective–profound-supererogation’~as-to-perspective–
onological-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–nonpresencing> 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,
syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of apriorising/axiomatising/referencing-\{of-‘prospectively-implicated_attendant-ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness in preconverging entailment. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their apriorising/axiomatising/referencing-\{of-‘prospectively-implicated_attendant-ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness in preconverging disentailment by–postconverging entailment with existence, and cannot be construed as ‘existing in existence’ as implied by apriorising/axiomatising/referencing-\{of-‘prospectively-implicated_attendant-ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness in preconverging entailment which just leads to ontologically-flawed dissingularisation—absolutising-identitive-constitutedness epistemic-nonimmanence/flawed-epistemicity-relativism-determinism implied identitive-constitutedness—as-‘epistemic-totality’ ‘-dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of-
end up transforming subject-matters into descriptive enunciations of weak existentially-explanatory and predicative capacity. The entire project of human meaninglessness-and-teleology 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-and-accounting—of-epistemic-phenomenalism—conflatedness—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-explanatory projection and appreciation for grasping the ‘implicated_attendant-ontological-contiguity’—educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—implied—notional~cogency’—conflatedness—in—preconverging-disentailment—by—postconverging-entailment}, 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/inferring-of-elucidation-outside—‘prospectively-implicated_attendant-ontological-contiguity’—educated—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—implied—notional~cogency’—conflatedness—in—preconverging-disentailment—by—postconverging-entailment—by—
ontologising–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-and-accounting—of-epistemic–phenomenalism-<in-
prospectivepsychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implieited_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }–conflatedness in {preconverging-disentailment 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-{as-devoid-of-
‘prospectively–implicitied_attendant–ontological-contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }–reifying-or-elucidating-of–prospective-relative-ontological-
completeness ‘; so rather enabled–by-a_ nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>}
conception of knowledge; going by their profound association with earlier scholars and more specifically Heidegger and Nietzsche. From a creative knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism-<in-
prospectivepsychologismic–apriorising/axiomatising/referencing-{of–prospectively–
implieited_attendant–ontological-contiguity ‘~educed–
construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists on the flawed argument that their contributions are supposedly just more evolved formalisation as of conceptual-patterning of concepts originally/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual-patterning influences of Galileo, Descartes, Leibniz, etc. (as to ‘a flawed mere conceptual-patterning-as-devoid-of-prospectively-implicated_attendant-ontological-contiguity ’-educed-interpretation’ 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-and-accounting—of-epistemic–phenomenalism—of-the-latter-contributors-in-both-instances. This further speaks of a poor grasp of the human knowledge project as being all about
further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness”—unenframed/re-ontologising–conceptualisation for knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-prospective_psychoLogismatic—apriorising/axiomatising/referencing—{of—‘prospectively—implicated_attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency’ }—conflatedness —in—{preconverging-disentailment—by} postconverging-entailment>, inducing successive differences of ontological-performance”<including-virtue-as-ontology>/morality/ethics/justice/etc. of “meaningfulness-and-teleology” as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness’’. This is especially the case where such headway mirrors ‘pure—ontology’ articulation, as there is only one ontological as existential—<disontologising/re-ontologising—aporeticism> 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
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/unenframing/re-ontologising—elicited-from-prospective—profound-supererogation’.

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-and-accounting—of-epistemic—phenomenalism—implied—‘prospective—aporeticism—overcoming/unovercoming’.

temporal/shortness of register of \textsuperscript{56}meaningfulness and teleology \textsuperscript{90} dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{90}. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of \textsuperscript{56}meaningfulness-and-teleology \textsuperscript{90} of trite knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—\textsuperscript{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing-\{of-\’prospectively-implicated\_attendant\_ontological-contiguity\’-educed- existentialising\_contextualising\_textualising_\’intelligibility/epistemicity\_reflexivity\_contiguity-\textsuperscript{<imbued--notional--cogency>\}---conflatedness -in-\{preconverging\_disentailment-by\}. postconverging-entailment\_\textsuperscript{<amplituding\_formative\_epistemicity\_causality\_as-to-projective-totalitative\_implications\_of\_prospective\_-nonpresencing\_-for-explicating\_-relative-unreflexivity\_relative-reflexivity\_-ontological-contiguity} , 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 parresiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contorting asceticism\textsuperscript{4} as of postconverging-nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—\textsuperscript{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing-\{of-\’prospectively-implicated\_attendant\_ontological-contiguity\’-educed- existentialising\_contextualising\_textualising_\’intelligibility/epistemicity\_reflexivity\_contiguity-\textsuperscript{<imbued--notional--cogency>\}---conflatedness -in-\{preconverging\_disentailment-by\}. postconverging-entailment\_\textsuperscript{<amplituding\_formative\_epistemicity\_causality\_as-to-projective-totalitative\_implications\_of\_prospective\_-nonpresencing\_-for-explicating\_-relative-unreflexivity\_relative-reflexivity\_-ontological-contiguity} is ever always a ‘apriorising\_axiomatising\_referencing-\{of-\’prospectively-implicated\_attendant\_ontological-contiguity\’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness — in {preconverging–disentailment–by} —
postconverging–entailment totalising–entailing/nested–congruence as it aspires to grasping and
articulating meaningfulness–and–teleology as portends to the wholeness/nested–congruence
of the–very–same–immanent–existence/intrinsic–reality/ontological–veridicality,–as–to–
human amplituding/formative–epistemicity totalising–purview–of–construal; with such
construal in reality rather very much as of singularisation projected epistemic–immanence/veridical–epistemicity–relativism–determinism rather than dissingularisation–
the–disjointedness/disentailment–of–presencing—absolutising–identitive–
is thus not a surprise that many natural sciences in their ‘creative knowledge–
prospective–psychologismic–apriorising/axiomatising/referencing–{of–} prospectively–
implied–attendant–ontological–contiguity ’—education—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness — in {preconverging–disentailment–by} —
postconverging–entailment totalising–entailing/nested–congruence develop as and aspire to be whole/congruent in conception, even
though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of
wholeness/nested–congruence’. Likewise, the underlying deprocrypticism–or–preempting—
disjointedness–as–of–reference–of–thought apriorising/axiomatising/referencing–{of–}
‘prospectively–implied–attendant–ontological–contiguity ’—education—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ — conflatedness — in {preconverging–disentailment–by} —
postconverging–entailment totalising–entailing/nested–congruence suprastructuralism
conception herein is rather articulated as of singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> 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/unenframing/re-ontologising,-
elicited-from-prospective–profound-supererogation <-as-to-perspective–ontological-
normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>.

Unlike the apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant-
ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional–cogency>’ }—constitutedness’in-preconverging-entailment rampant
with human and social conceptualisations, it is important to grasp that conceptualisations in
many natural science domains tend to be naturally as of apriorising/axiomatising/referencing-
{of-'prospectively–implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional–cogency>’ }—confiliatedness’in {preconverging-disentailment by}—
postconverging-entailment totalising-entailing/nested-congruence given their theoretical,
conceptual and operant existential <disontologising/re-ontologising—aporeticism>
contiguity/congruence <amplituding/formative–epistemicity> causality <as-to-projective-
totalitative–implications-of-prospective– nonpresencing, for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity 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 <disontologising/re-ontologising-aporeticism> wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential <disontologising/re-ontologising-aporeticism> wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential <disontologising/re-ontologising-aporeticism> 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-<disontologising/re-ontologising-aporeticism> 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- nonpresencing> 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- ‘prospectively-implicitly-attendant-ontological-contiguity ’-educated- existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—constitutedness—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-and-accounting—of-epistemico-phenomenalism-<in-prospective psychologismic—apriorising/axiomatising/referencing-{of-’prospectively-—
postconverging entailment with existence as of its ecstatic singularity’. While in-many-ways the natural sciences as immediately-and-directly constrained by causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity 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-‘prospectively-implicited_attendant-ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }~confatedness} 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-‘prospectively-implicited_attendant-ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ }~confatedness} in {preconverging-disentailment by} postconverging entailment with existence as of its ecstatic singularity’ given its inherent blurriness-<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-disontologising-formulaic–dragging-out/hollowing-out>.

wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing-of-'prospectively-implicit attendant-ontological-contiguity’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional-cogency’—conflicatedness—in {preconverging-disentailment-by-
postconverging-entailment of ‘prospective ontological-normalcy/postconvergence
ontologically-uncompromised—referentialism notional~' deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, 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/unenframing/re-ontologising,-elicited-from-prospective–profound-
supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, and so over our present
parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation as-of-ontologically-compromised—
categorising positivism—' procrypticism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’. Thus we
can appreciate here that ultimately singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism is not just artificially prompted but is rather the
preconverging/postconverging–de-mentative/structural/paradigmatic consequence of the
prospective relative-ontological-completeness—of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
attitude/mental-disposition/care—and—episteme’, ultimately as of prospective ontological-
normalcy/postconvergence ontologically-uncompromised—referentialism deprocrypticism–
or—preempting—disjointedness-as-of—reference-of-thought. Our mental-disposition is caught
up between its capacity to conceptualise as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism implied prospective relative-ontological-completeness


Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity ⟨existentially–imbued-and-educing⟩ of social emanance as this is bound to induce apriorising/axiomatising/referencing-{of–prospectively–implicated_attendant–ontological-contiguity ’~educted–existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency> ’}—constitutedness ’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–panintelligibility/panreflexivity ⟨existentially–imbued-and-educing⟩ 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism implied <amplituding/formative-epistemicity> causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity~ 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-pashintelligibility/panreflexivity ~(existentially–imbued-and-educing<epistemic-totalising33>hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-decompulsing>delinearity–for-cogency>epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing—conceptualisation,~as-herein-specifically-relevant-to–human-subpotency) is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all present humans memories and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans and so rather counterintuitive to what we may intuitively think as to an instant or transitory recovery of our mental-capacities as of our present positivism—procrypticism (potentially warranting the re-historicalisation of humankind as to a recommencement of the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process in order to ‘potentially’ re-achieve generations later the positivism—procrypticism mental-capacities), speaking of an altogether sublimating–postconverged ‘substantive abstract-tissue-of–social-emanance
(existentially–imbued-and-educing–epistemic—
realising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–
{decompulsing} delinquency–for-cogency–epistemic-perspective-of-projective/reprojective—
neurology, social emanance-function-confalatedness reifying-and-empowering-reflexivity-of-
ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-
onontological narrative metaphoricity as of ‘historiality/ontological-eventfulness/ontological-
aesthetic-tracing<(perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism-determinism’)> immanence-function-confalatedness reifying-and-empowering-
reflexivity-of-eccstatic-existence over social, and as of reasoning-through/messianic-reasoning
immanence-function-confalatedness reifying-and-empowering-reflexivity-of-eccstatic-existence
over reasoning-from-results/afterthought. Basically, immanence-function-confalatedness speaks of the
counterintuitive mental-reflex for drawing out the full causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity for ‘creative understanding’/insight as of singularisation ~as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism, going by existence’s ecstatic
singularity as to overall reifying-and-empowering-reflexivity-of-eccstatic-existence-as–
panintelligibility/panreflexivity ~(existentially–imbued-and-educing~{epistemic–
totalising} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,–
do{decompulsing}) delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,–
as-herein-specifically-relevant-to–human-subpotency). This immanence-function-
confalatedness insight is effectively what marks prospective deprocrypticism/preempting–
disjointedness-as-of–reference-of-thought as of an utterly different protensive self-
consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness.
Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence
construed herein as of existence’s ecstatic singularity immanence/internal-necessity.
amplituding/formative-epistemicity> causality as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity of singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> 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-prospectively-implicitied_attendant-ontological-contiguity ’-educed- existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>_ }-constitutedness‘ in preconverging-entailment’ or ‘we are as potently immanent as of our virtuous apriorising/axiomatising/referencing-of-prospectively-implicitied_attendant-ontological-contiguity ’-educed- existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>_ }-conflatedness’ in {preconverging-disentailment by}-postconverging-entailment’. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of apriorising/axiomatising/referencing-{of-prospectively-implicitied_attendant-ontological-contiguity ’-educed- existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>_ }-constitutedness‘ in preconverging-entailment, as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing-{of-prospectively-implicitied_attendant-ontological-contiguity ’-educed- existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>_ }-conflatedness’ in {preconverging-disentailment by}
postconverging entailment of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-confledatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-confledatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential disontologising/re-ontologising aporeticism desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional deprocrypticism immanence-function-confledatedness overriding the meaningfulness-and-teleology of procrypticism–or–disjointedness-as-of-reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential disontologising/re-ontologising aporeticism desublimation manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-confledatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of preconverging/postconverging–de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-confledatedness with the obviousness there is no point implying an ontologically-flawed objectifying/contending
discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional~ deprocrypticism immanence-function-conflicatedness as of preconverging/postconverging–de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of~ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting mindset of our positivism– procrypticism mental-disposition with no pretence of such a positivism– procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of~ reference-of-thought inclination. In other words, immanence-function-conflicatedness is all about reflecting the straightforwardness of


soundly postconvergingly–de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness/reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting of a prior relative-ontological-incompleteness/reference-of-thought is an appropriate framework for
prospectively implied \(83^\text{ reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional~128^\text{ deprocrypticism contortion reifying gesture necessarily questioning our positivism—80^\text{ crypticism disjointedness-as-of—128^\text{ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting 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—

\textit{meaningfulness-and-teleology} as of prospective 13^\text{ deprocrypticism—or—preempting—disjointedness-as-of—1}^\text{ reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness 1^\text{, likewise does base-institutionalisation–ununiversalisation fails as of prospective universalisation immanence-function-conflatedness 1^\text{, 103^\text{ universalisation–non-positivism/medievialism fails as of prospective positivism immanence-function-conflatedness 1^\text{, and prospectively positivism—80^\text{ procrypticism fails in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—


\textit{existential-reality} instigated relative-unreflexivity/relative-reflexivity—ontological—
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and remoteness of cause-and-effect invoke a more refined conception of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect
determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability—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-and-accounting—of-epistemic–phenomenalism—prospective_psycho—apriorising/axiomatising/referencing—of—prospectively—implied—attendant—ontological-contiguity—imbed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—imbued—notional–cogency’—conflicatedness—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—disontologising/re-ontologising—aporeticism—ramifications. This insight equally informs the supplanting–conviction-as-to-profound-supererogation—of—attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification–gesturing-and-accounting—of-epistemic—
reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of~'prospectively~
implied_attendant–ontological-contiguity ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness -in-{preconverging-disentailment_by}—
postconverging-entailment> so-underlied by ontological-good-faith/authenticity\(^{69}\) herein as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme%
‘implication of <amplituding/formative–epistemicity>causality —as-to-projective-totalitative-
implications-of-prospective~ nonpresencing,-for-explicating~relative-unreflexivity/relative~
reflexivity—ontological-contiguity ’, on the basis that the very first epistemic frontier for
ontological-pertinence lies with the scholarly developed creative insight for knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of~'prospectively~
implied_attendant–ontological-contiguity ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness -in-{preconverging-disentailment_by}—
postconverging-entailment>. Ultimately, postmodern-thought has been unassailable to vague
scepticism and ontological-bad-faith/inauthenticity\(^{64}\) criticism exactly because of its strong
scholarly research-programme ‘implicated_attendant–ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’\(^{10}\) knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of~'prospectively~
implied_attendant–ontological-contiguity ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness -in-{preconverging-disentailment_by}—
postconverging-entailment> so-underlied by ontological-good-faith/authenticity\(^{69}\) herein as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme%
‘implication of <amplituding/formative–epistemicity>causality —as-to-projective-totalitative-
implications-of-prospective~ nonpresencing,-for-explicating~relative-unreflexivity/relative~
reflexivity—ontological-contiguity ’, on the basis that the very first epistemic frontier for
ontological-pertinence lies with the scholarly developed creative insight for knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of~'prospectively~
implied_attendant–ontological-contiguity ’~educated~
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness -in-{preconverging-disentailment_by}—
postconverging-entailment> so-underlied by ontological-good-faith/authenticity\(^{69}\) herein as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme%
imbued–notional~cogency’”, and thus an immanence-function-conflatedness insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in-many-ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold, human existential-investment as of its temporality/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond wooden-language- ⟨imbued—averaging-of-thought—langle-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of—’non-descript/ignorable–void ’-with-regards-to—prospective-apriorising-implications⟩⟩ socially intelligible meaninglessness-and-teleology conceptualisation in totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag. Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality/longness parrhesiastic askance, and as of immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality 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 reference-of-thought’, with their merits at least for expanding
human mastery of its environment at their given level as well as their defects as of undermining
the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive
its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to
perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-
setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is
immanence-function-confoundedness by its implied internal-necessity construct that best reflects
the reality of human knowledge cumulation by the relative-unreflexivity/relative-reflexivity
structure-of meaningfulness-and-teleology conception, recognising the underlying
retrospective and prospective epistemic dynamics behind knowledge as of protracting self-
consciousness over the cloistering self-consciousness of falsely absolutising specific registry-
worldviews/dimensions reference-of-thought. With such immanence-function-confoundedness 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–dementating/structuring/paradigmimg as of their ultimate knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—conflatedness—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-and-accounting—of-epistemic–phenomenalism—in—prospective-psychologismic—apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—in—imbuement—notional—cogency—conflatedness—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—in—nondisjointedness/entailment-of—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation—in—the-disjointedness/disentailment-of—presencing—absolutising-identitive—constitutedness—epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of ontologically-compromised—categorising positivism—procrypticism. Thus, if immanence-function—reification—of—any given
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/dis-ideologising/deformulaicity/à-contrecoup/unsettling/unarguable
effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In-many-
ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense
of presence’ and this is not contradictory in the sense that if the present was all that great then
its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be
occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict
with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-
same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ but with
contrastive underlying relative-ontological-incompleteness /relative-ontological-
completeness -(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/intelligibilitysettingup/measuringinstrumenting, 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-and-accounting—of-epistemic—phenomenalism—<in- prospective_psychologismic—apriorising/axiomatising/referencing—{of—‘prospectively— implicated_attendant—ontological-contiguity ’—educed— existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency’ }—conflatedness in {preconverging—disentailment—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 {deprocrypticism—or—preempting— disjointedness—as—of—reference—of—thought}; and justified by the fact that if previous generations had to undergo their psychoanalytic—unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence—and—sublimity/sublimation/supererogatory—de— mentativity. Immanence—function—conflatedness analytical implications equally arise as of the ‘countervailing transversality—for—sublimating—existential—eventuating/denouement—from— ‘thinking—at—first/pure—predisposition—preemptive—of—prospective— disontologising/subontologising’—as—of—prospectively—disambiguated—affirmed—and— unaffirmed—‘motif—and—apriorising/axiomatising/referencing’ relation induced as of <amplituding/formative—epistemicity>—causality—as—to—projective—totalitative—implications—of—
institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-to-totalitative-reification-in-
epistemicity-relativism-determinism implied amplituding/formative-epistemicity-causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness amplituding/formative-
epistemicity-causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity induced from amplituding/formative–epistemicity-causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating relative-
unreflexivity/relative-reflexivity—ontological-contiguity. Central to such epistemic-veracity thinning out is the very essential process behind increasing relative-unreflexivity/relative-
reflexivity—ontological-contiguity of the human-institutionalisation-process which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to amplituding/formative-
epistemicity-causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity 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 as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient wooden-language- ⟨imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩epistemic impertinence. Prospective notional— deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness—reference-of-thought associated causalit~as-to-
meaningfulness-and-teleology as of prospective notional—deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity determinant selector as of the deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought disseminative research-programme coherence and relative-unreflexivity/relative-reflexivity—ontological-contiguity. The idea being that the notional—deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and relative-unreflexivity/relative-reflexivity—ontological-contiguity equally imply an underlying falsifiability—or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable causality—~as-to-
projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity 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-and-accounting—of-epistemic-phenomenalism—<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-’prospectively—implicated_attendant—ontological-contiguity ’—duced—existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency’ }>—conflicatedness—in—{preconverging-disentailment—by}—postconverging-entailment for transcendence-and-sublimity/sublimation/supererogatory-deamentativity. Such a notional— deprocrypticism epistemic-veracity implication is pertinent because blurriness—<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-out/hollowing-out> and undisambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to <amplituding/formative—epistemicity>causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing,—for-explicating-relative-unreflexivity-relative-reflexivity—ontological—contiguity>, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of <amplituding/formative—epistemicity>causality—as-to-projective-totalitative-implications-of-prospective—nonpresencing,—for-explicating-relative-unreflexivity-relative-reflexivity—ontological—contiguity 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, from-‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’> constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as preconverging/postconverging–de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation, observation and survey, 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 relative-unreflexivity/relative-reflexivity–ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing- {of-‘prospectively–implicated_attendant–ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ }—confaltedness in {preconverging–disentailment by}


accordance sense-of-things. This is critical because the notional-deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating – \(<\text{amplituding-formative} \text{supererogatory-de-mentativeness} / \text{transvalutative-rationalising} \text{transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as preconverging/postconverging–de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocrypticism meaningfulness-and-teleology is the need for a notional-deprocrypticism reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to amplituding-formative-epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency sublimating–nascence,–disclosed-from-prospective-epistemic-digression
absolutising epistemic reference, specifically as so-construed from our positivism–
procripticism registry-worldview/dimension flawed absolutising epistemic reference. The fact
that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus
questions the veracity of the ontological orientation of traditional psychology/psychoanalysis;
wherein the ‘human psychology of absolutising epistemic reference is wrongly conceived as of
ontological-normalcy/postconvergence rather than as of epistemic-
abnormalcy/preconvergence’ considering the necessarily decontorting human-subpotency
psyche on the constraint of our ontologically-compromised reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of our
<amplituding/formative–epistemicity>-totalising–thrownness-in-existence'. The implication
here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as
of human-subpotency can surpass the ontological-veracity of the full-potency of
existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of
ontological-normalcy/postconvergence, and so given human-subpotency prior relative-
ontological-incompleteness implied flawed prospective ontological-performance
<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic
reference for meaningfulness-and-teleology can be construed as of ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-
facturing/desublimation/gimmickiness complex’; as of ‘human-subpotency
temporality/shortness flawed absolutising epistemic reference’ as it induces flawed
ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. as by its
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitue’ for the potent as intemporal absolutising epistemic reference ontological-
performance<including-virtue-as-ontology>/morality/ethics/justice/etc. of existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is preconverging/postconverging–de-mentatively/structurally/paradigmatically bound to fail the ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of 103 universalisation mental-disposition, 103 universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional~ deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism prior relative-ontological-incompleteness of reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~ deprocrypticism perspective of analysis as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. We can perceive the <amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness of reference-of-thought, and so as of the latter’s difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism as from the ontological-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as
mathesis/motif/throwness-disposition-at-its-uninstitutionalised-threshold. Consider the
akrasiat-susceptibility-or-akrasiac-drag complex ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’
from a prospective positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in this
regards, with respect to ‘God-of-plane’ type of expression in an animistic/base-
institutionalisation setup wherein their fundamental
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
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/intelligibilitysettingup/measuringinstrumenting
reference-of-thought psychologism of meaningfulness-and-teleology in
<amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiat-drag with its uninstitutionalised-threshold as
a nondescript/ignoreable–void (actually speaking of akrasiat-drag-denatured-and-
preconverging-or-dementing–narratives) whereas such a representation as a
nondescript/ignoreable–void wouldn’t be recognised from the positivism/rational-empiricism
perspective as of its prospective relative-ontological-completeness of reference-of-thought.
Likewise, as of prospective insight, the nondescript/ignoreable–void (actually speaking of
akrasiat-drag-denatured-and-preconverging-or-dementing–narratives) we imply as of our
positivism–procrypticism disjointedness-as-of reference-of-thought is certainly
prospectively contemplatable in futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-
teleology as of prospective notional deprocrypticism reflection of our akrasia-susceptibility–

"syncretising/circularity/interiorising/akrasiatic-drag as of difference-conflatedness-as–totalitative-reification-in-singularisation-as–the-nondisjointedness/entailment-of-

prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism from the notional–depricripticism relative-unreflexivity-relative-reflexivity—ontological-contiguity’, whereas from our positivism–procripticism perspective we’ll tend to a ‘resetting of the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ of positivism–procripticism in ontological-disconguity as of identitive-constitutedness-as–‘epistemic-totality’–dereification-in-dissingularisation as–as–flawed-epistemicity-relativism-determinism. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism

notional–preempting—disjointedness-as-of–reference-of-

thought/notional– depricripticism and not as of ontologically-compromised human-subpotency epistemic-or-notional–projective-perspective; and is articulated more completely to reflect ontological-performance~including-virtue-as-ontology>/morality/ethics/justice/etc. as of the the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-prospective_psychologismic~apriorising/axiomatising/referencing–{of–

‘prospectively–implicated_attendant–ontological-contiguity ’–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
magnitudes of experientiality/experiment. Thus fundamentally the amplituming/formative
epistemicity causality as-to-projective-totalitative implications of prospective-
nonpresencing, for-explicating relative-unreflexivity/relative-reflexivity ontological-
contiguity and orientations underlying construction-of-the-Self as of a
notional deprocrypticism conception is rather transformative, in reflecting its protensive-
consciousness insight of varied human constructions-of-the-self underlying the institutional-
cumulation/institutional-recomposure ⟨as-to historiality/ontological-
eventfulness /ontological-aesthetic-tracing ⟨perspective ontological-
normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’⟩⟩ with
＜cumulating/recomposuring attendant ontological-contiguity ＞-successive registry-
worldviews/dimensions human-subpotency reference-of-thought induced recurrently from the
instigative amplituming/formative epistemicity causality as-to-projective-totalitative-
implications of prospective nonpresencing, for-explicating relative-unreflexivity/relative-
reflexivity ontological-contiguity of de-mentation ⟨supererogatory ontological de-
mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics⟩. Thus, what
critically stands out from traditional psychology as inducing such a novel differentiated and
transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-
susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /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-drag<sup>15</sup>, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical ‘meaningfulness-and-teleology’ implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by <amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity-relative-reflexivity—ontological-contiguity. Thus intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. ever always warrants human prospective relative-ontological-completeness -of- reference-of-thought for empowering and responsible ‘meaningfulness-and-teleology<sup>9</sup>’ for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness<sup>109</sup> as of a nihilistic disposition is preconverging/postconverging–de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments<sup>115</sup>, and as the very possibility for prospective ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance<sup>72</sup>-<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 \textit{amplituding/formative–epistemicity}-totalising–thrownness-in-existence 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 \textit{amplituding/formative} wooden-language\{imbued—averaging-of-thought—\textit{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of—nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}\}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance\textsuperscript{77}<-\textit{including-virtue-as-ontology}/morality/ethics/justice/etc. as of human \textit{amplituding/formative–epistemicity}-totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness\textsuperscript{57} possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/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-
veridical-epistemicity-relativism-determinism implied <amplituding/formative-
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity’ as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning relative-
unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-
process development of the human species psyche. This insight equally specifically underlies
the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-
drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as it
reflects the basic human psychological nature across all ages and times, so appraised as from
the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism
<in-prospective_psychologismic–apriorising/axiomatising/referencing–of–prospectively-
implicated_attendant–ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflicatedness—in–{preconverging-disentailment–by}–
postconverging-entailment>/understanding/<amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity construal/conceptualisation with respect to prospective relative-ontological-
completeness—of–reference-of-thought <amplituding/formative–epistemicity>causality—as-
complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency when it recognises that we do fall short of intemporal ontological-performance, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging—dementating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing—absolutising-identitative-constitutedness~amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag~inclination. Thus, human akraia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness~amplituding/formative–epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity in the shiftiness-of-the-Self as of living, institutional and Being ontological-performance~including-virtue-as-ontology>/morality/ethics/justice/etc. arising as of human temporality; wherein ‘human-subpotency temporality’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance~including-virtue-as-ontology>/morality/ethics/justice/etc. by its ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance~including-virtue-as-ontology>/morality/ethics/justice/etc. of the existence-potency~sublimating–nascence,
prospective-epistemic-digression epistemic perspective’ in order to induce transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, so-construed as superegoic cleansing as of


by-reification/contemplative-distension’/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency’t–sublimating–nascence,—disclosed-from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-

<amplituding/formative>notional—preempting—disjointedness—as-of—reference-of-
thought/notional—deprocrypticism. We can fundamentally appreciate that just in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process is associated with epistemic-veracity 4 foregrounding entailment—<in-succession-of—profound-supererogation >{postconverging—narrowing-down—sublimation-as-to—existence—as—

sublimating-withdrawal/unenframing/re-ontologising,—elicited-from-prospective—profound-supererogation’—in-reflecting—immanent—relative-unreflexivity/relative-reflexivity—

ontological-contiguity ’:—as-operative-notional—deprocrypticism) with the increasing existential—disontologising/re-ontologising—aporeticism> ousting of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness 67 epistemically shrinks with the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process 66. That is, in
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\textsuperscript{40}\textsuperscript{-second-level-reification; - the preclusive-consciousness
shiftiness-of-the-Self\textsuperscript{91} complex (by its epistemic\textsuperscript{10} universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism relative\textsuperscript{59} neuterising as of its
qualifying–circumscribing-as–'epistemic-totality’\textsuperscript{7}–or-delineating-as–‘epistemic-totality’\textsuperscript{71}’
existential–epistemic-totalisation-scheme-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}), given its
universalisation–non-positivism/medievalism per-cep-ti-vi-ty-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 ‘implicitied_attendant–ontological-contiguity\textsuperscript{77}’–educed–
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\textsuperscript{10}-third-level-reification; - the occlusive-consciousness shiftiness-
of-the-Self\textsuperscript{91} complex (by its epistemic positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
relative\textsuperscript{58} neuterising as of its categorising–circumscribing-as–‘epistemic-totality’\textsuperscript{7}–or-
delineating-as–‘epistemic-totality’\textsuperscript{71}’ existential–epistemic-totalisation-scheme-of–
\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}), given its positivism–\textsuperscript{80}procrypticism per-cep-ti-vi-ty-as-of-
full-rational-account-as-exclusive-cause-and-effect-conceptualisation ‘implicitied_attendant–
ontological-contiguity\textsuperscript{81}’–educed–
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>\textsuperscript{10}-fourth-level-reification; and prospectively - the protensive-
consciousness nonshiftiness-of-the-Self\textsuperscript{91} (by its epistemic preempting—disjointedness-as-of-
reference-of-thought,-as-to–\textsuperscript{83}<amplituding/formative–epistemicity>growth-or-
conflictedness\textsuperscript{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 deneuterising\(^\text{17}\) referentialism as of referentialism–circumscribing-as-
‘epistemic-totality\(^{19}\)-or-delineating-as-‘epistemic-totality\(^{11}\)’ existential–epistemic-totalisation-
scheme-of–\(^{15}\) meaningfulness-and-teleology ), given its notional\(^{11}\) deprocrypticism per-cep-ti-
vity-as-of-full-preempting-of-preconverging-or-dementing\(^{20}\)-disjointedness-of-thought-
conceptualisation implicit\(\text{ed-attendant-ontological-contiguity}\(^{17}\)-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>-full-level-of-reification. This reality in reflecting
holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process very much
explains the statement ‘I know that I know nothing’ made by Socrates reflecting his conception
of anamnesis, as the state of human limited-mentation-capacity—subjecting ‘educated–
unlimitedness/existence sublimating–nascence’ to limitedness/human-subpotency implies that
it is foolhardy to articulate in \(^{79}\) presencing—absolutising-identitive-constitutedness \(^{14}\) terms
\(^{56}\) meaningfulness-and-teleology\(^{99}\) as of absolutising reproducibility—
mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation but rather the
‘anamnesis of \(^{56}\) meaningfulness-and-teleology\(^{99}\) reflects prospective originariness-parrhesia–
as–spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility–
mathesis/motif/thrownness-disposition–as–reproducibility-of-aestheticisation’ (and so, in
reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process
dimensionality-of-sublimating <(amplituding/formative) supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) as of
difference-conflatedness –as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing> –as-veridical-epistemicity-

relativism-determinism implied amplituding/formative-epistemicity causality as-to-projective-totalitative-implications-of-prospective- nonpresencing-,for-explicating-relative-unreflexivity/relative-reflexivity—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-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating’ ~<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mental-disposition”) and not any presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This in-many-ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on-the-one-hand and Aristotle on-the-other-hand as of his phronesis/practicality emphasis (on the basis of the specific universalising-idealisation phronetic/practicality situations as to its defining existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was
caught up in the universalising-idealisation apriorising/axiomatising/referencing-psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence sublimating nascence’—to limitedness/human-subpotency that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-(uninstitutionalised-threshold/presublimating-desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in—prospective psychologism—apriorising/axiomatising/referencing—{of—implicated_attendant—ontological-contiguity—’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—confoundedness—in—{preconverging-disentailment—by}—postconverging-entailment—as of the transepistemic implications of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educed—unlimitedness/existence sublimating nascence’. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation—meaningfulness—and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is what induces ‘implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ and thus allows prospective dimensionality-of-sublimating –
(<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) insight for further human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating-
nascence’ (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity-,and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly
coherent ontological-commitment —implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity> causality —as-to-projective-
totalitative–implications-of-prospective–nonpresencing,–for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague
innateness besides the existentially <disontologising/re-ontologising—aporeticism> inherent
human-subpotency potential) leading to further superseding/transcendence as of prospective
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility–of-
aestheticisation. But the fact is there is comprehensive coherence in the philosophical
articulations of the three thinkers when construed with this comprehensive philosophical
knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implieded_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness —in {preconverging-disentailment—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-and-accounting—of-epistemic–phenomenalism—\"in-
prospective_psychologismic–apriorising/axiomatising/referencing—{of—‘prospectively-
implicated_attendant–ontological-contiguity ’—educated—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’—conflatedness in {preconverging disentailment by}
postconverging entailment], and so in all domains without exception, is one of a dynamic
complementary relationship between dimensionality-of-sublimating
\{<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation\} and phronesis ‘implicated_attendant–ontological-
contiguity ’—educated—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ in order to grasp ecstatic-existence-as-transcendental-
signifier—emergence/becoming–spontaneity-implications reflected as existence-
potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so
reflected with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for
renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention
recognises that the impression-driven/good-naturedness/wishfulness of any given
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
whether as of non-universalising sophistry or even prospective Socratic-philosophers
universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-
transcendental-signifier—emergence/becoming–spontaneity-implications reflected as
existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression,
and that such a possibility lies in perpetual knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-*prospectively-
implicated_attendant—ontological-contiguity—*—educated—
existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency—* in—preconverging—disentailment—by>—
postconverging—entailment—/understanding/<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications—of—prospective—
nonpresencing,—for—explicating—relative-unreflexivity/relative—reflexivity—ontological-
contiguity—*. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only
supersedes prior non-universalising sophistry with universalising-idealisation but it can
equally be said that it anticipates prospective positivism/rational-empiricism phronesis
‘implicated_attendant—ontological-contiguity—*—educated—
existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency—* as it reconceptualises science, practical-virtue, rationality, etc.
in superseding universalising-idealisation phronesis ‘implicated_attendant—ontological-
contiguity—*—educated—
existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity—contiguity—
<imbued–notional–cogency> at the latter’s destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance -

of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex
\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\)
preconverging/dementing\(^{20}\)–qualia-schema’ as of its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{34}\)
underlying nondescript/ignorable–void \(^{(9)}\) (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\(^{20}\)-narratives) of its preconverging-or-dementing\(^{20}\)–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procripticism \(<\text{amplituding/formative}>\text{wooden-language–}\{\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology }-\text{as-of–nondescript/ignorable–void }’\text{-with-regards-to-prospective-apriorising-implications}\}\)
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
contemplation may be construed as smart while it construes of the former as abhorrent, but then not factoring in its own abhorrence from futural \text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology} as of prospective \(^{18}\) deprocripticism–or–preempting—disjointedness-as-of-
\(^{83}\) reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
contemplation. This point out the ontological-veracity for avoiding the absolutising/\(\text{presencing—absolutising-identitive-constitutedness}\(^{14}\) referencing of psychology/psychoanalysis as of any human-subpotency epistemic-or-notional–projective-perspective in prior relative-ontological-incompleteness\(^{15}\)-of- reference-of-thought as of identitive-constitutedness\(^{14}\)-as–’epistemic-totality’\(^{37}\)”–dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of–presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism of notional-discontiguity/epistemic-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism
amplituding/formative–epistemicity-causality-as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–
onontological-contiguity of prospective relative-ontological-completeness of its
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Such a
notional—deprocripticism articulation herein of akrasia-susceptibility-or-akrasiatic-drug
complex as the preconverging/postconverging–de-mentative/structural/paradigmatic
constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-
akrasiatic-drug complex as of its uninstitutionalised-threshold 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/notional–self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of prospective relative-ontological-
completeness like base-institutionalisation with regards to Being-development/ontological-
meaningfulness-and-teleology as from its singularisation-as-to-the-

nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic
judgment of prior relative-ontological-incompleteness like recurrent-utter-
uninstitutionalisation as from its dissingularisation-as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism perspective, will be construed as of the latter’s
amplituding/formative–epistemicity-totalising–self-referencing–
implicited–attendant–ontological-contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness—in–{preconverging-disentailment–by}–
level of contemplation induced transcendence-and-sublimity/sublimation/supererogatory–
dementativity even as such a dialogical conception arises as of mutual
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting say with
Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology common
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
prospective relative-ontological-completeness’s but as of
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-
dementing—with-priorising-psychologism> devaluing their presencing—absolutising-identitive-
constitutedness conventioning-referencing as of sophistry
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior
relative-ontological-incompleteness or as with budding-positivists Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology common
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
prospective relative-ontological-completeness’s but as of
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-
dementing—with-priorising-psychologism> devaluing their presencing—absolutising-identitive–
constitutedness\(^4\) conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

\[
\text{(blurring/undermining-of-prospective-totalising-entailing,\ as-to-entailing—
<amplituding/formative—epistemicity> totalising—\text{in-relative-ontological-completeness}}
\]
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior relative-ontological-incompleteness\(^8\) s or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—

\text{meaningfulness-and-teleology} \text{ as of social enlightenment common}
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prospective relative-ontological-completeness\(^8\) s but as of unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—\text{as-to-preconverging-or-dementing}—\text{apriorising-psychologism}\text{ devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement}
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in prior relative-ontological-incompleteness\(^8\) s. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness\(^8\)
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity\(^7\) that exploits the supposedly coherent ontological-commitment—\text{<implied—self-assuredness—
of-ontological-good-faith/authenticity \text{~postconverging—
dementating/structuring/paradigming \text{as-being-as-of-existential-reality}>}} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\(^9\) ~postconverging—de-
mentating/structuring/paradigming as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective 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—meaningfulness-and-teleology as of prospective notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency—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/inauthenticity 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 re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology.

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-formativeness"—as-to-eventualising—inkling-drive—or—seeding-mispriasing—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 dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression 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 preconverging/postconverging–de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the amplituding/formative—epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-
institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that
tends to imply beyond-the-consciousness-awareness-teleology of preconverging-existential-
extrication-as-of-existential-unthought only human intemporal ontological-performance of
including-virtue-as-ontology/morality/ethics/justice/etc. by mental-reflex, rather than the
reality of human temporal-to-intemporal ontological-performance of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is
preconverging/postconverging-de-mentatively/structurally/paradigmatically bound to be
ontological-fractured as of human-subpotency-пория/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—of—firstnatureddness—
formativeness—of—and—eventualising—inkling—drive—or—seeding—misprising—
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-inch
deferential-formalisation-transference, ‘in order to be more ontologically pertinent and resilient
constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with
regards to their more profound transcendence-and-sublimity/sublimation/supererogatory—
dementativity 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 preconverging/postconverging—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-performance \textsuperscript{-<including-virtue-as-ontology>/morality/ethics/justice/etc.} is inherent, the underlying preconverging/postconverging–de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance \textsuperscript{-<including-virtue-as-ontology>/morality/ethics/justice/etc.} 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–\textsuperscript{-<in-deferential-formalisation-transference>} doesn’t substitute for the \textsuperscript{<amplituding/formative–epistemicity>-}totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating \textsuperscript{(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness–equality)} individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or \textsuperscript{<amplituding/formative>} wooden-language–\textsuperscript{(imbued—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 \textsuperscript{<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-reference-of-thought
and the subsequent seconndnatured institutionalisation of its given intemporal ontological-performance; 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 base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative> wooden-language-

disontologising/Subontologising—as-of—Prospectively—disambiguated—affirmed-and—
unaffirmed—‘MOTIF—AND—APRIORISING/Axiomatising/referencing’—intemporal projection as of ontological—faith—notion—or—ontological—FIDEISM—imbued—underdetermination—of—motif—and—
apriorising/Axiomatising/referencing—as-so-being—of—existential—reality for reasoning-

THROUGH/Messianic—reasoning in our positivism—procripticism to bring about futural BEING—
development/ontological—framework—expansion—as—to—depth—of—ontologising—development—as—
infrastructure—of—meaningfulness—and—teleology as of prospective notional—deprocripticism

APRIORISING/Axiomatising/referencing/intelligibility—setting—up/measuring/instrumenting. Consider in this regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising epistemic reference that can preconverging/postconverging—
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
<disontologising/re ontologising aporeticism> possibilities, implies that any such registry-worldview/dimension social-setup has a ‘basic postconverging–de-
mentating/structuring/paradigming supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming ~as-being-as-of-existential-reality’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective nonpresencing, for explicating relative-unreflexivity/relative-reflexivity ontological-contiguity as from prospective existence-potency ~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-completeness of meaningfulness-and-teleology. 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-drag, as of potentially the same ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~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-commitment self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-
epistemicity>causality –as-to-projective-totalitativel–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity:relative-reflexivity—ontological-
contiguity’ ultimately has a direction as of intemporal-preservation-entropy–or-contiguity–or–
onontological-preservation, notwithstanding preconverging/postconverging–de-
mentative/structural/paradigmatic implications of ‘human notional–firstnatures
formativeness—as to eventualising–inkling drive or seeding misprising—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordion<as-of-varying-individuations-contextually-
transverse-desublimation/sublimation,—as-to-the-wavering/redounding/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance—<including-
virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating
historiality/ontological-eventfulness/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-commitment—<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming—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-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentsaeffecting/structuring/paradigming—as-being-as-of-existential-reality> of human societies conventioning as of their ‘self-assuredness-of-
ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of ‘existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity’ that animates the elucidation of metaphoricity herein as of ontology-driven ‘ontologically-hegemonising-narrative <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-deepening—as-subjecting-limitedness/human-subpotency-to ‘educed-
wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness \( \rightarrow \) as-‘epistemic-totality’\( ^{37} \)’-dereification-in-dissingularisation\( \rightarrow \) as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \( \rightarrow \) as-flawed-epistemicity-relativism-determinism 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 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\( \rightarrow \) as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\( \rightarrow \) as of the <amplituding/formative–epistemicity>causality \( \sim \) as-to-projective-totalitative–implications-of-prospective- nonpresencing, -for-explicating relative-unreflexivity/relative-reflexivity—ontological-contiguity of prospective relative-ontological-completeness\( \rightarrow \) and so-construed as of difference-confoundedness\( \rightarrow \) as-to-totalitative-reification-in-singularisation\( \rightarrow \) as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\( \rightarrow \) -as-veridical-epistemicity-relativism-determinism perspective.

In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’; 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-drag\( ^{34} \) identitive-constitutedness\( ^{14} \)-as-‘epistemic-totality’\( ^{37} \)’-dereification-in-dissingularisation\( \rightarrow \) as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \( \rightarrow \) as-flawed-epistemicity-relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-
enabling/sublimating/supererogatory—de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—de-mentativity then is existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as of its <amplituding/formative—epistemicity>causality ~as-to-projective-totalitative—implications-of—
nondisjointedness/entailment-of-prospective—nonpresencing> —as-veridical—epistemicity—relativism-determinism implied <amplituding/formative—epistemicity>causality ~as-to—
projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—
unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process”, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity\(^{57}\) of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness-and-teleology transmission/spreading perspective, the supposedly coherent ontological-commitment —<implied—self-assuredness-of-ontological-good—faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of—
existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good—faith/authenticity’——postconverging—de-mentating/structuring/paradigming —as-being-as-of—
existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity\(^{57}\) of the scientific and liberal worldview narrative; wherein for instance such pre-
industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging–de-mentating/structuring/paradigmning of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human ‘meaningfulness-and-teleology’ to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal ‘meaningfulness-and-teleology’ for say a suprasocial or <amplituding/formative–wooden-language>{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in-many-ways beyond-the-consciousness-awareness-teleology <of—preconverging-existential-extrication-as-of-existential-unthought> unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity’ as of a self-consciously instigated prior suprasocial or <amplituding/formative–wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—<as-of—‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}} comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplituding/formative–epistemicity>–totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of <amplituding/formative–epistemicity>causality—<as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existentialapoleticism. knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in-many-ways more profoundly as of a beyond-the-consciousness-awareness-teleology ricochetting that speaks of the preconverging/postconverging—deamentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void '-with-regards-to-prospective-apriorising-implications>}—presencing—absolutising-identitive-constitutedness mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity implications of operant prospective intemporal individuation transversality—<for-sublimating—existential-eventuating/denouement—from—'thinking-at—first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of—prospectively-disambiguated—affirmed-and-unaffirmed—‘motif-and-apriorising/axiomatising/referencing’—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
epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation⟩ (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ⟩. 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-completeness ⟨of-axiomatic-construct-or-reference-of-thought, the epistemic-veracity as implied in succession from Corpenicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its preconverging/postconverging–de-mentative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility 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 causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory-dementativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presencing—absolutising-identitative-constitutedness epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such a shift as to prospective meaningfulness-and-teleology as knowledge prospectively implicitied epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional~ deprocrypticism-prospective-sublimation⟩ thinkers sharing a common emancipating metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting postconverging-de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology implications on the fabric of the
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology 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 re-ontologising prospective Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology including our modern period, is a flawed appraisal; as in-
many-ways, beyond our <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional
functioning easily points out the pre-eminence of spurious institutional-being-and-craft
muddlement highlighting an uninstitutionalised-threshold as of the privileging of
deviation-referencing over purely re-ontologising prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, 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–meaningfulness-and-teleology as of prospective
notional–deprocrypticism metaphoricity 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 re-ontologising
prospective

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a
privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at
such an uninstitutionalised-threshold; 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 relative unreflexivity/relative reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process as of difference-conflatedness 1-as-to-
totalitative-reification-in-singularisation-<as-the-nondisjointedness/entailment-of-
prospective nonpresencing> as-veridical-epistemicity-relativism-determinism implied
<amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-
prospective nonpresencing–for-explicating relative unreflexivity/relative reflexivity—
ontological-contiguity ’ warrants such intemporal relaying of re-ontologising prospective
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology beyond just conventioning-
referencing; as the very possibility of the <cumulating/recomposuring–attendant–ontological-
contiguity > successive registry-worldviews/dimensions as of prospective relative-ontological-
completeness arises because such reasoning-through/messianic-reasoning can devalue their
presencing—absolutising-identitive-constitutedness conventioning-referencing to value
prospective possibility for Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as
explained above with Socrates/Plato/Aristotle with their schools Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology common universalising-idealisation
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
prospective relative-ontological-completeness’s but as of
relative-ontological-incompleteness’s. Ultimately, the question can be asked as well of our present positivism—procrypticism wherein its conventioning-referencing procrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting falsely seem to project ontological-pertinence why assuming little or no re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology responsibility/relative-reflexivity in an preconverging-existential-extrication-as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly protrude into supposedly re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology purviews in usurpation, and so together with generalised intellectual teleological-decadence<-in-dimensionality-of-desublimating-lack-of }{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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 re-ontologising prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and presencing—absolutising-identitive-constitutedness 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 preconverging/postconverging—de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; and thus that it has an ontological-veracity destructuring-threshold{(uninstitutionalised-threshold /presublimating—desublimating}
decisionality)-of-ontological-performance"-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology"-<of-preconverging-existential-extrication-as-of-
existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag", and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)-of-ontological-performance"-<including-virtue-as-ontology>/morality/ethics/justice/etc. is that the state of human-subpotency is one where overall its capacity to reflect existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology” construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance”-<including-virtue-as-ontology>’, ‘<amplituding/formative> wooden-language-{imbued—averaging-of-thought}<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-
epistemicity>causality <as-to-projective-totalitative-implications-of-prospective-
nonpresencing-,for-explicating-relative-un reflexivity/relative-reflexivity—ontological-
contiguity> 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-drag 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-drag
drive for human <meaningfulness-and-teleology> underlying language development, wherein
‘ontologically-hegemonising-narrative’ ontological-performance <including-virtue-as-
ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness
profundness is as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism and so over the temporal–ontological-performance <including-virtue-as-
onontology>-of-narratives as of dissingularisation<as-to-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness >/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-
formativeness <as-to-eventualising–inkling-drive–or–seeding-misprising>—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor across the institutional-
cumulation/institutional-recompose-{as-to- historiality/ontological-
eventfulness /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-performance \textsuperscript{72} -<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{-by-reification/contemplative-distension} /contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance \textsuperscript{-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing \textsuperscript{-apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity \textsuperscript{-<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema and prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>’ of akrasia-susceptibility-or-akrasiac-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of <amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity as to existence-potency \textsuperscript{–sublimating–nascence,-disclosed-from-prospective-epistemic-digression of intemporal ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance \textsuperscript{-<including-virtue-as-ontology>\textsuperscript{1}}, going by the fact that the supposedly coherent ontological-commitment \textsuperscript{-<implied—self-assuredness-of-ontological-good-faith/authenticity –postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{–postconverging–dementating/structuring/paradigming \textsuperscript{70}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological-metaphoricity\textsuperscript{57} of ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance \textsuperscript{2}>
transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-
human-institutionalisation-process arises as of human generation of
‘notional~firstnatures-formateness—as-to-eventualising~inkling~drive~or~seeding-
misprising>—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—
ontological-normalcy/postconvergence> accordioning—{as-of-varying-individuations-
contextually-transverse-desublimation/sublimation—as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing—
imbued-ontological-performance <including-virtue-as-ontology> ontological-
performance<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of
the specific destructuring-threshold—{uninstitutionised-threshold/presublimating-
desublimating-decisionality}—of-ontological-performance<including-virtue-as-ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is
ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. of ‘human akrasia-susceptibility-or-akrasia-
drag/shiftiness-of-the-Self’ /ontological-fracturing/sublimation/gimmickiness complex’.

so-implied as of a social-setup ‘self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to
prospective intemporal-as-ontological metaphoricity, such that sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–
ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> in
reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-
reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process can
performance `-<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-performance `-<including-virtue-
as-ontology>`’ and ‘suprasocial narratives ontological-performance `-<including-virtue-as-

ontology>`’ as of human-subpotency, for futural Being-development/ontological-framework-

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

meaningfulness-and-teleology as of prospective notional—` deprocrypticism ‘ontologically-hegemonising-
narrative` as to existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression involving

the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in

dispensing-with-immediacy-for-relative-ontological-completeness—by-

reification/contemplative-distension as enabling Being-development/ontological-framework-

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

meaningfulness-and-teleology . This author further contends that as of our positivism—` procrypticism

uninstitutionalised-threshold in disjointedness-as-of—reference-of-thought, futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology as of prospective notional—` deprocrypticism ‘ontologically-hegemonising-
narrative` ontological-performance `<including-virtue-as-ontology>`’ is not meant in anyway to be explicative, as of

the idea of falsely validating our defective procrypticism—or—disjointedness-as-of—reference-
of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, thus

wrongly inducing procrypticism—or—disjointedness-as-of—reference-of-thought

<amplituding/formative—epistemicity> totalising—self-referencing-
The notional of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiolisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning-suprasocial-construct settings significant otherness destructuring-threshold<uninstitutionalised-threshold /presublimating–desublimating-decisionality>–of-ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. implications of its possible
constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold\{uninstitutionalised-threshold /presublimating-desublimating-decisionality\}~of-ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold 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 meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension /contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension preconverging/postconverging–de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-existential-reality so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming as-being-as-of-
existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure “meaningfulness-and-teleology” as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-teleology of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology of universalisation–non-positivism/medievalism, and prospectively that of deprocryticism is beyond-the-consciousness-awareness-teleology of positivism– procrypticism; and so because any given registry-worldview/dimension preconverging/postconverging–de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-teleology as of its reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation reference-of-thought–categorical-imperatives/axioms/registry-teleology but then is equally amenable to 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 ⟩ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation manifesting at \( ^{83} \) reference-of-
thought-\( ^{77} \) devolving-level as of postlogism\( ^{77} \)-
slantedness/⟩ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
and so-disambiguated as of \( ^{83} \) reference-of-thought- devolving-level difference-
conflatedness\( ^{13} \)-as-to-totalitative-reification-in-singularisation-<as-to-the-
non-disjointedness/entailment-of-prospective- non-presencing> -as-veridical-epistemicity-
relativism-determinism reflected as the divergent temporal-to-intemporal ontological-
performance\( ^{72} \)-<including-virtue-as-ontology>/morality/ethics/justice/etc. of the
historiality/ontological-eventfulness\( ^{58} \)/ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩. This
social-construct constructive/institutionalising/nascent–sublimating-decisionality and
destructuring-threshold-{uninstitutionalised-threshold \( ^{102} \)/presublimating–desublimating-
decisionality}~of-ontological-performance\( ^{72} \)-<including-virtue-as-
on-tology>/morality/ethics/justice/etc. of \( ^{58} \) meaningfulness-and-teleology reality is exactly
what renders ‘prospective metaphoricity\( ^{67} \) as of ontological-veracity superseding of
uninstitutionalised-threshold \( ^{69} \) necessarily as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-
through/messianic-reasoning, wherein the reality of social transformation is more veridically as
of prospective \( ^{61} \) non-presencing-<perspective–ontological-normalcy/postconvergence>
epistemic-ricochetting/transepistemicity rather than any prior \( ^{7} \) presencing—absolutising-
identitive-constitutedness\( ^{14} \) epistemic grounding; with transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity over the uninstitutionalised-threshold

preconverging/postconverging–de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective superseding

preconverging/postconverging–rede-mentating/restructuring/reparadigming

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –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–nonpresencing–perspective–ontological-normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be implied with ‘reasoning-from-results/afterthought postures as of ʼpresencing—absolutising-identitive-constitutenedness ʼ self-consciousness mastery and direction’ which are rather ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. In this regards, ontological-veracity as of a perpetual predisposition for prospective relative-ontological-completeness is ensured by supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being
as-of-existential-reality> to undermine the social-construct predisposition to destructure
meaningfulness-and-teleology a as of its conventioning-referencing for social-functioning-
and-accordance at its uninstitutionalised-threshold, and enable the construal of prospective
ontological-veracity by ‘ontologically-hegemonising-narrative’ ontological-performance
<including-virtue-as-ontology>', as of ontologically-veridical difference-conflicatedness-as-to-
totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism, over
‘individual whim/impulsion narratives ontological-performance <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-performance <including-virtue-as-ontology>' and ‘suprasocial
narratives ontological-performance <including-virtue-as-ontology>' in their various flawed
identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation<as-to-
the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness>
as-flawed-epistemicity-relativism-determinism postures. The social epistemic-totality
reality of the metaphoricity flux of temporal-to-intemporal–ontological-performance
<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of
‘notional~firstnaturedness-formativeness<as-to-eventualising—inkling-drive—or—seeding—
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
onological-normalcy/postconvergence> accordioning-{as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance <including-virtue-as-ontology>}'
performance -<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality of meaningfulness-and-teleology, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative ontological-performance -<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance -<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-formativeness –as to eventualising–incept–drive or seeding–misprising—temporal-to-intemporal-dispositions–so construed as from perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance -<including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance -<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-threshold implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency–sublimating–nascence–disclosed–prospective–
substituting of prior meaningfulness-and-teleology preconverging—dementating/structuring/paradigming


apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
incrementalism-in-relative-ontological-incompleteness —
enframed/disontologising—conceptualisation which will wrongly imply the
affirmation/projection/assertion/notional—self-distantiation/dueness-validating-
logicising/suitable-measuring instrument-validating-measuring-as-to-postconverging-or-
dialectical-thinking —apriorising-psychologism> of the priorly superseded
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting instead of
its unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuring instrument-invalidating-measuring-as-to-preconverging-or-
dementing —apriorising-psychologism>.

Supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for—
conceptualisation as-of-contrastive-preconverging-or-dementing —apriorising-psychologism-
and-postconverging-or-dialectical-thinking —differentiation reflection of
historiality/ontological-eventfulness —ontological-aesthetic-tracing —perspective—
onontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—>
highlights ‘human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-Self’
/ontological-fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-
performance —including-virtue-as-ontology —of-narratives as so-disambiguated as of
reference-of-thought —devolving-level difference-conflatedness —as-to-totalitative-
reification-in-singularisation —as-to-the-nondisjointedness/entailment-of-prospective—
nonpresencing —as-veridical-epistemicity-relativism-determinism reflected as the differing
temporal-to-intemporal ontological-performance —including-virtue-as-ontology>/morality/ethics/justice/etc. in the
historiality/ontological-eventfulness /ontological-aesthetic-tracing —perspective—ontological-
onormalcy/postconvergence-reflected—epistemicity-relativism-determinism’ at the given
uninstitutionalised-threshold, thus articulating the social epistemic-totality possibility of ‘notional-firstnaturedness-formativeness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ accordioning—
contextually-transverse-desublimation/sublimation, as-to-the-
wavering/redounding/waveforming—of-their-referencing-and-their-devolved-referencing-
imbu...
development–as-to-social-function-development and living-development–as-to-personality-development psychologismic epistem-acutisation difficulty for residualising–

prospective-disontologising/subontologising’ of ‘notional–firstnaturedness-formativeness–as-to-eventualising–inkling-drive-or–seeding-misprising—temporal-to-intemporal-
dispositions–so-construed-as–from-perspective–ontological-normalcy/postconvergence–
accordioning–as-of-varying-individuations-contextually-transverse-desublimation/sublimation–as-to-the-wavering/redounding/waveforming—of-their-

<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) manifestation of postlogism -slandedness/-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of ‘reference-of-thought’ devolving-level difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism reflected as
the differing temporal-to-intemporal ontological-performance <->including-virtue-as-
ontology>/morality/ethics/justice/etc. of the a historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, and what marks
out ‘ontologically-hegemonising-narrative ontological-performance <->including-virtue-as-
ontology>’ as of intemporal aetiologisation/ontological-escalation<-ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> of
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is its
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension /contemplative-distension in postconverging-
nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall
registry-worldview/dimension uninstitutionalised-threshold implication (procrypticism or
non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) in
its flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. Basically,
‘ontologically-hegemonising-narrative ontological-performance <->including-virtue-as-
ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/panreflexivity - (existentially-imbued-and-educing-<epistemic-

deriving> hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutely,

decompressing)-delinearity-for-cogency-epistemic-perspective-of-projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation,-
as-herein-specifically-relevant-to-human-subpotency) the social epistemic-totality of
meaningfullness-and-teleology temporal-to-intemporal-ontological-performance -
<including-virtue-as-ontology>-of-narratives differentiated transversality<for-sublimating-
existential-eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’ – as-of-prospectively-disambiguated-affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’ 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 psychologismic–
epistemic-acutisation—difficulty<for, residualising decompressing)-delinearity-for-cogency-
magnitudes<of-experientiality/experiment). The possibility of ‘ontologically-hegemonising-narrative-
onological-performance -<including-virtue-as-ontology>’ as construed from existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-
onologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what
allows for veridical aetiologisation/ontological-escalation<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as of
transcendently-enabling-level-of–ontological-good-faith-or-
authenticity<objectification/desubjectification-as-objectification<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> implied as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-


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projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingualisation-as-to-the-disjointedness/disentailment-of-presencing-
absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity validation and falsifiability implications. It is important to grasp that since every registry-worldview/dimension social-construct is involved in a constructive (as of its institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-threshold relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance–including-virtue-as-ontology>/morality/ethics/justice/etc. 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-completeness and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant-ontological-contiguity ’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’}—conflicatedness 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-‘prospectively-implicated-attendant-ontological-contiguity’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—constitutedness in preconverging entailment since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology 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-
with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
meaningfulness-and-teleology
whether with regards to the Socrates/Plato/Aristotle, Copernicus, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsche, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold
(uninstitutionalised-threshold
/presublimating–desublimating-decisionality
of-ontological-performance
<including-virtue-as-ontology />
morality/ethics/justice/etc.
nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness
human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure–ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in-many-ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests
that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness\(^7\) positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification/contemplative-distension\(^7\) (as of human self-surpassing—existentialism-form-factor—in-overcoming—'notional—collateralising—beholdening—protohumanity—to—'attain—sublimating—humanity—as-to—existence—potency —sublimating—nascence,—disclosed—from—prospective—epistemic—digression to supersede human temporality\(^9\)/shortness \(<\text{amplituding}\text{formative}>\) 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}>\); which will explain in-many-ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism—procrypticism prior relative-ontological-incompleteness\(^7\) human social-stake-contention-or-confliction as of its disjointedness-as-of—reference-of-thought but that a more fuller pure—ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\(^8\) notional—deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality\(^5\)/longness and temporality\(^9\)/shortness as to human limited-mentation-capacity—as-subjecting—'educed—unlimitedness/existence—sublimating—nascence—to—limitedness/human—subpotency relative ontological-performance—<including—virtue—as—ontology>. It is effectively from this fuller pure—ontology perspective of prospective relative-ontological-completeness\(^8\) notional—deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering
narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of
gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal
ontological profundity for analysing everything as of prospective relative-ontological-
completeness\(^7\) notional~\(^7\) deprocrypticism herein construed as "human-subject-emancipating-
relativism-driven-recomposuring-constructivism-towards-singularisation"\(<\text{as-to-the-}
\text{nondisjointedness/entailment-of-prospective- nonpresencing}>\); 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-<ontological-
deridicality\(_\text{commitment/otherliness_transcending/compulsions-encumbered_transcending}>\) as
of a converging vision of emancipation as conjoint human emancipation, as the reality of the
supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly
emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation
appreciation of deconstruction will appreciate for instance that the civil war ending slavery in
the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the
overall social adversariality practical implications, just as in decolonising terms it will appreciate
that the more matured as mutually-emancipative notion of decolonisation involved both the
capacity of colonised territories to attain and choose independence in mutual cooperation and
even in other cases with such territories choosing to follow a mutually respectful and healthy
relationship with the metropolitan country which in a few cases turn out to be more beneficial to
both. In this regards, we can appreciate that the human predisposition not to dispense-with-
immediacy-for-relative-ontological-completeness\(^7\)/contemplative-distension as of a nominal
adversarial binarity predisposition in-many-ways renders such an ontologically more profound
construct of deconstruction difficult. In this very contrastive sense with regards to our present
prospective relative-ontological-completeness\(^7\) positivism/rational-empiricism, we don’t
nascence, disclosed from prospective-epistemic-digression epistemic-or-notional-projective-perspective as a more re-originary-as-unenframed/re-ontologising/unbeholding/outlier-conceptualisation (imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-confalteredness ’-of-notional~ deprocrypticism-prospective-sublimation) reformulation as of the displacement/decentering-of-the-human-subject in the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process <amplituding/formative—epistemicity> causality as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity with regards to re-ontologising 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 psychologismic—epistemic-acutisation—difficulty <for, residualising—delinearity—for-cogency> magnitudes of-experientiality/experiment implied as of deprocrypticism—or—preempting—disjointedness—as-of reference-of-thought this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acritic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasia’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting

<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity, to then proceed in affirmation/projection/assertion/notional–self-distantiation/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity— as subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency and no ontologically-uncompromised <amplituding/formative–epistemicity>-
totalising-thrownness-in-existence\(^5\); and this with respect to our articulated-or-acquiesced-to
meaningfulness-and-teleology\(^9\) ontological-performance\(^7\)-<including-virtue-as-ontology>,
such that inherently our ontological-performance \(<\text{including-virtue-as-ontology}>/morality/ethics/justice/etc.\) is ever always constrained as of constructive and
destructuring-threshold-{\text{(uninstitutionalised-threshold}} /presublimating–desublimating–
decisionality}-of-ontological-performance\(^7\)-<including-virtue-as-
ontology>/morality/ethics/justice/etc. of \ meaningfulness-and-teleology\(^9\). The destructuring-
threshold-{\text{(uninstitutionalised-threshold}} /presublimating–desublimating–decisionality}-of-
ontological-performance \(<\text{including-virtue-as-ontology}>/morality/ethics/justice/etc. of
human articulated-or-acquiesced-to \ meaningfulness-and-teleology\(^9\) ontological-
performance\(^7\)-<including-virtue-as-ontology>, and as preconverging/postconverging–de-
mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold\(^{102}\),
speaks of a threshold at which as of our human-subpotency we fail to assume the intellectual-
and-moral responsibility/relative-reflexivity arising as of ontological-veridicality so-reflected as
from the full sublimating-over-desublimating implications of existence-potency\(^9\)-sublimating–
nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective
insight of affirmation/projection/assertion/notional–self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking–apriorising-psychologism>. This is the overall notion explaining human
akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-
capacity—as-subjecting ‘\text{educed unlimitedness/existence sublimating–nascence}’ to
limitedness/human-subpotency 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—as-subjecting ‘\text{educed unlimitedness/existence sublimating–}
nascence’-to-limitedness/human-subpotency implied as of temporality/additional shortness and intemporality/additional longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as-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-meaningfulness-and-teleology as of prospective notional~deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence so-reflected variously with the preceding <cumulating/recomposuring~attendant–ontological-contiguity ><successive registry-worldviews/dimensions; wherein notional~deprocrypticism as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective ‘ontologically-hegemonising-narrative’ ontological-performance ~<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. is of a preconverging/postconverging–de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-{uninstitutionalised-threshold /presublimating-desublimating-decisionality}~of-ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 notional–phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
possibility of ontological-performance \<including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-worldviews/dimensions reference-of-thought in reflecting holographically-conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity-ontological-contiguity ~of-the-human-institutionalisation-process are effectively differing preconverging/postconverging-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-meaningfulness-and-teleology as of prospective deprocrypticism. We can further appreciate that all the successive registry-worldviews/dimensions reference-of-thought are marked at their devolving-level by temporal-to-intemporal ontological-performance \<including-virtue-as-ontology>/morality/ethics/justice/etc. speaking of differing ontological-performance \<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting \amplituding/formative> wooden-language\(\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\). This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality of meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity-ontological-contiguity ~of-the-

ontological-completeness\textsuperscript{87} \textlangle amplituding/formative–epistemicity\textrangle causality \textlangle as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity \textrangle. Whereas the notion of ‘mélée of supposedly singly–conception–of–meaningfulness-and-teleology’–reflex–propositional–attitude (as not in apriorising/axiomatising/referencing\{-of\} ‘prospectively implicated attendant ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’\textrangle conflationed\textsuperscript{13} in \{preconverging–disentailment–by\}–postconverging–entailment with existence–as-to-existential-instantiations) fails to reflect the given \textlangle amplituding/formative–epistemicity\textrangle–totalising–thrownness–in–existence\textsuperscript{5} devolving apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting ‘\textlangle amplituding/formative–epistemicity\textrangle 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 ‘\textlangle amplituding/formative–epistemicity\textrangle totalising/circumscribing/delineating–narrative-disposition’ in notional–conflatedness\textsuperscript{13} with existence–as-to-existential-instantiations (as to reference-of-thought–and–reference-of-thought–devolving apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) 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 ‘\textlangle amplituding/formative–epistemicity\textrangle totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed \textsuperscript{56}meaningfulness-and-teleology or intemporal-as-ontologically-veridical \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{90}, with regards to revealing the series of propositions implied
‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’. With the positivism relative-ontological-completeness perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\(^{88}\) perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{20}\)–qualia-schema’ (while the latter non-positivism/superstitious perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{21}\)–qualia-schema’). This is the fundamental conception underlying the notion of ‘de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as implying an underlying apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting preconverging/postconverging–de-mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, thus disambiguating/differentiating prospective relative-ontological-completeness\(^{87}\) as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{21}\)–qualia-schema’ and the prior relative-ontological-incompleteness\(^{88}\) as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness\(^{87}\) constructiveness perspective of notional–deprocrypticism as preempting—disjointedness-as-of–reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness\(^{88}\) positivism–procrypticism destructuring-threshold\({\text{uninstitutionalised-threshold /presublimating–}}\)desublimating-decisionality\){of-ontological-performance\(^{72}\)}<including-virtue-as-
aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical
meaningfulness-and-teleology, such that this reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting thus
necessarily has a preconverging/postconverging–de-mentative/structural/paradigmatic
prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–
desublimating-decisionality}–of-ontological-performance—including-virtue-as-
oneontology>/morality/ethics/justice/etc. that is susceptible to its very own ontologically-flawed
manifestation of its <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 } so-implied as of postlogism —slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<amplituding/formative–epistemicity>totalising–random-as-impulsive—
implicated_attendant–ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>” destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity —<between—prior-shallow-
supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-
schema_and_prospective-profound-supererogation —of-mentally-
aestheticised—postconverging/dialectical-thinking —qualia-schema> in dissingularisation—<as-
to-the-disjointedness/disentailment-of— presencing—absolutising-identitive-
constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,
totalising—nominal-as-tendentious—‘implicated_attendant–ontological-contiguity’—educed—
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<-between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> in dissingularisation<-as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising–ordinal-as-
qualifying—‘implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>‘<amplituding/formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity
<-between—prior-shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> in dissingularisation<-as-
to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-
‘implicited_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>‘<amplituding/formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity
<-between—prior-shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation –of-mentally–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’\textsuperscript{40}, ‘<amplituding/formative–epistemicity>deestructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’ <<between—prior-shallow—supererogation >
of-mentally-
aestheticised–preconverging/dementing ~qualia-schema_and_prospective-profound-
supererogation >of-mentally-aestheticised–postconverging/dialectical-thinking ~qualia-
schema> in dissingularisation<<as-to-the-disjointedness/disentailment-of—presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism’, ‘<amplituding/formative–epistemicity>totalising~ordinal-as-
qualifying—‘implicated_attendant–ontological-contiguity ’ ~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’\textsuperscript{40} destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity’ <<between—prior-shallow—
supererogation >of-mentally-aestheticised–preconverging/dementing ~qualia-
schema_and_prospective-profound-supererogation >of-mentally-
aestheticised–postconverging/dialectical-thinking ~qualia-schema> in dissingularisation<<as-
to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,
‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising—
‘implicated_attendant–ontological-contiguity ’ ~educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’\textsuperscript{40} destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity’ <<between—prior-shallow—
supererogation >of-mentally-aestheticised–preconverging/dementing ~qualia-
schema_and_prospective-profound-supererogation >of-mentally—
performance’-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance’-<including-virtue-as-ontology>/morality/ethics/justice/etc. implication thus non-susceptible to destructuring’, unlike all the other notional-phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’="between—prior-shallow-supererogation -of-mentally-
 aesticised-preconverging/dementing -qualia-schema_and_prospective-profond-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing-
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism
 of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by aligning with the destructuring in identitive-constitutedness’-as-‘epistemic-totality’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing-
absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance’-<including-virtue-as-ontology>/morality/ethics/justice/etc. as to destructuring-transitoriness -as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency’-~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology’-<of–preconverging-existential-extrication-as-
of-existential-unthought>’. Phenomenal-abstractiveness as of human-subpotency notional mental-processing for equivalence/correspondence with existence-potency’-~sublimating–nascence,-disclosed-from-prospective-epistemic-digression effectively reflected herein as of the
varied depth as from varied depth as from <amplituding/formative–epistemicity>totalising–random-as-impulsive–
‘implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’, <amplituding/formative–epistemicity>totalising–nominal-as-
tendentious–‘implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’, <amplituding/formative–epistemicity>totalising–ordinal-as-
qualifying–‘implicated_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’, interval-as-categorising and <amplituding/formative–
epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism–‘implicated_attendant–
ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’; with <amplituding/formative–epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism–‘implicated_attendant–
ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’, phenomenal-abstractiveness allowing
notionally/epistemically/bindingnessly <as-to-determinism/conceptivity–of-relative-unreflexivity/relative-reflexivity> the
possibility for human fulfilment of ‘ontologically-hegemonising-narrative’–<including-virtue-as-ontology>’ which is what underlies the framework of
social-construct constructiveness-of-ontological-performance–<including-virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold–{uninstitutionalised-
threshold}/presublimating–desublimating–decisionality}–of-ontological-performance–
<including-virtue-as-ontology>, thus reflected as of ‘equivalence/correspondence antiakrasiaci-
attainment ontological-performance -<including-virtue-as-ontology>-'. Inherently, this most profound
<imbued–notional–cogency> four human notional–phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}-of-ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of
<imbued–notional–cogency> four phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative ontological-performance -<including-virtue-as-ontology>', and so as of the very ‘recurrent edging towards completion of ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation implied reference-of-thought and reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human<br/>&lt;amplituding/formative–epistemicity>-totalising–thrownness-in-existence is-not-acquiesced-
to/is-rejected naturally by the human mental-processing disposition of \(<\text{amplituding/formative-epistemicity}>\text{totalising-ratiocontiguity/ratiocination-as-referentialism}—\text{‘implicated_attendant-ontological-contiguity}’\)~\text{educed–}

existentialising/contextualising/textualising \(_{\text{‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency}>\)\text{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 \(<\text{amplituding/formative-epistemicity}>\text{totalising-ratiocontiguity/ratiocination-as-referentialism}—\text{‘implicated_attendant-ontological-contiguity}’\)~\text{educed–}


\(<\text{including-virtue-as-ontology},\) \text{with} \(<\text{amplituding/formative-epistemicity}>\text{totalising-intervalist-as-categorising—‘implicated_attendant-ontological-contiguity}’\)~\text{educed–}

existentialising/contextualising/textualising \(_{\text{‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency}>\)\text{phenomenal-abstractiveness,} \(<\text{amplituding/formative-epistemicity}>\text{totalising-ordinal-as-qualifying—‘implicated_attendant-ontological-contiguity}’\)~\text{educed–}

existentialising/contextualising/textualising \(_{\text{‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency}>\)\text{phenomenal-abstractiveness,} \(<\text{amplituding/formative-epistemicity}>\text{totalising-nominal-as-tendentious—‘implicated_attendant-ontological-contiguity}’\)~\text{educed–}

existentialising/contextualising/textualising \(_{\text{‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency}>\)
phenomenal-abstractiveness and phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant meaningfulness-and-teleology as of ‘already achieved constructiveness-of-ontological-performance’-<including-virtue-as-ontology>/institutionalisation’ enabled by phenomenal-abstractiveness disambiguation/differentiation. It is the phenomenal-abstractiveness existential disontologising/aporeticism reshuffling thoughtfulness as of its expansion of human knowledge frontier as ‘ontologically-hegemonising-narrative’ ontological-performance-<including-virtue-as-ontology>’ by its disambiguative/differentiative undermining of destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance-<including-virtue-as-ontology>/morality/ethics/justice/etc. 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 meaningfulness-and-teleology of lesser-and-less notional–phenomenal-abstractiveness mental-processing
ontologising/ontological-contiguity
<imbued–notional–cogency> ontology/apriorising/axiomatising/referencing construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional–conflatedness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-
<amplituding/formative–epistemicity>totalising–disambiguation-in-notional–conflatedness
<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaninglessness-
meaningfulness-and-teleology ensues as of notional–conflatedness with existence–as-to-existential-instantiations
(<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking
<imbued–notional–cogency> mental-reflex in their comprehensively underlying ‘notional–conflatedness with existence–as-to-existential-instantiations’); from whence
meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring
ensues as of notional–conflatedness with existence–as-to-existential-instantiations
as centered–epistemic-totalisation associated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional–conflatedness\(^{13}\) with existence–as-to-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional–conflatedness\(^{13}\) with existence–as-to-existential-instantiations’; and so-contrued contrary to just an apriorising/axiomatising/referencing-{of-‘prospectively–implicated_attendant–ontological–contiguity\(^{67}\)’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’ }—constitutedness ‘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-thinking\(^{21}\)–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting meaningfulness-and-teleology\(^{99}\) within which any specific quale then imports as of its replicability-and-differentiability-in-a–<amplituding/formative–epistemicity>totalising–disambiguation-in-notional–conflatedness\(^{13}\)–with-existence–as-to-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>
epistemicity>totalising/circumscribing/delineating qualia-schema of the
<cumulating/recomposuring–attendant–ontological-contiguity >-successive registry-worldviews/dimensions 'reference-of-thought are grasp rather as of 'amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of relative-ontological-incompleteness so construed from relative-ontological-completeness as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective or ‘amplituding/formative–
epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism~procrypticism occlusive-consciousness amplituding/formative–
epistemicity>totalising/circumscribing/delineating qualia-schema, universalisation–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 trepidadious-consciousness amplituding/formative–
epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold{(uninstitutionalised-threshold/Presublimating–desublimating-
decisionality)-of-ontological-performance^{72}-<including-virtue-as-ontology>, the instigation of
the categorising register, the qualifying register, the tendentious register and the impulsive
register will end up being ontologically-flawed but not recognised as such from the human-
subpotency epistemic-or-notional–projective-perspective of the given registry-
worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-
disposition,–as–reproductibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag^{34}, though from existence-
potency ‘~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic
perspective of analysis as of prospective relative-ontological-completeness^{87} it is shown to be
ontologically-flawed. Basically thus prospective destructuring-threshold ⟨uninstitutionalised-
threshold }/presublimating–desublimating–decisionality⟩-of-ontological-performance^{72}–
<including-virtue-as-ontology>/morality/ethics/justice/etc. renders the instigation of the
categorising register, the qualifying register, the tendentious register and the impulsive register,
as of operant \meaningfulness-and-teleology^{99}, susceptible to be
<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 ⟩ so-implied as of postlogism^{77}–slantedness/‘ignorance/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-contiguity ’~educed–
existentionalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
phenomenal-abstractiveness as of its mental-processing persistently pervasive existential disontologising/re-ontologising—aporeticism—reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold of-ontological-performance sublimating–desublimating—decisionality—ontological-performance—morality/ethics/justice/etc. to reconstrue the prospective constructiveness-of-ontological-performance including-virtue-as-ontology/institutionalisation of meaningfulness-and-teleology as so-reflected from existence-potency sublimating–nascence, disclosed-from-prospective-epistemic-digression notional—notional phenomenological-abstractiveness prospective expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’ ontological-performance 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 meaningfulness-and-teleology of lesser-and-lesser notional–phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In-the-bigger-scheme-of-things, this ‘constructiveness-of-ontological-performance’ including-virtue-as-ontology/morality/ethics/justice/etc. from destructuring-
threshold-{(uninstitutionalised-threshold \langle\text{presublimating--desublimating--decisionality}\rangle--of-ontological-performance}^{77}-\langle\text{including-virtue-as-ontology}\rangle' operation of the comprehensive human notional-phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human \langle\text{meaningfulness-and-teleology}\rangle as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness\langle\text{presublimating--desublimating--decisionality}\rangle, and is reflected in the relative-unreflexivity-relative-reflexivity--ontological-contiguity\langle\text{presublimating--desublimating--decisionality}\rangle~of-the-human-institutionalisation-process\langle\text{presublimating--desublimating--decisionality}\rangle reification of reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the \langle\text{cumulating/recomposuring--attendant--ontological-contiguity}\rangle-successive registry-worldviews/dimensions, and so conceptualised as from existence-potency\langle\text{presublimating--desublimating--decisionality}\rangle~sublimating--nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly of prior-institutionalisation-threshold--by--prospective-uninstitutionalised-threshold\langle\text{presublimating--desublimating--decisionality}\rangle ‘self-referencing-syncretising forward-facing--supposedly--postconverging-or-dialectical-thinking--apriorising-psychologism epistemic-projection as of prior mere-formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising--prospectively-losing-track-of-\langle\text{epistemic-totalising}\rangle re-apriorising/re-axiomatising/re-referencing--residuality—in--re-originariness/re-re-origination’} is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance}^{77}-\langle\text{including-virtue-as-ontology}\rangle' is effectively driven notionally as of ‘\langle\text{amplituding/formative--epistemicity}\rangle totalising--ratiocintuation/ratiocination--as-referentialism—‘implicated--attendant--ontological-contiguity\langle\text{presublimating--desublimating--decisionality}\rangle’~educed--existentialising/contextualising/textualising ‘\langle\text{intelligibility/epistemicity/reflexivity--contiguity}\text{imbued--notional--cogency}\rangle' constructiveness disposition in singularisation<as-to-the-
induced-notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation
-of-mentally-aestheticised-preconverging/dementing
/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,
‘<amplituding/formative—epistemicity>totalising—ordinal-as-qualifying—
‘implicited_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ destructuring-disposition—flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation
-of-mentally-aestheticised-preconverging/dementing
—qualia-schema_and_prospective-profound-supererogation/of-mentally-aestheticised-postconverging/dialectical-thinking/qualia-schema> in dissingularisation,<as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-
constitutedness/>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’
‘<amplituding/formative—epistemicity>totalising—intervalist—as-categorising—
‘implicited_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ in and destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
<between—prior-shallow-supererogation/of-mentally-aestheticised-preconverging/dementing
—qualia-schema_and_prospective-profound-
supererogation/of-mentally-aestheticised-postconverging/dialectical-thinking/qualia-schema> in dissingularisation,<as-to-the-disjointedness/disentailment-of—presencing—

deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiac disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity


{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc. parasitism in 

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag as of any given registry-
worldview’s/dimension’s uninstitutionalised-threshold\(^{102}\), and is so-reflected as of its
endemised/enculturated social construal of the ‘types of vices-and-impediments\(^{102}\) that can be
overlooked’ beyond-the-consciousness-awareness-teleology\(^{19}\)-of-preconverging-existential-
extrication-as-of-existential-unthought\(^{2}\), determining its uninstitutionalised-threshold\(^{102}\).
Critical to the social manifestation of destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially
perceived decisively as not destructuring going by the narrative of the collective social-setting
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity \(<\textit{between—prior-shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema}>\) in dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism at its destructuring-threshold{(uninstitutionalised-
threshold /presublimating–desublimating-decisionality)-of-ontological-performance} -
<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence
antiakrasiatic-aspiration ontological-performance \(<\textit{including-virtue-as-ontology}>\)’ as if of
‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance \(<\textit{including-
virtue-as-ontology}>\)> and to assent to such a state of affairs. Destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity—as-
subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency deficient personality adherence, personality formation and personality development
as of the social-setting very own registry-worldview/dimension institutionalisation level, with
regards to the construal of the social-construct in its constructiveness-of-ontological-
performance \(<\textit{including-virtue-as-ontology}>/morality/ethics/justice/etc. as of
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency> constructiveness disposition in singularisation–<as-to-the-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
aestheticised–postconverging/dialectical-thinking–qualia-schema> in dissingularisation–<as–


destructuring-disposition—flipping/changing/transitioning—
induced-notional-discontiguity/epistemic-discontiguity<between—prior-shallow-
supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation—of-mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema> in dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>/<epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’ as
these covertly pass as constructiveness disposition in ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance<including-virtue-as-ontology>’, thus
distinctly destructuring. It is important to grasp here that this destructuring-threshold-
{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-
performance<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis is
notionally/epistemically/bindingnessly<as-to-determinism/conceptivity—of-relative-unreflexivity/relative-reflexivity—
as to existence-potency<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-reference-of-thought human-subpotency social-stake-
contention—confliction perspective wherein the human-subpotency<amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
perspective of analysis as of its prior relative-ontological-incompleteness
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting will rather
be in a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
<amplituding/formative—epistemicity>totalising—of-relative-ontological-completeness }
undisambiguated appraisal of its destructuring-threshold—{uninstitutionalised-
threshold/presublimating—desublimating-decisionality}—of-ontological-performance
<including-virtue-as-ontology>/morality/ethics/justice/etc. in contrast to the
notional/epistemic/bindingness-as-to-determinism/conceptivity of relative-unreflexivity/relative-reflexivity-
veracity of existence-potency~ sublimating–nascence.-disclosed-from-prospective-epistemic-digression
implication as of notional~ deprocrypticism in prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
implications of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>;
and this is akin to the existence-potency~ sublimating–nascence.-disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> with regards to say the reflection of destructuring-transitoriness 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 antiakrasiat-aspiration ontological-performance ~<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for explicating relative-unreflexivity/relative-reflexivity
ontological-contiguity operation of Arithmetic construed as of dissingularisation-as-to-the
disjointedness/disentailment-of presencing—absolutising-identitive
constitutedness projective-totalitative—implications-of prospective- nonpresencing, for explicating relative-unreflexivity/relative-reflexivity
ontological-contiguity for the operation of Arithmetic as of singularity as-to-the
nondisjointedness/entailment-of-prospective- nonpresencing projected epistemic-
immanence/veridical-epistemicity-relativism-determinism in ontological-normalcy. Basically,
such an ontological-normalcy/postconvergence destructuring-threshold-\{uninstitutionalised
threshold /presublimating–desublimating-decisionality\} of-ontological-performance~
<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis speaks of the reality of human
de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics\} insights; and the appreciation of the latter as to
the displacement/decentering-of-the-human-subject in reflecting holographically-
<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-
contiguity ~of-the-human-institutionalisation-process is a requisite for understanding such an
ontological-normalcy/postconvergence destructuring-threshold-\{uninstitutionalised
threshold /presublimating–desublimating-decisionality\} of-ontological-performance~
<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis. The destructuring-
threshold-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\} of-
ontological-performance ~<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis is highly abstracted from such an ontological-normalcy/postconvergence epistemic-or-
uninstitutionalised-threshold in reflecting holo-graphically-conjugatively-and-transfusively-the relative-unreflexivity-relative-reflexivity-ontological-contiguity of-the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold; as so-implied by de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}. The comprehensive social susceptibility to destructuring-transitoriness-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-as-subjecting-educed-unlimitedness/existence-sublimating-nascence to limitedness/human-subpotency-social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing ‘re-ontologising-re-apriorising/re-axiomatising/re-referencing-residuality—in-re-originariness/re-origination—{decompulsing} delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity—<as-of-prospective-profound-supererogation>, for-residuality—in-re-originariness/re-origination>—prospective_reifying-mental-aestheticising—<as-of-prospective_reformulating-of-mental-aestheticising—as-to—residuality—in-re-originariness/re-origination—of-mental-aestheticising’ and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance—including-virtue-as-ontology’ arises because of destructuring-transitoriness—as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold (uninstitutionalised-threshold/presublimating—desublimating-decisionality) of-ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. parasitism <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as beyond-the-consciousness-awareness-teleology—<of—preconverging-existential-extrication-as-of-existential-unthought> this reflects the individual psyche conception of the social especially as of its extended-informality
as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<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-teleology-<of-preconverging-existentialextrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social ‘meaningfulness-and-teleology’. Insightfully, it can be appreciated that the relative unreflexivity/relative reflexivity—ontological-contiguity—as-of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative implied as of prospective ‘amplituding/formative-epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant—ontological-contiguity ’-educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency>’ constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency-to—‘educed-unlimitedness/existence-sublimating—nascence’ implications the destructuring-transitoriness-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’-<including-virtue-as-ontology>’. We can
similarly project of the same with respect to our positivism—procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold as to be prospectively superseded by notional—deprocrypticism preempting—disjointedness-as-of-reference-of-thought ontologically-hegemonising-narrative thus rendering human ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’ -<including-virtue-as-ontology>’. This destructuring-threshold-
⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩~of-ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as to the destructuring implications at uninstitutionalised-threshold implied human-subpotency epistemic-or-notional~projective-perspective in dissingualisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness >/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism relative to existence-potency~/sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic-or-notional~projective-perspective in singularisation-as-to-the-nondisjointedness/entailment-of-prospective nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. This overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as—panintelligibility/panreflexivity —
(existentially—imbued-and-educing—<epistemic—
localising—hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—
decomposing—delinearity—for-cogency—epistemic-perspective-of-projective/reprojective—
aestheticising—re-motif—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
as—herein—specifically—relevant—to—human-subpotency) of the social-construct as from the
elucidation/reification as ‘destructuring-threshold—(<uninstitutionalised-threshold
/presublimating—desublimating—decisionality)—of—ontological—performance’—
<including—virtue—as—ontology>/morality/ethics/justice/etc. analysis’ is rather
notionally/epistemically/bindingnessly
reflective of the social-construct constructiveness-of—ontological—performance—
<including—virtue—as—ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold
notionally/epistemically/bindingnessly
reflects the relative—unreflexivity/relative—reflexivity—ontological—contiguity—of—the—human—
institutionalisation-process; and so, similarly as the analysis of prospective possibilities of
disease and illness is not about being pessimistic about the biology of human beings but is
notionally/epistemically/bindingnessly
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/bindingnessly
reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the-very-same
notional/epistemic/bindingness
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
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-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance
\langle including-virtue-as-ontology\rangle/morality/ethics/justice/etc. and as reflected at uninstitutionalised-threshold. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance\langle including-virtue-as-ontology\rangle/morality/ethics/justice/etc. destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\langle including-virtue-as-ontology\rangle/morality/ethics/justice/etc. and uninstitutionalised-threshold, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\langle including-virtue-as-ontology\rangle/morality/ethics/justice/etc. 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 psychologismic—epistemic-acutisation—difficulty for residualising—delinearity for cogency magnitudes of experientiality/experiment. The implicitated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-uninstitutionalised-threshold/presublimating—desublimating—decisionality~of-ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. 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/intelligibilitysettingup/measuringinstrumenting, and this inevitably actually occurs and reoccurs throughout the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process; such that prospective social-construct constructiveness-of-ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. and institutionalisation is ever always a process of maximalising—recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—forcing conceptualisation for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting.

Inevitably across the various registry-worldviews/dimensions in reflecting holographically—conjugatively-and-transfusively—relative-unreflexivity/relative-reflexivity—ontological—
contiguity ~of-the-human-institutionalisation-process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^2\)–qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^2\)–qualia-schema’ inherently elicits from the human-subpotency epistemic-or-notional–projective-perspective reflected as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^2\)–qualia-schema’ in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\), a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality /shortness as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency\(^{10}\)–sublimating–nascente, disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective for aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> is rather geared towards the prospective relative-ontological-completeness\(^\sim^{17}\) implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species\(^{10}\) universal/transcendental/’/maximalising-recomposuring-for-relative-ontological-completeness’—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigmging and not
the prior relative-ontological-incompleteness in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notional—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as-to—existence—potency —sublimating—nascence—disclosed—from—prospective—epistemically-digression to supersede human temporality/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 not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated—temporal-intemporality inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising—teleological—elevation—in—notional—contiguity/epistemic—contiguity —<profound—supererogation —of—mentally—aestheticised—postconverging/dialectical—thinking —qualia—schema> beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its <amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ in <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiac—drag, and likewise with the intemporal projection as of universalisation over base-institutionalisation—ununiversalisation, positivism over universalisation—non-positivism/medievalism and prospectively notional—deprocrypticism over positivism—procrypticism. In this regards, the notion of preconverging—dementing—apriorising—
psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking—apriorising-psychologism as reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process; 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/dementing—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-existence that preconverging/postconverging—de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic-or-notional~projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-potency ~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-completeness postconverging-or-dialectical-thinking—apriorising-psychologism reflected as
of ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{21}–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness\textsuperscript{28} preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism reflected as of ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{20}–qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>}>’, 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–meaningfulness-and-teleology as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing\textsuperscript{–}apriorising-psychologism as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{20}–qualia-schema’ with respect to prospective base-institutionalisation ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{21}–qualia-schema’, and likewise\textsuperscript{103} universalisation with respect to base-institutionalisation–ununiversalisation,\textsuperscript{103} universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the cumulating/recomposuring–attendant–ontological-contiguity >successive registry-worldviews/dimensions in reflecting holographically–conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity–ontological–
contiguity ~of-the-human-institutionalisation-process are just as equally relatively enmeshed in-many-ways with their ~reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing’–qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified ~presencing—absolutising-identitive-constitutedness~ positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking –apriorising-psychologism as of their constructiveness-of-ontological-performance –<including-virtue-as-ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’ at their relative-ontological-completeness~ and preconverging-or-dementing–apriorising-psychologism as of their destructuring-threshold{(uninstitutionalised-threshold /presublimating–desublimating–decisionality)~of-ontological-performance}–<including-virtue-as-ontology>/morality/ethics/justice/etc. reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing’–qualia-schema’ at their relative-ontological-incompleteness~, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness of ~deprocrypticism–or–preempting—disjointedness-as-of~ reference-of-thought. The critical point here has to do with
lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will rather be a ‘more candid face-up with our procrypticism–or–disjointedness-as-of- reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology’ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that preconverging/postconverging–de-mentatively/structurally/paradigmatically as of a destructuring-threshold-{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance}<-<including-virtue-as-ontology>/morality/ethics/justice/etc. 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/accounting—of-epistemic–phenomenalism postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-{(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-performance}<-<including-virtue-as-ontology>/morality/ethics/justice/etc. of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing<-amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } as if critical reification will arise by that pathway. In other words,
the possibility of all human prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting preconverging/postconverging—de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising—recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—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 preconverging/postconverging—de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional—recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing/accounting—of-epistemic—phenomenalism 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 de-mentation

(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human ‘meaningfulness-and-teleology’ is ever always as of the-very-same overall purview that is existence but then as of various state of human relative-ontological-incompleteness /relative-ontological-completeness

meaningfulness’, as of amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking–apriorising-psychologism representation of human meaninglessness-and-teleology\textsuperscript{30} as to existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–asteleological-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-existence\textsuperscript{3} registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaninglessness-and-teleology 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-drag\textsuperscript{34} reference-of-thought\textsuperscript{84} devolving meaninglessness-and-teleology\textsuperscript{9}. Likewise, the idea of a preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism representation of human meaninglessness-and-teleology\textsuperscript{30} as to existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness\textsuperscript{87} postconverging-or-dialectical-thinking\textsuperscript{4}–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism prior relative-ontological-incompleteness\textsuperscript{88} registry-worldview/dimension ‘dementing\textsuperscript{0} apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
metaphoricity/\textit{ecstasy} reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility/\textit{panreflexivity}^{57}\{existentially–imbued-and-educing–\{epistemic
\}

\textit{totalising} hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,
\{\textit{decompulsing}\} delinearity–for-cogency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as–herein-specifically-relevant-to–human-subpotency\} of phenomenal/manifest–subpotencies–
nascence) <amplituding/formative–epistemicity>-totalising–thrownness-in-existence^{35}\in
(panintelligibility/\textit{panreflexivity}^{73} here is simply about the ‘overall epistemically
phenomenal/manifest reifying and empowering notional–reflexivity–\{\textit{veridical/sound}\}
relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its–
deepening/psychologismic–residualising–\{\textit{decompulsing}\} delinearity–for-cogency–by–
\{\textit{flawed/unsound}\} relative-unreflexivity–in-existence/absolutising–from-limited-
mentation/psychologismic–epistemic acutisation–nonresidualising–imbued–
\{\textit{compulsing}\} linearity–in-eclecticism-of-prior-mere-formulaicity/ritualisation\} in
apriorising/axiomatising/referencing–\{of–‘prospectively–implicited_attendant–ontological–
contiguity ‘\textendash educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
\{imbued–notional–cogency\}\} conflatedness\textendash\textit{in}\{\textit{preconverging-disentailment}\ by–
postconverging-entailment of phenomenal/manifest–subpotencies\{\textit{in-transitive-
conflatedness–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–‘prospectively–implicited_attendant–ontological–
contiguity ‘\textendash educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness is the phenomenal/manifest metaphoricity/ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity {(existentially-imbued-and-educing-epistemic-

totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
(decompulsing)-delinearity~for-cogency~epistemic-perspective-of-projective/reprojective—
}
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
as-herein-specifically-relevant-to-human-subpotency). Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
\text{panintelligibility/panreflexivity}^7{(existentially-imbued-and-educing-epistemic-

totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
(decompulsing)-delinearity~for-cogency~epistemic-perspective-of-projective/reprojective—
}
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,-
as-herein-specifically-relevant-to-human-subpotency) conceives of ontological-veracity/ontological-performance^7<-including-virtue-as-ontology>/morality/ethics/justice/etc.
of ‘phenomenal/manifest-subpotencies {(in-transitive-conflatedness~reflexivity,-in-the-full-

potency-of-existence’s~sublimating–nascence) in <amplituding/formative–epistemicity>-
totalising–thrownness-in-existence ,<of~ surrealistic-as-pseudoreal~epistemic-
abnormalcy> as of transepistemic/epistemic-ricochet-veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment^7<-implied—self-assuredness-
of-ontological-good-faith/authenticity~-postconverging–de-

mentating/structuring/paradigming ~as-being-as-of-existential-reality> reflected as of
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—

aestheticising re-motif–and–re-apriorising/re-axiomatising/re-referencing/reprojective—
potency-of-existence’s–sublimating–nascence) in amplituding/totalising–thrownness–in–existence’ rather points to the ontological-veracity of its

apriorising/axiomatising/referencing {of ‘prospectively–implied–attendant–ontological–contiguity ’~educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness—in {preconverging–disentailment–by}—
postconverging–entailment (and not apriorising/axiomatising/referencing {of ‘prospectively–
implied–attendant–ontological–contiguity ’~educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness—in {preconverging–entailment} as is easily
projected epistemic-immanence/veridical-epistemicity-relativism-determinism), with the phenomena/manifest metaphoricity\textsuperscript{\textsection 13}\textsuperscript{\textsection 7}/ecstasy of existence rather arising as of supervening-conflatedness\textsuperscript{\textsection 13} <amplituding/formative–epistemicity>causality \textsuperscript{\textsection 9} as-to-projective-totalitative-implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity \textsuperscript{\textsection 67} defining ‘phenomenal/manifest–subpotencies–(in-transitive-conflatedness –reflexivity,—in-the-full-potency-of-existence’s–sublimating-nascence)—in—<amplituding/formative–epistemicity>-totalising–thrownness-in-existence . — <of\textsuperscript{\textsection 13} surrealistic-as-pseudoreal’–epistemic-abnormalcy> given ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ as of constructiveness-of-ontological-performance\textsuperscript{\textsection 72} <-including-virtue-as-ontology>/morality/ethics/justice/etc. and destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{\textsection 72} <-including-virtue-as-ontology>; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity\textsuperscript{\textsection 77}/ecstasy supervening-conflatedness\textsuperscript{\textsection 14} underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–panintelligibility/panreflexivity\textsuperscript{\textsection 73} –(existentially–imbued-and-educing<epistemic-totalising\textsuperscript{\textsection 33}) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-decompulsing-delinearity~for-cogency>-epistemic-perspective–projective/reprojective—aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,-as-herein-specifically-relevant-to–human-subpotency) \textsuperscript{\textsection 72} is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical meaningness-and-teleology\textsuperscript{\textsection 79}, it equally speaks of a\textsuperscript{\textsection 79} presencing—absolutising-identitive-constitutedness\textsuperscript{\textsection 14} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation,
as herein-specifically-relevant to human subpotency) speaks of ontologically-veridical
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant_ONTOLOGICAL-
contiguity’~educated
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}~conflicatedness ~in {preconverging-disentailment–by}–
postconverging-entailment ever always bounded with ontologically-flawed
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant_ONTOLOGICAL-
contiguity’~educated
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}~constitutedness ~in preconverging-entailment, and so
beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-
of-existential-unthought>. Thus ontologically-veridical apriorising/axiomatising/referencing-
{of-'prospectively-implicited_attendant_ONTOLOGICAL-contiguity’~educated
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}~conflicatedness ~in {preconverging-disentailment–by}–
postconverging-entailment as constructiveness-of-ontological-performance <including-
virtue-as-ontology>/morality/ethics/justice/etc. and ontologically-flawed
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant_ONTOLOGICAL-
contiguity’~educated
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}~constitutedness ~in preconverging-entailment as
destructuring-threshold ~(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)~of-ontological-performance <including-virtue-as-ontology>, with regards to
‘phenomenal/manifest–subpotencies’~(in-transitive-conflicatedness ~reflexivity,~in-the-full-

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potency-of-existence’s~sublimating–nascence⟩ in ⟨amplituding/formative–epistemicity⟩
totalising–thrownness-in-existence ,<of~‘ surrealistic-as-pseudoreal’–epistemic-
abnormalcy⟩ determination, can be effectively determinable ecstatically/metaphorically by
way of transepistemic/epistemic-ricochetting projective-insights as of
‘phenomenal/manifest–subpotencies {in-transitive-conflatedness –reflexivity,–in-the-full-
potency-of-existence’s~sublimating–nascence} in ⟨amplituding/formative–epistemicity⟩
totalising–thrownness-in-existence ,<of~‘ 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-formativeness—<as-to-eventualising–inkling-drive–or–seeding-
misprising>—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 ‘meaningfulness-and-teleology’” and
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity’
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought ‘meaningfulness-and-teleology”,
construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing
prospective ⟨amplituding/formative–epistemicity⟩totalising–ratiocintuarity/ratiocination-as-
referentialism—‘implieed_attendant–ontological-contiguity’ ”–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
implies as of its organic-knowledge implications a secondnaturing relative-unreflexivity/relative-reflexivity—ontological-contiguity—and-of-the-human-institutionalisation-process implicated convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional—deprocrypticism that is more than just its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology>/morality/ethics/justice/etc.
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-incompleteness dereification for wooden-language imbued wooden-language disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension accrue prospectively the sophists react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity—subjecting—to-limitedness/human-subpotency in inducing prospectively relative-ontological-completeness 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 relative-unreflexivity-relative-reflexivity ontological-contiguity of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—
what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential→disontologising/re-ontologising→aporeticism→ tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory→de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness→by-reification/contemplative-distension→ which is ‘never always the easiest of notion’ for human <amplituding/formative> wooden-language→(imbued—averaging-of-thought←as-to-leveling/ressentiment/closed-construct-of←meaningfulness-and-teleology→-as-of—‘nondescript/ignorable—void’→-with-regards-to-prospective-apriorising-implications>) disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism→imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing→as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness→-dereification for <amplituding/formative> wooden-language→(imbued—averaging-of-thought←as-to-
'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications⟩
disposition meant at stifling the possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, and so beyond-the-consciousness-
awareness-teleology ∅<preconverging-existential-extrication-as-of-existential-unthought>.
In all such instances as was realised by universalising-idealisation philosophers
Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence-<as-
to-psychologismic–apriorising/axiomatising/referencing-{of–prospectively-
implicated_attendant–ontological-contiguity ’–educated–
esternalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}—confalatedness -in-{preconverging-disentailment-by}–
and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry
the genuine intellectual holds it against the sophists to imply they are effectively of apriorising-
teleological-degradation-in–notional-discontiguity/epistemic-discontiguity –<between–prior-
shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> rather than apriorising-
teleological-elevation-in–notional-contiguity/epistemic-contiguity –<profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> to avoid wrongly implying dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of–prospectively-
implicated_attendant–ontological-contiguity ’–educated–
esternalising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’}—confalatedness -in-{preconverging-disentailment-by}>
postconverging-entailment, in-self-becoming/self-conflatedness/formative-supererogating>, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity>totalising–devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold 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 universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence-as-to-psychologismic–apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–ontological-contiguity ’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
postconverging entailment, in-self-becoming/self-conflatedness /formative–supererogating>
as of ‘apriorising-teleological-degradation-in–notional-discontiguity/epistemic-discontiguity–<between—prior-shallow-supererogation –of-mentally-
incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness.

This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of meaningfulness-and-teleology as of ontological-veracity is about the ‘reasoning-through transversality<for-sublimating–existential-eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’ of contentions for the determination of existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing,–for-explicating–relative–unreflexivity/relative-reflexivity—ontological-contiguity; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential~disontologising/re-ontologising—aporeticism tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event 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—meaningfulness-and-teleology’; 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 universalisation, universalisation—non-positivism/medievalism underpinning—suprasocial-construct rather as of positivism, and prospectively positivism—procrypticism underpinning—suprasocial-construct rather as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective 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—meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but
<amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} which obviously doesn’t register/is-
unaccounted internally because (but from the existence-potency\textsuperscript{9}–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism notional–\textsuperscript{1} deprocrypticism perspective)
preconverging/postconverging–de-mentatively/structurally/paradigmatically ‘no registry-
worldview/dimension has the eyes to see of its defective ontological-performance –<including-
virtue-as-ontology>/morality/ethics/justice/etc. as it surreptitiously implies that it is absolute
beyond-the-consciousness-awareness-teleology\textsuperscript{9}–<of–preconverging-existential-extrication-as-
of-existential-unthought>’. The fact is, it is this possibility of the\textsuperscript{10} universalising-idealisation
philosophers Socrates/Plato/Aristotle and the budding-positivists putting-into-question their
conventioning-referencing\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} and value that allows for
prospective institutionalisation to arise as of\textsuperscript{10} universalising-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–meaningfulness-and-teleology\textsuperscript{9} 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–meaningfulness-and-teleology\textsuperscript{9}; 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 re-ontologising prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, 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—meaningfulness-and-teleology, that in-many-ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language⟨imbued—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 meaningfulness-and-teleology integration of their given non-positivism and superstition, in-many-ways the manifestation of psychopathy and social psychopathy in our positivism–procrypticism is equally subject to our
conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional~ deprocripticism implied Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-and-teleology as of its prospective singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism will construe of our present positivism—procripticism conventioning-referencing as dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism to be more than just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our positivism—procripticism underlying 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– meaningfullness-and-teleology’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly presencing—absolutising-identitive-constitutedness 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 universalising-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-and-teleology’; likewise, our supposedly positivism—procripticism presencing—absolutising-identitive-constitutedness construal of ontology as reflected in present subject-matters in-many-ways will be reconstrued as attendant-ontology—as-of-conventioning-referencing as of
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 human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation as to the nondisjointedness/entailment-of-prospective nonpresencing; psychology fails ontologically when it naively and wrongly construe of our given positivism–procrypticism relative-ontological-incompleteness of reference-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-incompleteness of reference-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–throwness-in-existence amplituding/formative–epistemicity–totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically conjugatively-and-transfusively the relative-unreflexivity/relative-reflexivity ontological-contiguity of the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening as subjecting limitedness/human-subpucosity to educated-unlimitedness/existence-sublimating–nascence antiakrasiatic disposition since this is effectively what preconverging/postconverging–de-mentatively/structurally/paradigmatically by the induced ontological-performance including—
virtue-as-ontology>/morality/ethics/justice/etc. enables the superseding-and-deflating of the overall individual and social vices-and-impediments\textsuperscript{105} arising as of the relative-ontological-incompleteness\textsuperscript{8} of the \textit{<cumulating/recomposuring–attendant–ontological-contiguity >}-successive registry-worldviews/dimensions; and wherein our conception of \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-\textit{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} turns out to be rather skewed towards our positivism–procrypticism \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{34} perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking –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 \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-\textit{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} ontologically-hegemonising-narrative\textsuperscript{11} implications reflecting the dynamics of human postconverging-or-dialectical-thinking –apriorising-psychologism representation and preconverging-or-dementing –apriorising-psychologism representation as of human \textit{de-mentation} \textit{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}, as such \textit{historiality/ontological-eventfulness}/ontological-aesthetic-tracing-\textit{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>} can very much inherently grasp the metaphoricity\textsuperscript{7} of human \textit{meaningfulness-and-teleology} as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\textsuperscript{22}-\textit{<including-virtue-as-ontology>/morality/ethics/justice/etc.}}
destructuring-threshold-uninstitutionalised-threshold-presublimating-desublimating-

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
points to the fundamental dialecticism of human "meaningfulness-and-teleology"; as to the fact that the human is that which is in <amplituding/formative–epistemicity>-totalising–thrownness-in-existence as of recurrent-utter-uninstitutionalisation <amplituding/formative–epistemicity>-totalising–self-referencing-syncretising/circularity/interiorising/akrasiat-circulation by its reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplituding/formative–epistemicity>-totalising–thrownness-in-existence flaw in constructiveness-of-ontological-performance~<including-virtue-as-ontology>/morality/ethics/justice/etc. as of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating–decisionality}~of-ontological-performance~<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identititive-constitutedness state, the outcome of such purposefulness as relayed with the relative-unreflexivity relative-reflexivity ontological-contiguity ~of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness~of~reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but
rather an obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into \textit{amplituding/formative-epistemicity}\textgreater{}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} in preconverging existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology\textsuperscript{99} as of its prospective ontological-performance \textless{}\textless{}including-virtue-as-ontology\textgreater{}/morality/ethics/justice/etc. implications as of virtue at constructiveness-of-ontological-performance \textless{}\textless{}including-virtue-as-ontology\textgreater{}/morality/ethics/justice/etc. and vices-and-impediments\textsuperscript{105} at destructuring-threshold: \{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-ontological-performance \textless{}\textless{}including-virtue-as-ontology\textgreater{}/morality/ethics/justice/etc. 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 \textgreater{}meaningfulness-and-teleology\textsuperscript{99} as so-reflected across the \textless{}cumulating/recomposuring–attendant–ontological-contiguity\textgreater{}-successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–dementativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its \textless{}amplituding/formative–epistemicity\textgreater{}totalising–thrownness-in-existence\textsuperscript{15} as of its given \textless{}amplituding/formative–epistemicity\textgreater{}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting for construing \textgreater{}meaningfulness-and-teleology\textsuperscript{99} in \textit{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\} ever gets prodded into contemplating an opened-
relativism-determinism even as we are thereby emotionally inconvenienced, just as
singularisation-as-the-nondisjointedness/entailment-of-prospective-nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our
positivism perspective of "meaningfulness-and-teleology" will necessarily imply
preconverging-or-dementing-apriorising-psychologism implications of
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation with respect to prior non-positivism/medievalism "meaningfulness-and-
teleology" as dissingularisation-as-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness—epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism even as we can appreciate the emotional inconvenience of the non-
POSITIVISM/medievalism establishment mental-dispositions. Existence’s metaphoricity /ecstasy
supervening-conflatedness as of ‘phenomenal/manifest~subpotencies—in-transitive-
conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence—in—
<amplituding/formative—epistemicity—totalising—thrownness—in-existence,—of—
’surrealistic—as-pseudoreal’—epistemic—abnormalcy> given ‘apriorising-teleological-
thresholding—as-teleological-framework/narrative-framework of
contextualising/existentialising/instantiative-devolving-meaningfulness’ speak of
transepistemic/epistemic-ricochetting
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation as of organic-knowledge in reflecting both singularisation-as-the-
non-disjointedness/entailment-of-prospective-nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-determinism-as-of-intemporality and
dissingularisation-as-the-disjointedness/disentailment-of-presencing—absolutising—
identitive-constitutedness -> /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism-as-of-temporality\textsuperscript{98} implications of \textsuperscript{99} meaningfulness-and-teleology veridical ontological-performance \textsuperscript{79}<-<including-virtue-as-ontology>/morality/ethics/justice/etc. or ontologically-flawed ontological-performance\textsuperscript{77}<-<including-virtue-as-ontology>/morality/ethics/justice/etc. respectively, as of both the reference-of-thought-level disambiguation in reflecting holographically\textsuperscript{\textsubscript{<conjugatively-and-transfusively>}} the relative-unreflexivity-relative-reflexivity-ontological-contiguity of-the-human-institutionalisation-process and the reference-of-thought-devolving-level disambiguation as of temporal-to-intemporal ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology>; wherein singularisation\textsuperscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} 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-completeness\textsuperscript{87} by-reification/contemplative-distension whilst dissingularisation\textsuperscript{as-to-the- disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness} projected epistemic-immanence/veridical-epistemicity-relativism-determinism is rather a ‘psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification/contemplative-distension. Ultimately, existence’s metaphoricity /ecstasy as of supervening-conflatedness\textsuperscript{13} reflected in \textsuperscript{amplituding/formative-epistemicity>}-totalising~thrownness-in-existence\textsuperscript{15} of phenomenal/manifest~subpotencies\textsuperscript{(in-transitive-conflatedness \textsuperscript{-reflection,\textsuperscript{nascence})}} as to their ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness\textsuperscript{13} notional-reflexivity\textsuperscript{veridical/sound}-relative-reflexivity-in-
existence/relativising–from-limited-mentation-as-its-deepening/psychologismic-
<residualising-{decompulsing}/delinearity–for-cogency>–by–{flawed/unsound}-relative-
unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemic-
acutisation–nonresidualising-imbued–{compulsing}/linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation> of existence, wherein the ontological-veracity/ontological-
performance–<including-virtue-as-ontology>/morality/ethics/justice/etc. of
‘phenomenal/manifest–subpotencies–{in-transitive-conflatedness–reflexivity,–in-the-full-
potency-of-existence’s–sublimating–nascence}–in–<amplituding/formative–epistemicity>–
totalising–thrownness-in-existence–<of–‘surrealistic-as-pseudoreal’–epistemic-
abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochetttingly
construed as of their supposedly coherent ontological-commitment–<implied–self-
assuredness-of-ontological-good-faith/authenticity–postconverging–de-
mentating/structuring/paradigming–as-being-as-of-existential-reality> as can be validated by
existence-potency–<sublimating–nascence,–disclosed-from-prospective-epistemic-digression
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating–relative-unreflexivity/relative-reflexivity–
onontological-contiguity>; as for instance, such an existential–<disontologising/re-ontologising–
aporeticism> constraining as a child-as-a-subpotency epistemic-conception coming into
existence undergoes developmental metaphoricity as of its inherent supposedly coherent
<postconverging–de-mentating/structuring/paradigming–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–‘prospectively–implicit/attendant–ontological-
contiguity}–<educed–
conflatedness\textsuperscript{13} notional-reflexivity \langle \text{veridical/sound} \rangle relative-reflexivity – in-existence/relativising – from limited-mentation-as-its-deepening/psychologismic-
\langle \text{residualising} \rangle delinearity – for-cogency – by \langle \text{flawed/unsound} \rangle relative-unreflexivity–in-existence/absolutising – from limited-mentation/psychologismic–epistemie-acutisation – nonresidualising-imbued–\langle \text{compulsing} \rangle linearity–in-eclecticism-of-prior-mere-
formulaicity/ritualisation of existence as of the ‘phenomenal/manifest–subpotencies–\langle \text{in-transitive-conflatedness} \rangle reflexivity,–in-the-full-potency-of-existence’s–sublimating–
nascence)–in–\langle \text{amplituding/} \text{formative–epistemicity} \rangle-totalising–thrownness-in-existence ,-
\langle \text{of} \text{‘ surrealistic-as-pseudoreal’–epistemic-abnormalcy} \rangle phenomena/manifestations
shepherded/ushered/heralded as of existential \langle \text{disontologising/re-ontologising—aporeticism} \rangle
constraining by their supposedly coherent ontological-commitment \langle \text{implied–self–}
assuredness-of-ontological-good-faith/authenticity \text{–postconverging–dementating/structuring/paradigming} –as-being-as-of-existential-reality> that reflects
phenomenal/manifest–subpotencies–\langle \text{in-transitive-conflatedness} \rangle reflexivity,–in-the-full-
potency-of-existence’s–sublimating–nascence) ‘epistemic-conception framework of
ontologically-veridical ontological-performance \langle \text{including-virtue-as-ontology} \rangle/morality/ethics/justice/etc. as-of-conflatedness \textsuperscript{3} as existentially-real or
ontologically-flawed ontological-performance \langle \text{including-virtue-as-ontology} \rangle/morality/ethics/justice/etc. as-of-constitutedness \textsuperscript{4} as existentially-unreal’;
summatting overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/panreflexivity {\langle \text{existentially–imbued-and-educing} \text{\langle epistemic} \rangle
\text{totalising \langle \text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,~}
\langle \text{decompulsing} \rangle delinearity~\langle \text{~for–cogency} \rangle–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif~and–re-apriorising/re-axiomatising/re-referencing~conceptualisation,~
as~herein~specifically~relevant~to~human~subpotency) reflected in the supervening-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>-as-of-intemporality/g/dissingularisation<as-to-the-
disjointedness/disenchantment-of- presencing—absolutising-identitive-constitutedness > -as-
of-temporality of the meaningfulness-and-teleology of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency ~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
institutionalisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>-as-of-intemporality/g/dissingularisation<as-to-the-
disjointedness/disenchantment-of- presencing—absolutising-identitive-constitutedness > -as-
of-temporality of the meaningfulness-and-teleology of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency ~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
institutionalisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>-as-of-intemporality/g/dissingularisation<as-to-the-
disjointedness/disenchantment-of- presencing—absolutising-identitive-constitutedness > -as-
of-temporality of the meaningfulness-and-teleology of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency ~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
institutionalisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting—for-
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing>-as-of-intemporality/g/dissingularisation<as-to-the-
disjointedness/disenchantment-of- presencing—absolutising-identitive-constitutedness > -as-
of-temporality of the meaningfulness-and-teleology of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency ~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
institutionalisation
mentating/restructuring/reparadigming of human ‘social-construction of \(^{56}\) meaningfulness-and-teleology\(^{79}\) as of social-stake-contention-or-confliction’, can be interpreted as moving the relative-unreflexivity/relative-reflexivity—ontological-contiguity \(^{68}\) of-the-human-institutionalisation-process\(^{68}\) bar of ‘shiftiness-of-the-Self\(^{91}\)’ to the prospective registry-worldview’s/dimension’s—\(^{1}^{3}\) reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of \(^{56}\) meaningfulness-and-teleology\(^{99}\) as of its specific construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\(^{91}\)’; base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\(^{91}\)’; \(^{101}\) universalisation–non-positivism/medievalism \(^{101}\) universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\(^{91}\)’; positivism–\(^{20}\) procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\(^{91}\)’, and prospectively notional—deprocrypticism preempting—disjointedness-as-of-re—reference-of-thought,-as-to–\(^{1}^{3}\) <amplituding/formative–epistemicity>growth-or-conflatedness\(^{1}\)/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self\(^{91}\)’. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of \(^{56}\) meaningfulness-and-teleology\(^{79}\) as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—\(^{8}\) reference-of-thought-for-social-
ontology>/morality/ethics/justice/etc. as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ‘shiftiness-of-the-Self’¹. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology⁹ thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for universally coherent, consistent and credible meaningfulness-and-teleology⁹ infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology 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 universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing/accounting—of-epistemic–phenomenalism of ‘intemporal antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notional~collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—asublimating—
nascence, disclosed from prospective epistemic digression to supersede human
temporality\textsuperscript{79}/shortness \textsubscript{amplituding/formative} wood
enlanguage \textsubscript{imbued—averaging-of-thought—} as to leveling/ressentiment/closed-construct—
meaningfulness and teleology —as—of—‘nondescript/ignore
able—void —withRegards to prospective apriorising implicat
ons\textsuperscript{53} for prospective relative-ontological-completeness\textsuperscript{87} to allow for
the requisite \textsuperscript{10}\textsuperscript{universalising—idealisation
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for—
conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of—
prospective— nonpresencing> —as-of-intemporality\textsuperscript{52}/dissingularisation—<as-to-the—
disjointedness/disentailment-of— presencing—absolutising-identitive-constitutedness —as—
of-temporality\textsuperscript{50} of the \textsuperscript{5}meaningfulness and teleology\textsuperscript{99}; which otherwise would be highly
underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and
sophistic/pedantic

dad-hoc/makeshift/nonprincipled—syllogising mindset by which populist
\textsubscript{amplituding/formative} wood
enlanguage \textsubscript{imbued—averaging-of-thought—} as to —
leveling/ressentiment/closed-construct—
meaningfulness and teleology —as—of—‘nondescript/ignore
able—void —withRegards to prospective apriorising implicat
ons\textsuperscript{53} could easily be elicited were the Socratic-philosophers to imply
dialogical-equivalence<as-to—
psychologism—apriorising/axiomatising/referencing—{of—‘prospectively—
implied—attendant—ontological-contiguity } —educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency—’ —conflatedness <in—{preconverging—disentailment—by} —
postconverging—entailment— in—self—becoming/self—conflatedness /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/intelligibilitysettingup/measuringinstrumenting
as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity/<between—prior-shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing —qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking —qualia-schema>’, and it was more critically
a question of upholding ¹⁰ universalising-idealisation reifying ⁶ meaningfulness-and-teleology⁹
as to existence-potency¹³—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression <amplituding/formative—epistemicity>causality —as-to-projective-totalitative—
implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-
reflexivity—ontological-contiguity over time. By the same token, the mathesis—¹⁵ universalis
of budding-positivists/rational-empiricists positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism ‘shiftiness-of-the-Self’ for the prospective positivism registry-
worldview/dimension ‘social-construction of ⁵ meaningfulness-and-teleology⁹ as of social-
stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasiatic disposition for
dispensing-with-immediacy-for-relative-ontological-completeness¹⁷—by-
reification/contemplative-distension as of human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency to ‘duced-unlimitedness/existence-sublimating—
nascence’¹⁵ for prospective relative-ontological-completeness¹⁷’ allowing for the requisite
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting —for—
conceptualisation reflected as of singularisation<as-to-the-nondisjointedness/entailment-of-
prospective—nonpresencing> —as-of-intemporality¹³/dissingularisation<as-to-the-
tendentiousness-of-self-consciousness’-with-universalisation-over-base-institutionalisation–
ununiversalisation,‘in-superseding-the-immediacy-disposition-for-preclusivity-of-self-
consciousness’-with-positivism/rational-empiricism-over-universalisation–non-
positivism/medievalism,-and-prospectively,-‘in-superseding-the-immediacy-disposition-for-
occlusivity-of-self-consciousness’-with-deprocrypticism-over-positivism–procrypticism–‘in-
attaining-the-nonimmediacy-disposition-for-protensivity-of-self-consciousness’ (which as
notional–deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-
subpotency potential to converge to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as of opened-construct-of–meaningfulness-and-
teleology)
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting); and so,
as of successive profundity of
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation implied in <amplituding/formative–epistemicity>-totalising–renewing-
realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex
meaningfulness-and-teleology’ infrastructure as of Being-development/ontological-
meaningfulness-and-teleology, institutional-development–as-to-social-function-
development and living-development–as-to-personality-development psychologismic–
epistemic-acutisation—difficulty <for,-residualising –decompulsing delinearity for cogency>
magnitudes (of-experientiality/experiment), as enabling-and-reflected successively in more and more
sophisticated and elaborate social-setup and institutional constructs. Basically, human
destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)–of-ontological-performance –<including-virtue-as-
ontology>/morality/ethics/justice/etc. as highlighted as of the constructiveness-and-
destructuring-framework of ‘shiftiness-of-the-Self’ \(^9\) and as reflected in any given registry-
worldview’s/dimension’s\(^9\) reference-of-thought-for-social-functioning-and-accordance
‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of
meaningfulness-and-teleology\(^9\) as of its specific construction-of-the-Self’ arises as of
destructuring-transitoriness\(^9\)-as-of-deratiocination/deratiocontiguity, so-construed as of
dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for-
conceptualisation <amplituding/formative–epistemicity> causality –as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity, preconverging-or-dementing\(^20\)–
apriorising-psychologism representation is wrongly singularised/immanented while
postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism representation is wrongly
dissingularised/not-immanent. This actually points out why dialogical-
inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-
in–notional-discontiguity/epistemic-discontiguity <between—prior-shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
schema_and_prospective-profound-supererogation –of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>’ is associated with
sophistic/pedantic representations as knowledge as well as temporal manifestations of
postlogism\(^1\)-slantedness and conjugated-postlogism\(^7\) manifestations including psychopathy
and social-psychopathy as of the positivism–\(^3\) procrpticism registry-worldview. While as of

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This is equally reflected in the idea that the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/settingup/measuring/instrumenting—for—conceptualisation of meaningfulness-and-teleology is rather as of the implication of relative-ontological-completeness associated with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—{educed—unlimitedness/existence—sublimating—nascence}—from the perspective of existence-potency/sublimating–nascence,disclosed—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setting up/measuring/instrumenting—
for—conceptualisation—as if as of affirmation/projection/assertion/notional—self-
distanciation/dueness-validating-logicising/suitable-measuring/instrument-validating-
measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>

of prospective relative-ontological-completeness over unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuring-instrument-invalidating-measuring—<as-to-preconverging-or-
dementing—apriorising-psychologism> of prior relative-ontological-incompleteness
as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
<amplituding/formative—epistemicity> causality—<as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
onlogical-contiguity>. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and habitual human mental-reflex as of any given registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning—and-according to systemically imply and attribute dialogical-
equivalence—<as-to-psychologistic—apriorising/axiomatising/referencing—of—prospectively—
implied_attendant—ontological-contiguity ’—educated—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity-contiguity-
<imbued—notional—cogency>’ }—conflatedness—in—{preconverging-disentailment—by—}
postconverging-entailment,—in-self-becoming/self-conflatedness /formative—supererogating>

with regards to social-stake-contention-or-confliction as of apriorising-teleological-elevation-
in—notional-contiguity/epistemic-contiguity—<profound-supererogation—of—mentally-
aestheticised—postconverging/dialectical-thinking—qualia-schema>. While this mental-reflex
is usually valid in most circumstances, however, in the specific circumstances of pseudo-
edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect
rather in ‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity’

between—prior-shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-
schema>’ invalidating any such pretence of dialogical-equivalence—as-to-
psychologism—apriorising/axiomatising/referencing—{of—prospectively—
implicated_attendant—ontological-contiguity —educated—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ —conflatedness —in {preconverging-disentailment —by}
postconverging-entailment, in self-becoming/self-conflicatedness /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/notional—self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging—or-
dialectical-thinking—apriorising-psychologism> that is beyond contention-as-certain. Thus
inducing destructuring-transitoriness —as-of-deratiocination/deratiocontiguity as of the pseudo-
edginess/pseudo-incisiveness manifestation of dissingularisation—as-to-the-
disjointedness/disentailment-of—presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism
instigated destructuring-transitoriness —as-of-deratiocination/deratiocontiguity rather in
preconverging—or-dementing —apriorising-psychologism representation but now engaged in
dialogical-equivalence—as-to-psychologism—apriorising/axiomatising/referencing—{of—
‘prospectively—implicated_attendant—ontological-contiguity —educated—
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity—contiguity—

of contention as if of postconverging-or-dialectical-thinking—apriorising-psychologism representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology


‘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-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ in the interlocutor notwithstanding the postlogic-backtracking-

<iterative-looping—’set-of-dereifying-hollow-narratives-and-acts’>, as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism—slantedness narratives as the simpler/uncomplexified

implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in–{preconverging–disentailment–by}–
pointing rather to psychoanalytic-unshackling/memetic-reordering/institutional–recomposuring
<amplituding/formative–epistemicity> causality ~as-to-projective–totalitative–implications-of-
ontological–contiguity to be reflected by the prospective
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting –for–
conceptualisation, but then this equally implies the destructuring-threshold–{uninstitutionalised-
threshold /presublimating–desublimating–decisionality}–of–ontological–performance -
<including-virtue-as-ontology>/morality/ethics/justice/etc. is effectively prone to a general
<amplituding/formative> wooden-language–{imbued—averaging–of–thought–<as–to-
‘nondescript/ignorable–void ’–with–regards–to–prospective–apriorising–implications>}
disposition predisposed to forego ‘true–ontology—as–of–Being–development/ontological-
meaningfulness–and–teleology } for a <amplituding/formative> wooden-language–{imbued–
averaging–of–thought–<as–to–leveling/ressentiment/closed–construct–of–meaningfulness–and-
television—as–of–‘nondescript/ignorable–void ’–with–regards–to–prospective–apriorising–
implications> } as of its <amplituding/formative–epistemicity> totalising–self–referencing–
syncretising/circularity/interiorising/akrasiatic–drag beyond–the–consciousness–awareness–
always been the case that <cumulating/recomposuring–attendant–ontological–contiguity >-
infrastructure-of meaningfulness-and-teleology of prospective notional— depocrypticism preemtping—disjointedness-as-of—reference-of-thought,-as-to—amplituding/formative—

mentating/structuring/paradigming —as-being-as-of-existential-reality>, a
causality —as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity construal as difference-confoundedness /as-to-totalitative-reification-in-
singularisation—\(\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing}\) as-
veridical-epistemicity-relativism-determinism of human meaningfulness-and-teleology reflects the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-
institutionalisation-process implied connectedness of human meaningfulness-and-teleology as constrained-existentially-as-of supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality}>\) thus developing as of relative-ontological-completeness \(<\text{ontological-performance} \sim \text{including-virtue-as-ontology}>\)/morality/ethics/justice/etc. implications of human limited-mentation-capacity-deepening— as subjecting limitedness/human subpotency to ‘educated unlimitedness/existence-sublimating nascence’\(^\text{33}\). It is this \(<\text{amplituding/formative—epistemicity}>\text{causality as-to-projective-totalitative—implications-of-prospective—nonpresencing, for explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity}\) construal of human meaningfulness-and-teleology\(^\text{99}\) ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \sim \text{postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality}>\) as of \(<\text{amplituding/formative—epistemicity}>\text{causality as-to-projective-totalitative—implications-of-prospective—nonpresencing, for explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity}\)’ that effectively validates the ‘epistemic-veracity of notional—singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism’; wherein the notion of ‘relative-ontological-incompleteness’ \(/\text{relative-ontological-completeness} \sim \text{(sublimating—referencing/registering/decisioning, as-self-becoming/self-conflatedness /formative—supererogating—projective/reprojective—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence}>\) as to human-and-social—expectations/anticipations—metaphoricity\(^\text{17}\)‘as-preconverging/postconverging—re-de-mentating/restructuring/reparadigming—psychologism’\(^\text{91}\) of ontological-performance\(^\text{82}\).
existentialising/contextualising/textualising __‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ as of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to–‘educed-unlimitedness/existence-sublimating–
nascence’—maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces apriorising/axiomatising/referencing–{of–‘prospectively–
implicated_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising __‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in-preconverging-entailment rather as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively–implicated_attendant–ontological-contiguity’—educed–
existentialising/contextualising/textualising __‘intelligibility/epistemicity/reflexivity–contiguity–
as of ‘relative-ontological-incompleteness’ /relative-ontological-completeness
(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—
metaphoricity—as-preconverging/postconverging–rede-
mentating/restructuring/reparadigming–psychologism of ontological-performance
<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
<amplitudding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity——
unreflexivity/relative-reflexivity—ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming as-being-as-of-existential-reality as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression epistemic-or-notional—projective-perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation—as-to-the-nondisjointedness/entailment-of-prospective— nonpresencing, do not override the pre-eminence of supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming as-being-as-of-existential-reality as to existence-potency ~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-potency—sublimating–nascence,—disclosed-from-
prospective-epistemic-digression over the mortals that we as human beings are in order for
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to be possible; and
that reality with respect to knowledge doesn’t speak of totalitarianism as will often be
sophistically usurped when it comes to the blurriness—sterilising/anecdotalising/trivialising-of-
prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic—dragging-
out/hollowing-out of the social domain-of-study, as the charge of totalitarianism can only apply
with respect to sovereign choice. Further a <amplituding/formative–epistemicity> causality—as-
to-projective-totalitative—implications-of-prospective—nonpresencing,—for-
explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity construal
equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-
vericality,—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
preconverging/postconverging—de-mentative/structural/paradigmatic change of existence-as-of
‘implicit_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency> but rather that change is the outcome of human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpetency-to—‘educed—
unlimitedness/existence-sublimating–nascence’—maximalising-recomposuring—for-relative-
ontological-completeness—unenframed/re-ontologising—conceptualisation involving de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ —constitutedness— in preconverging entailment is generally
an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-
consciousness-awareness-teleology of preconverging-existential-extrication-as-of-
existential-unthought scientists generally adopt an apriorising/axiomatising/referencing- {of-
‘prospectively–implicited_attendant ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness— in {preconverging-disentailment by}—
postconverging-entailment of ‘implicited_attendant ontological-contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ posture. The reality of apriorising/axiomatising/referencing-
{of–‘prospectively–implicited_attendant ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness— 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
‘implicited_attendant ontological-contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ in <amplituding/formative–epistemicity> causality as-to-
projective-totalitative–implications-of-prospective– nonpresencing, for-explicating-relative-
unreflexivity/relative-reflexivity—ontological-contiguity
apriorising/axiomatising/referencing- {of–‘prospectively–implicited_attendant ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—conflatedness— in {preconverging-disentailment by}—
postconverging-entailment to then reflect abstract scientific notions as knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism-
prospective_psychologismic-apriorising/axiomatising/referencing- {of- ‘prospectively-implicated_attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness -in- {preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_by}
postconverging-entailment or depart from ‘implicated_attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ already reified abstract scientific notions to then reflect further abstract scientific notions in knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism-
in-prospective_psychologismic-apriorising/axiomatising/referencing- {of-
‘prospectively-implicated_attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness -in- {preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_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 constituting “meaningfulness-and-teleology”/knowledge as physics knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism-
in-prospective_psychologismic-apriorising/axiomatising/referencing- {of- ‘prospectively-implicated_attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness -in- {preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_by}—conflatedness—in—{preconverging-disentailment_by}
postconverging-entailment”. Rather we can better appreciate the occurrence of knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity’~educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—conflictedness—in-{preconverging-disentailment-by} postconverging-entailment as of <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective- nonpresencing—for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity construal in the sense that our ordinary thought process itself is as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating ‘implicated_attendant-ontological-contiguity’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ constrainedness—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 ‘implicated_attendant-ontological-contiguity’~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ of such notions like space, time, force, etc. in <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-
prospective- nonpresencing,- for-explicating- relative-unreflexivity/relative-reflexivity
ontological-contiguity apriorising/axiomatising/referencing- {of- 'prospectively-
implied_attendant-ontological-contiguity '-educed-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—confalatedness 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-totalising ~resubjecting_or_totalising-entailing–reconstrual—of—the-
whole/purview_of_the-whole/oneness_of_ontology> of ‘the-very-same physics notions and their
derived implications of new notions’ as of ‘implicated_attendant-ontological-
contiguity~'--educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>' }—confalatedness in {preconverging-disentailment by}—
postconverging-entailment involving human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating–
nascence’ hermeneutics in avoiding-and-superseding any presencing—absolutising-
identitive-constitutedness. We can appreciate that the atomising/taking-to-pieces disposition
that is often wrongly sought in other domains-of-study is often ontologically-flawed because it
fails to see that the ‘more elaborate panintelligibility/panreflexivity—effusing/ecstatic–inlining
nature of ‘implicated_attendant-ontological-contiguity'}—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ in epistemic-conflicatedness in their domains-of-study implies that their knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of–prospectively–
implicited_attendant–ontological-contiguity ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity<
<imbued–notional–cogency>’ }—conflicatedness —in {preconverging-disentailment by
postconverging-entailment} should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any ‘presencing—absolutising-identitive-constitutedness’, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of ‘implicited_attendant–ontological-contiguity ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ in <amplituding/formative–epistemicity> causality ~as-to-
unreflexivity-relative-reflexivity—ontological-contiguity in epistemic-conflicatedness to which their abstract notions are aligned’ as well as so-implied by their foregrounding_entailment<in-succession-of–profound-supererogation>–{postconverging–
narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal/unenframing/re-
ontologising, elicited-from-prospective–profound-supererogation ‘~in-reflecting– 
‘immanent–relative-unreflexivity/relative-reflexivity—ontological-contiguity ‘~as-operative–
notional~ deprocrypticism) orientations which drives their knowledge-reification–gesturing-
and-accounting—of-epistemic–phenomenalism<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of–prospectively–
implicited_attendant–ontological-contiguity ‘~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—conflatedness -in- {preconverging-disentailment-by}-
postconverging-entailment> for unification as of notional-contiguity/epistemic-contiguity—
<profund-supererogation> of of-mentally-aestheticised-postconverging/dialectical-thinking —
qualia-schema> (as not just an idle quest). This misconstrual is further reflected by the fact that
the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding–as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-
devolving-meaningfulness’) have a more inherently elaborate
panintelligibility/panreflexivity—effusing/ecstatic–inlining nature of ‘implicated_attendant–
ontological-contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’140 supervening-confaltedness 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- ‘prospectively implicated_attendant–ontological-
contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
This underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating
‘implicated_attendant–ontological-contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’140 insight reflects ecstatic-existence’s supervening-
confaltedness13 as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as–
panintelligibility/panreflexivity ~(existentially–imbued-and-educing<epistemic-
totalising ~hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly~

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existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ conceptualisation nature in epistemic-conflatedness and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing- {of ‘prospectively_implicit_attendant-ontological-contiguity’ }~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ ~educed–


existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ ~educed–

conceptualisation nature in epistemic-conflatedness that speaks to the need for their appropriate totalising-entailing hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,~
reifying-and-empowering-reflexivity-of-ecstatic-existence-as–

panintelligibility/panreflexivity (existentially-imbued-and-educing–epistemic-

totalising–hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–

decomposing–delinearity-for-cogency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation–
as-herein-specifically-relevant-to-human-subpotency) implies the ‘primacy of a

<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-

prospective–nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity–

ontological-contiguity basis for conception due to human <amplituding/formative–

epistemicity>-totalising–thrownness-in-existence’ 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>causality as-to-projective-totalitative–implications-of-

prospective–nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity–

ontological-contiguity conception’, and this further indicts our traditional conception of

induction as being epistemically incremental wrongly construed as of incrementalism-in-

relative-ontological-incompleteness—enframed/disontologising–conceptualisation that

underlies dispositions for <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag because of ‘failure to draw

<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-

prospective–nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity–

ontological-contiguity as of displacement/decentering-of-the-human-subject and wrongly

construing presencing—absolutising-identitive-constitutedness situations as of absolute/absolutising grounding’, whereas in reality human <amplituding/formative–

epistemicity>-totalising–thrownness-in-existence rather points out that the epistemic-veracity
as herein specifically relevant to human subpotency), reflecting human underlying supposedly coherent ontological-commitment, implying self-assuredness of ontological-good-faith/authenticity. Postconverging de-mentating/structuring/paradigming 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 originary/as-of-event reasoning-through/messianic-reasoning as of the ‘seeding promise of human-subpotency ontological-performance—including virtue as ontology>/morality/ethics/justice/etc. equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence as of its coherence/contiguity’, as this drives epistemeric—ricochettingly/transepistemically the relative unreflexivity/relative reflexivity—ontological-contiguity of the human-institutionalisation-process true ontology as of Being-development/ontological-framework-expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology in developing successive reference of thought reproducibility mathesis/motif/thrownness disposition, as reproducibility of aestheticisation reflecting human successive self-consciousness/construction of the Self that transcendentally and sublimely transform human-reflexivity in ecstatic existence so construed as of human subject emancipating relativism driven recomposing constructivism towards singularisation as to the nondisjointedness entailment of prospective nonpresencing, wherein we can appreciate that the instigation of universalising idealisation meaningfulness and teleology infrastructure or subsequent positivising/rational empiricism meaningfulness and teleology infrastructure transform human potentiation construed as ‘human subpotency convergence to existence’ 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-
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–meaningfulness-and-teleology 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–meaningfulness-and-teleology, 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–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to
the effect that prospective relative-ontological-completeness in 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-meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drug complex; thus akrasia-susceptibility-or-akrasiatic-drug complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is preconverging/postconverging–dementatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. 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-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–dementativity 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 meaninglessness and teleology of existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness 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/relative-reflexivity as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications

In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as of human amplituding/formative–epistemicity-totalising–thrownness-in-existence
duced 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—parresias realization of the Self/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/relative-reflexivity as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications.
implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/panreflexivity—(existentially-imbued-and-educing—){epistemic-
localising, hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
deempolishing}, delinearity~for-cogency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation—
as—herein—specifically—relevant—to—human-subpotency) ‘speaking epistemically with respect to
the overall phenomenal/manifest—subpotencies—(in-transitive-conflatedness—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-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression
in the construal of any such phenomenal/manifest—subpotency—(in-transitive-conflatedness—
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
relative unreflexivity/relative reflexivity—ontological-contiguity ~of-the-human-
institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology ’. The overall implied notion of ‘intemporality—
symmetrising-by-desymmetrising-subsumption-of-temporality’ 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
\textsuperscript{88}epistemic-totalising \textsuperscript{17}re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination’) whether failing/not-upholding–as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold \textsuperscript{17}. The non-positivistic animistic or medieval social setup as of its incrementalism-in-relative-ontological-incompleteness —enframed/disontologising–conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of ‘implicated_attendant–ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’~<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of-thought– devolving-as-of-instantiative-context> (whether as
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 decentraling and dialectical–dementation of positivism–procrypticism wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignoreable–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/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential—disontologising/re-ontologising—aporeticism’ 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 wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignoreable–void’–with-regards-to-prospective-apriorising-implications⟩⟩ denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, such motives are necessarily superseded-and-
overridden or subsumed-as-supplanted or transvaluated in-the-bigger-picture of human eternalising aspiration as of the intemporal meaningfulness-and-teleology indivuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing—psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing <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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never
have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing 6 <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 are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing 6 <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 are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing 6 <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 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
‘nondescript/ignoreable—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—as-subjecting—‘educed-unlimitedness/existence-sublimating–nascence’—to-limitedness/human-subpotency 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/relative-unreflexivity of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging—de-mentating/structuring/paradigming relationship with ‘meaningfulness-and-teleology’ (undermining the implied ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the <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⟩ as deterministic thus subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing—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 reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/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
reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional-deprocripticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness — enframed/disontologising-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendent-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 reference-of-thought—categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising-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 reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal
notions today are grounded on the transcendental origination of positivistic modern scientific
knowledge and liberal thinking “reference-of-thought established and developed from the days
of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then
were transcendental as of apriorising/axiomatising/referencing-{of-‘prospectively-
implicated_attendant_ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—re-originariness/re-origination in their positivistic outlook
relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while
equally inducing high social contrariety then to supersedingly establish our positivistic psyche
leading to corresponding institutionalisation implications like the culture of science, notions of
human rights, etc.; and we now take for granted today such a scientific disposition by the low
temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-
totalising~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-
confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-
emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-
of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the
need for ‘reappraisal of ‘reference-of-thought’ arises as for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, it will be naïve to imply that knowledge
is neutral failing/not-upholding<as-of-apriorising/axiomatising/referencing> to register that all
knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity as ‘reappraisals of ‘references-of-thought’ and inducing their corresponding
prospective psychologisms
(apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-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 reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness of reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation within the positivism-procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency’{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } hence speaking of the positivism-procrypticism uninstitutionalisation; wherein prospective
institutionalising-facet insight will construe perversion-and-derived-\textsuperscript{perversion-of-} reference-of-thought-\textsuperscript{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing\textsuperscript{15} as of beyond-the-consciousness-awareness-teleology \textsuperscript{<of-preconverging-existential-extrication-as-of-}
existential-unthought> . This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold\textsuperscript{92} especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species\textsuperscript{16}/universal/transcendental/\textsuperscript{maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed/re-
ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold\textsuperscript{12} mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{12} 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 <amplituding/formative–epistemicity> causality <as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative–unreflexivity/relative-reflexivity–ontological-contiguity> induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporal symmetry-symmetrising-by-desymmetrising-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness of reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation/<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> in notional~ deprocrypticism apriorising/axiomatising/referencing~of~prospectively_implicated_attendant_ontological-contiguity '~educted~ existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity<imbued–notional~cogency>' conflatedness in {preconverging-disentailment–by}–postconverging-entailment and so over procrypticism disjointedness-as-of~reference-of-thought denaturing and harkening back in undermining psychopathy and social psychopathy as the more specific individuation–level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturesness–formativeness<as-to-eventualising–inkling-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological–
normalcy/postconvergence>–existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiology/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant_ontological-contiguity ’~educated– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-{imbued–notional~cogency>’ }—confalldness in {preconverging-disentailment–by} postconverging-entailment directed to the bigger and subsuming issue of relative-ontological-incompleteness reference-of-thought for inducing notional~ deprocrypticism over procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism. apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant_ontological-contiguity ’~educated– existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-{imbued–notional~cogency>’ }—confalldness in {preconverging-disentailment–by} postconverging-entailment as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness reference-of-thought thus superseding the curve-of-prior-
The defective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (as perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) 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/intelligibilitysettingup/measuringinstrumenting 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/intelligibilitysettingup/measuringinstrumenting—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect (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-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In-the-bigger-scheme-of-things (at the transcendental/transdimensional/interdimensional level) postlogism epistemic-decadence and its integration as perversion-and-derived perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
reflex–logic wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside
to reassert a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking –
apriorising-psychologism <stranded-as-rightfully-straight/candored-and-dialectically-or-
contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing –
apriorising-psychologism <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-
decadence (notional-discontiguity/epistemic-discontiguity –<between—prior-shallow-
supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
schema and prospective-profound-supererogation –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’>/) with respect to ontological-veridicality (relative-
unreflexivity/relative-reflexivity –ontological-contiguity of reference-of-thought in
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and ‘wrongly
being temporally integrated intradimensionally’ as candored/straightness rather than
decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively, procrypticism. The conscious or unconscious
exercise of ‘subknowledging /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-supererogation –of–‘attendant-intradimensional’–postconverging/dialectical-
thinking –apriorising-psychologismly and perceive the non-veridical hollow mimicking form
of the meaning of narratives as veridical/true/real is known as ‘perversion-of–reference-of-
thought –<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, requiring ontologically, at the ‘uninstitutionalised-threshold’
‘distractive-alignment-to−reference-of-thought−of-apriorising/axiomatising/referencing’ which is decandored/oblongated as of threshold-of−nonconviction/madeupness/bottomlining-in-shallow-supererogation


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, so as to ‘invalidate the projected false apriorising–registry’s ‘psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology’, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-
alignment-to-‘reference-of-thought’<as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity –of- reference-of-thought/candoring/prelogism>/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 ‘perversion-of- reference-of-thought’<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
elements, and thus falsely implying the apriorising—reference-of-thought/apriorising—reference-of-thought-elements of psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought (reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-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 ‘implicated-attendant-ontological-contiguity’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness’ as of its unsound- reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity/of- reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity-of- reference-of-thought by way of distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing> and then reflect the reference-of-thought or registry-teleology of John as perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in terms—as-of-axiomatic-construct of psychologismic-subliminality—individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential—defect> that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity—between—prior-shallow-supererogation—of-
mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation—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’> ) by the denaturing 16 of the
reference-of-thought or the soundness-or-ontological-good-faith/authenticity of reference-
of-thought of meaning over which denaturing he tries to get interlocutors to operate/process
logic; and ‘is not even contending and that he is the subject of prelogism-as-of-conviction,-in-
profound-supererogation <existentially-veridical–attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> contention about his perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation /mental-
perversion/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought’.
The above is the fundamental nature of psychopathy and ‘it should not be lost even more
critically at the adulthood stage and the corollary of social psychopathy’ as increasingly
prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> minds will tend to align to adult psychopaths and
other conjugated-postlogism teleological mindsets wrongfully as in prelogism /conviction-as-
to-profound-supererogation or-candored/straightened instead of rightfully keeping a
decandored/oblongated/distractive-alignment-to-reference-of-thought-as-
apriorising/axiomatising/referencing> /threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation <-as-to–’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> (rather circumventive
as to distractive-temporal-prioritisation-of-reference-of-thought). Such
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently
implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation—of
‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism
narratives as of organic-comprehension-thinking (organicism)/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflicatedness—or-ontological-reprojecting or longness-of-register-
of–meaningfulness-and-teleology and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> narratives. This points to a perversion-of–reference-of-thought–<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation basically or a registry-worldview denaturing (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). The dialecticism involves 15 de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics⟩, in-a-contiguity-of-increasing-ontological-
ormalcy/postconvergence pointing to the skewing (‘intemporality-symmetrising-by-
desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for intemporalisation/institutionalisation over the reality of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness-formativeness–as-to-eventualising–inkling-drive–or–seed-
misprising’—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–
ontological-normalcy/postconvergence’–existentialism-form-factor individuations in transversality—<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-

The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/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 (reference-of-thought) apply?, i.e. the faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought, i.e. slanting-deception or deception-of-
hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism /preconverging-or-dementing-integration (whether conjugated to in \textit{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}, which is to be construed as ‘distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold of registry-worldviews, with subsequent conjugating \textit{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}, the conjugated-postlogism /preconverging-or-dementing-integration is derived from the psychopath’s initiated postlogism in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism and conjugated-postlogism cases of unsoundness-or-ontological-
changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{1}, reference-of-thought inducing the preconverging-or-dementing\textsuperscript{2}—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\textsuperscript{3} by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness\textsuperscript{4}—enframed/disontologising-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{5}; and so in order to wrongly imply the apriorising—reference-of-thought/apriorising—registry—elements as the foundation for its faulty-mentation-procedure-deception-or-urge\textsuperscript{6}. However, the natural level of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of supplanting—conviction-as-to-profound-supererogation—of—attendant—intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’—reifying—or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context projection’ by which interlocutors deduce circumstantially. Thus the postlogism—and-conjugated-postlogism\textsuperscript{7} habit of producing sets-of-narratives (which collective retracing reveals their
unsoundness-or-ontological-bad-faith/inauthenticity

perversion-and-derived

reference-of-thought

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

shallow-supererogation

from ‘implicated-attendant-ontological-contiguity’

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency>’

reifying-or-elucidating-of-prospective-relative-ontological-

completeness

reference-of-thought

developing-as-of-instantiative-context

insight, but

singly out of ‘implicated-attendant-ontological-contiguity’

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency>’

reifying-or-elucidating-of-prospective-relative-ontological-

completeness

reference-of-thought

developing-as-of-instantiative-context

are

apparently of soundness-or-ontological-good-faith/authenticity

reference-of-thought)

come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-

modalities-of-the’

incrementalism-in-relative-ontological-

incompleteness

—enframed/disontologising–conceptualisation-inducing-the-

uninstitutionalised-threshold.

Further, this ‘natural level of human interlocution engagement

is a perpetuation’ explaining why the conjugated-postlogism

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 preconverging-or-dementing

–apriorising-

psychologism of adult psychopath/postlogism (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

reference-of-thought implied-elements of

logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-

presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-

reference/implied-teleology, create a new foundation for further preconverging-or-
dementing –apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising– reference-of-thought/apriorising–registry—elements (out of ‘implied attendant ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguityimplued–notional–cogency’, reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-instantiative-context’). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), as their reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, 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-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation-inducing-the-uninstitutionalised-threshold –{as-procrysticism}’, thus equally implying a <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag

That revealing unsoundness-or-ontological-bad-faith/inauthenticity 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/intelligibilitysettingup/measuringinstrumenting flaw, for instance), systematically the three other equations will be wrong whether by ( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as "reference-of-thought– categorical-imperatives/axioms/registry-teleology", for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such "reference-of-thought– categorical-imperatives/axioms/registry-teleology" are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as
which are psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, it is simply maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought/apriorising—registry—elements (out of ‘implicated-attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’—reifying—or-elucidating-of-prospective-relative-ontological-completeness —of—reference-of-thought—devolving-as-of-instantiative-context>)’ of {epistemic—totalising} psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and not involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—

dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively-implicated_attendant-ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency>’ to be had/entertained nor any logical analysis but rather maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation invalidating that the implied—logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising—reference-of-thought/apriorising—registry—elements (out of ‘implicated_attendant-ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency>’, reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>).’ This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of
compulsive-slanting—preconverging-or-dementing \textsuperscript{20} apriorising is actually about ‘denaturing \textsuperscript{6} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{79}-
with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-
successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers
over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath
to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge\textsuperscript{3} (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-
profound-supererogation of-‘attendant-intradimensional’-postconverging/dialectical-
thinking apriorising-psychologism or prelogic mental-disposition. It is as if the ‘psychopath’s
mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of
prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at logical articulation with respect to ‘socially-
perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted
above, say for instance the interlocutor finds out that the other stranger isn’t really a child
molester. The psychopath simply articulates another postlogic/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow
mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-
of-conviction-as-to-profound-supererogation\textsuperscript{96}-or-prelogism\textsuperscript{78}-basis’. For instance, by saying
(in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house
as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition).

Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially-disontologising/re-ontologising—aporeticism—real the ‘apriorising—reference-of-thought/apriorising—registry—elements (out of implicated_attendant—ontological-contiguity—educted—existentialising/contextualising/textualising’ intelligibility/epistemicity/reflexivity-contiguity—imbued—notional—cogency, ~reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context))’ of epistemic totalising psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism even if it is a
narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation\textsuperscript{76} to or prelogism\textsuperscript{78}, 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’>\textsuperscript{6} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1} among different set-of-interlocutors (this is simply because postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism\textsuperscript{77} as prelogism\textsuperscript{78} which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social\textsuperscript{10} universal-transparency\textsuperscript{10}<transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-\textsuperscript{83} reference-of-thought \textsuperscript{15} and developing a supplanting–conviction-as-to-profound-supererogation \textsuperscript{96}–of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{16}–apriorising-psychologism or prelogism \textsuperscript{78} out of them), to the psychopath’s ‘denaturing\textsuperscript{16} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> \textsuperscript{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/prelogism\textsuperscript{78}–as-of-conviction,-in-profound-supererogation\textsuperscript{16}–<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath\textsuperscript{7} perversion-of-\textsuperscript{8} reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{76} mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism\textsuperscript{7}–retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements;
‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally a ‘sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By-and-large this circularity involves these four elements as pre-valuation/primary-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-attrition. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound-supererogation’. 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 meaningfulness-and-teleology (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledgeing faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation sense’ but rather as ‘formulaic mental alienation schemes’ wherein
or suggestive alienation is actually the summum of the possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism 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-temporality /interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –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 perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
or-perspectivated-as-preconverging-or-dementing or-perspectivated-as-preconverging-or-dementing as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > will annul temporal-dispositions pedestals/statues/presumptuousness as postconverging-or-dialectical-thinking –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 in its supposed articulation of logic). Paradoxically, the normal prelogism –as-of-conviction,-in-profound-supererogation –<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism meaning (as it is not priorly inclined to put-into-question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism –as-of-conviction,-in-profound-supererogation –<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 epistemically-psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed a ‘referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism/perverted-as-disontologising-outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism’, contrasted to the psychopath’s ‘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—imin-shallow-supererogation—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness>’ or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the
prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind even when acting temporally/badly has a hard
time escaping from supplanting–conviction-as-to-profound-supererogation –of–‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or
prelogism (it has qualms/conscience) while the psychopath’s 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 comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and
qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow
mimicking form narratives that determine its interlocutors prelogism -as-of-conviction,-in-
profound-supererogation -<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> dispositions and actions). In so doing, the psychopath has a parallel
formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated which ‘subknowledging’/mimics the fundamental elements of
’supplanting–conviction-as-to-profound-supererogation –of–‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism deductive meaning’ such that
the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically
as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow
mimicking form that can be grasped in a prelogism -as-of-conviction,-in-profound-
supererogation

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism -as-of-conviction,-in-profound-supererogation

apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism -as-of-conviction,-in-profound-supererogation

disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-{easily copied with conjugated-postlogism' at an intuitive-level}' as subknowledged

‘prelogism -as-of-conviction,-in-profound-supererogation' as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning/mannerisms'; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledged ‘prelogism’-as-of-conviction,-in-profound-supererogation

suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledged ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic’ as subknowledged ‘prelogism’-as-of-conviction,-in-profound-supererogation'
precedes-disontologising-logical-outcome-arrived-at> logical operation narratives’; inductive/contextual limitation as subknowledging‘ principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of postlogic compulsion–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>}
as to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –
<as-to-‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound-supererogation of-
‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ‘revert or postlogic compulsion–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>}
backtracking—iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’ deductions’
imply the psychopath overemphasises in a consciously active manner the empty forms of
prosody in-of-themselves first and over the intrinsic attributive essence of meaning like
overemphasising the toning form (toning triggering) and the supposition form
(presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms
of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep
conviction; thus naturally the psychopathic mindset/reference-of-thought has an unusually
large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it
artificially perceives them as more critical than the supplanting–conviction-as-to-profound-
supererogation –of–‘attendant-intradimensional’–postconverging/dialectical-thinking –
apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently
associated with. The peculiarity with the psychopath and in the instance of protracted
slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration
of such forms in a way that is rather an instrumentalisation of form of expression and not natural
expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging‘>). In fact, it is often
the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’
will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism
mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{-}-integration mindsets/\textsuperscript{'} reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and the ‘possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogicly/by-essence/candor all its previous ‘denaturing\textsuperscript{6} postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{79}-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over the ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally aligning postlogicly/by-form/slantedness/distractive-alignment-to ‘reference-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{10} before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{11}-of- reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge\textsuperscript{11} occurs because of overthinking (elevating its perverted
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>
} of preconverging-or-dementing –apriorising-psychologism narratives as if it was truly of
supplanting–conviction-as-to-profound-supererogation ”–of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism as to ontologically-veridical
reality thus inducing the phenomenon of social-psychopathy threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ”-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>. Thus, a non-ignorant temporal pedestal mindset/ reference-of-thought whether
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their
temporal-self-interest to cynically elevate the psychopath’s postlogism ”-as-of-‘compulsing–
nonconviction/madeupness/bottomliningʻ<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>
} or
slantedness/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation “-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>-or-mimicking-or-
subnowledging”, when this is not socially universally transparent (at uninstitutionalised-
threshold”). Further, the element of the need to be socially-functional-and-accordant first,
implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing\textsuperscript{16} dynamics rather than of social denaturing\textsuperscript{16} dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism\textsuperscript{77}-as-of-\textsuperscript{11} compulsing–nonconviction/madeupness/bottomlining-

intradimensional–ontologising–imbued–<contextualising/existentialising–attendant–
ontological-contiguity >/\textsuperscript{1}-in-shallow-supererogation >\textsuperscript{-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–<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>.
(The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social universal-transparency\textsuperscript{102}\{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism’ ‘as-of-conviction,-in-profound-supererogation’ ‘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 universal-transparency\textsuperscript{103}\{transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness \} about the psychopathic postlogism /slantedness compulsion–nonconviction/madeupness/bottomlining\{‘decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued-\langle contextualising/existentialising~attendant–ontological-contiguity \rangle`;in-shallow- supererogation –<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 universal-transparency\textsuperscript{104}\{transparency-
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 procripticism preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism, and so as ‘ONTOLOGICAL-ENTRAPMENT’ going by the ‘human solipsistic/emant 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-\(<\text{as-of-apriorising/axiomatising/referencing}>\) slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing\textsuperscript{20}–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\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}>\)–absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{14}) from a ‘direct and blatant faulty-mentation-procedure-deception-or-urge\textsuperscript{43} for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge\textsuperscript{13} for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant\textsuperscript{13} 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-suprerogation interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-suprerogation–of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-suprerogation–of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing–apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing–apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be the ‘credulity-
level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however, the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality’”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superroratory-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism’-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrorogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> or ‘uninstitutionalised-threshold’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/madeupness/bottomlining-in-shallow-superrorogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism’'-as-of-’compulsing–nonconviction/madeupness/bottomlining’

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 constructs driven as a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting–conviction-as-to-profound-supererogation of-’attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation mental-disposition as conjugated-postlogism /preconverging-or-dementing-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 reference-of-thought–categorical-imperatives/axioms/registry-teleology from the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting–
conviction-as-to-profound-supererogation of-attendant-intradimensional
postconverging/dialectical-thinking 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 compelling
nonconviction/madeupness/bottomlining (=<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-
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’> ) as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism –as-of-conviction, in profound-supererogation –<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its 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-contiguity >/;in-shallow
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—reference-of-thought/apriorising—registry—elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex—logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has a ’developmental incompleteness (as it is
accordance—as-of—social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising—psychologism with respect to meaningfulness as of ‘requisite existentially—disontologising/re-ontologising—aporeticism> veridical logical-dueness (of apriorising—reference-of-thought/apriorising—registry—elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising—psychologism, the rest of the human mental-dispositions include varying levels of temporality/shortness (when there is no social universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩ of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social universal-transparency ⟨transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness ⟩ of notional—firstnaturedness—formativeness—as-to-eventualising—inkling—drive—or—seeding—misprising>—temporal—to-intemporal-dispositions—so—construed—as—from—perspective—ontological-normalcy/postconvergence> disambiguation/unequivalences/alienvative—hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic—point-of-temporal-thresholding/point-of-ontological-faith—notion—or—ontological—fideism—imbued—underdetermination—of—motif—and—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality’ derived from the psychopath’s initiated postlogism 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’,
from the temporal-dispositions of slantedness (the psychopath),
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor
solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome
with institutionalisation/intemperality and formalisations with corresponding internalisation
of values or secondnaturing. However, at circumstances where the
institutionalisation/intemperality threshold is surpassed or often made irrelevant like in the
‘extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology }’, then a ‘induced-ring-of-gyges-
effect/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/in-
conviction-as-to-profound-supererogation) will often perfectly elicit an ‘induced-ring-of-
gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dynamism’ in the
social-construct such that others will find it to their temporal self-interest to perpetuate, whether
circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can
rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s
initiated postlogism in hollow-constituting—as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemperality-preservation (involving protracted/derived
slantedness), in the absence of social universal-transparency—(transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩ of its postlogism -slantedness to many a supplanting–conviction-as-to-profound-supererogation of-'attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology ) or temporal (shortness-of-register-of–meaningfulness-and-teleology ), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological-entrapment’ exercise to undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its <amplituding/formative–epistemicity>causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity ontological-contiguity and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from 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-dementing–as-if-of-sound-knowledge)/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional~18 deprocrypticism (preempting procrypticism, so construed by ‘notional~18 deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking~21–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 ‘perversion-of-reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ~(as prior intemporal~8 reference-of-thought–2 categorical-imperatives/axioms/registry-teleology99) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging94 of the 83 reference-of-thought–categorical-imperatives/axioms/registry-teleology99 behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation of prospective ~9 reference-of-thought–categorical-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~74 perversion-of~73 reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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, from ‘thinking at first/pure predisposition preemptive of prospective disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed–and-unaffirmed ‘motif-and-apriorising/axiomatising/referencing’ as from ontological normalcy/postconvergence). Thus reference-of-thought– categorical-imperatives/axioms/registry-teleology are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/deandoring/distractive-alignment-to reference-of-thought–of apriorising/axiomatising/referencing of mental-devising-representation and the articulation of new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion-of reference-of-thought– as-preconvergingly-apriorising/axiomatising/referencing-in nonconviction/madeupness/bottomlining-as-to-shallow-supererogation include: – RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in
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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , 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 (‘intemporality’/-symmetrising-by-desymmetrising-subsumption-of-temporality””, for relative intrinsic-reality/ontological-veridicality transcendent-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 ‘{epistemic-totalising, hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, {decompulsing}_{delinearity~}for-cogency 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-recomposing) 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-

historiality/ontological-eventfulness /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 perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > that is). Hence ‘our homework’ is to articulate our very own perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality’-preservation’ which speaks of inherent relative-ontological-incompleteness -induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation >’-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’’, as it is thus ‘in-wait’-for- perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’, or-temporal-
preservation-as-pseudointemporality”-preservation, with respect to ontological-
ormalcy/postconvergence as we get at our ‘uninstitutionalised-threshold ’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to- reference-of-
thought-of-apriorising/axiomatising/referencing of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing—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 103 universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional-deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential-disontologising/re-ontologising—aporeticism—capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea
that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /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-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

Hence effort. Hence dimensionality-of-sublimating-{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
‘educed-unlimitedness/existence-sublimating-nascence’ wherein existence’s relative-
unreflexivity/relative-reflexivity—ontological-contiguity construable as to nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection is not of prospective apriorising/axiomatising/referencing-sublimating-reflexivity—beholdening to human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-
sublimating-nascence’—to-limitedness/human-subpotency at any given moment) applies
universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-
cumulation/institutional-recomposure-(as-to- historiality/ontological-
<eventfulness /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-contiguous
meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposing process can then
‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality -of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology⁹, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold⁰, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology⁹ put-into-question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology⁹ is then represented as preconverging-or-dementing –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 de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁰ and ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity⁶⁷ of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective); with the ontologically-veridical/relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷ mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity –<between—prior-shallow-supererogation -of- mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-
own existentialism/full-existential-depth-implications of supposed postconverging–dementating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambi
tude of their the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism:<in-
prospective_psycho
gologismic–apriorising/axiomatising/referencing–{of–‘prospectively–
implicated–attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’ }–conflatedness in {preconverging–disentailment–by}
postconverging–entailment >/understanding/<amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications–of-prospective–
nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity conceptuanisation. But then their stranding from the prospective
institutionalisation/intemporalisation represents them as preconverging–or-dementing—apriorising-psychologism–<stranded–as-rightfully–oblolged/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–
infrastructure–of–meaningfulness–and–teleology as of prospective
notional–deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have
about that has to do with our illusion–of–the–present/present–consciousness/epistemic–
totalising–self–referencing–syncretising/mirage than the ontological–veridicality/relative–
unreflexivity/relative-reflexivity—ontological–contiguity of reference–of–thought (as from
ontological–normalcy/postconvergence epistemic–or–notional–projective–perspective). This
equally explains why uninstitutionalised-threshold equally carried a complex about their

perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves de-dentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity between–prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–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–formativeness—as-to-eventualising–inkling-drive–or–seeding–misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality–symmetrising-by-desymmetrising-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendentalenabling/sublimating/supererogatory–de-mentativity’ for the fulsome articulation of ontology
as ‘utter (postconvergence) ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing—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 \(<\text{amplituding-formative–epistemicity}>\text{totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag}\) ‘postconverging-or-dialectical-thinking—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-formativeness—as to eventualising–inkling-drive or seeding misprising—temporal-to-intemporal-dispositions—so-construed-as—from-perspective—ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency \(\{\text{transparency-of-totalising-entailing, as to entailing—}<\text{amplituding-formative–epistemicity}>\text{totalising–in-relative-ontological-completeness }\}\) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality—symmetrising-by-desymmetrising-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suppererogatory—de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity”; in contrast to the hotchpotching of notional-
discontiguity/epistemic-discontiguity <between prior-shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing -qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-
schema> of temporal-dispositions and particularly in the extended-informality {susceptible-to-
effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-
teleology } which covers all informal spheres of institutions and society generally. So because
knowledge-notionalisation recognises that in a specie of notional–firstnATUREdness-
formativeness <as to eventualising–inking drive or seeding–misprising>—temporal-to-
temporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference
which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality\(^2\)-
symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity) for the supersedingness/lead of the intemporal-disposition individuation is
responsible for elevating human uninstitutionalised-threshold \(^2\) across the successive
institutional-cumulation/institutional-recomposure-\(<\text{as-to-historiality/ontological-}
eventfulness}/ontological-aesthetic-tracing-\(<\text{perspective–ontological-}
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\>\) by the resultant
formalisation and internalisation involved in institutionalisation explaining effectively the
dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state
(limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-
capacity) as a result of the inherent ‘intemporal-prioritisation-of–reference-of-thought–as-
conflatedness\(^1\)-or-ontological-reprojecting skewing (‘intemporality\(^2\)-symmetrising-by-
desymmetrising-subsumption-of-temporality\(^1\)’, for relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-
formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold \(^{02}\) for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with \(^{80}\) universalisation–non-positivism-or-medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional–firstnaturedness-formativeness–as-to-eventualising–inking-drive–or–seeding-misprising–temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence–implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology) but rather a ‘transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking–apriorising-psychologism—by—preconverging-or-dementing–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 \(^{83}\) reference-of-thought–categorical-
imperatives/axioms/registry-teleology^9,-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—^13—deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking—or-apriorising-psychologism—by—preconverging-or-dementing^14—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness^13 as dialectical transformation as-prospective^8 reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness^13 as dialectical transformation, as-prospective^8 reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/postconvergence brought to bear with notional—^13—deprocrypticism will imply ontologically/intemporally that a registry-worldview/dimension–and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing—or-apriorising-psychologism hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness^13 of the ‘preconverging-or-dementing^14—or-apriorising-

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preservation-entropy-or-contiguity–or–ontological-preservation and reinvents reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while the latter sticks by form to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not. The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology (short for the apriorising–registry-elements as \(\text{33}\) psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) emphasises the ‘operand’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology, and is capable of ontological-reconstituting–as-to-conflatedness/deconstruction involving de-mentation \((\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) with corresponding \(\text{15}\) de-mentation \((\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) \(\text{33}\) hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly, \(\text{decompulsing}\) delinearity–for-cogency-educing-human–meaningfulness-and-teleology into-
contiguity (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity 

faith/authenticity -of- reference-of-thought is still relevant where there is failing/not-upholding-as-of-apriorising/axiomatising/referencing logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expeditiously or unconsciously).

Soundness-or-ontological-good-faith/authenticity -of- reference-of-thought on-the-other-hand implies being-or-ontological-or-existential-or—meaningfulness-and-teleology disposition as of supplanting-conviction-as-to-profound-supererogation —of—‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism (reflecting sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) and so in effective prelogism 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 de-mentionation—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking —apriorising-psychologism representations’
(postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textless strand-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater) or as of \textsuperscript{7}perversion-of-reference-of-thought\textless as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and thus as ‘preconverging-or-dementing \textasciitilde apriorising-psychologism representations’ (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism\textless strand-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater), and so as de-mentation\textsuperscript{15} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{\textcopyright}{epistemic–totalising\textsuperscript{1}}–hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly–decompulsing\textsuperscript{\textcopyright}{delinearity~for-cogency-educing-human–‘meaningfulness-and-teleology’\textsuperscript{20}–into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism (postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism\textless strand-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textless as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism–<strand-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-temporal-individuations in their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textless as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater and supplanting–
unsound-mental-disposition or perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking–apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and defect-of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking–apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity—of reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing–apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of reference-of-thought) in implying the ‘upholding of their sound reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking–apriorising-psychologism’/possibly-of-soundness-or-ontological-good-
a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-
\textsuperscript{83}reference-of-thought (preconverging-or-dementing\textsuperscript{77}–apriorising-psychologism-\textsuperscript{<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}) and thus
establishing \textsuperscript{78}reference-of-thought whether that is veridically the case or not, such that
preconverging-or-dementing –apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking\textsuperscript{78}–apriorising-psychologism’/of-soundness-or-
ontological-good-faith/authenticity\textsuperscript{69}-of-
\textsuperscript{83}reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-deep-of-analysis and this with its
consequent implications is the fundamental basis for the temporal-enculturation/temporal-
demisation of all \textsuperscript{p} perversion-of- reference-of-thought\textsuperscript{<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> and the corresponding \textsuperscript{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 \textsuperscript{p} perversion-of- reference-of-thought\textsuperscript{<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> 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 \textsuperscript{p} perversion-of- reference-of-thought\textsuperscript{<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> in our positivistic meaningful frame which is relatively ontologically-
incomplete for that as in need of the requisite notional—\textsuperscript{1} deprocrypticism \textsuperscript{reference-of-thought as
preempting—disjointedness-as-of- \textsuperscript{1} reference-of-thought,-as-to-\textsuperscript{13} \textsuperscript<amplituding/formative-}
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at
universalisation–non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,’ (as ‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting); for the mentation at occlusive positivism—procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional~deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as notional-contiguity/epistemic-contiguity <profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>’)’disjointedness-as-of-reference-of-thought in positivism—procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative–epistemicity>totalising–purview-of-construal’. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting–as-to-conflicatedness ’ 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-dementing –apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or perversion-of–[reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation > 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–firstnuturedness-formativeness–as to eventualising–inkling drive or seeding–
slantedness/\* ignorance/affordability/opportunism/exacerbation/social-chainism-or-socialdiscomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \* reference-of-thought- devolving ontological-performance \* \* <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>.incrementalism-in-relative-ontological-incompleteness\*—enframed/disontologising~conceptualisation and notional–disjointedness-as-of\* reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism—of-social-functioning-and-accordance\* and the intemporal percolation-channelling-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sUBLIMITY/\* suPEREROGATORY–de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold\* \* (uninstitutionalised-threshold \* /presublimating–desublimating-decisionality)–of-ontological-performance \* <including-virtue-as-ontology>/morality/ethics/justice/etc. ‘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
and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to-
attended-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting a ‘truly ontological/intemporal analysis’ as the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism,<in-prospective-psychologismic–apriorising/axiomatising/referencing–of–prospectively-
implicated-attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency’ }—confatedness—in{preconverging–disentailment–by}–
postconverging–entailment>/understanding/<amplituding/formative–
nonpresencing–for-explicating–relative–unreflexivity/relative–reflexivity—ontological–
contiguity construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold{(uninstitutionalised-
threshold /presublimating–desublimating–decisionality)–of–ontological–performance”–
<including-virtue-as-ontology>/morality/ethics/justice/etc. of postlogism -
slantedness/’ignorance/affordability/opportunism/exacerbation/social-chainism-or-social–
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance <including-virtue-as-ontology>/morality/ethics/justice/etc. on the basis of the fundamental ontologising limits or the uninstitutionised-threshold of the registry-worldview/dimension (procrypicism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of a ‘truly ontological/intemporal analysis as the-Goodknowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism><in-prospective-psychologismic-apriorising/axiomatising/referencing-of-prospectively-implicated-attendant-ontological-contiguity ~educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity<imbued—notional~cogency’ conflatedness in-preconverging-disentainment by postconverging-entailment>understanding<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity_ontological-contiguity construct’ preempting the said perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 <disontologising/re-ontologising–aporeticism> in a dynamism of convenionting and ontology’. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation 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 entailings~<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology 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/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~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 perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~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’s recomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional–deprocryptoicism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking–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-thinking –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/recomposured}-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ‘meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency; with the implication that the finality of such a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is an ‘abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional–deprocrypticism as having ‘relative sound/ontologically-veridical reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-
shallow-supererogation > or unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their reference-of-thought as ontologically-ridiculous as these become the subject of contention and aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> from the corresponding prospective/transcending/superseding registry-worldview/dimension which is then the ontologically-veridical reference-of-thought.

shallow-supererogation\textsuperscript{72} which rather speaks to a defect ‘revoking the sound\textsuperscript{82} reference-of-thought status’ construed as perversion-and-derived\textsuperscript{7} perversion-of\textsuperscript{83} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{72} speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{74}–defect<as-Being-or-ontological-or-existential–defect>. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species\textsuperscript{10} universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{77}—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness\textsuperscript{7} of reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as\textsuperscript{8} reference-of-thought of meaningfulness. This applies with all\textsuperscript{7} perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{72} in all institutionalisations as the\textsuperscript{82} reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of\textsuperscript{74} perversion-of\textsuperscript{83} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{72} with such perversion-of\textsuperscript{83} reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{72} defining that registry-worldview/dimension uninstitutionalised-
threshold\(^{11}\) as it then becomes, by way of ‘\(^{12}\)de-mentation-\(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}\) of ‘\(^{13}\)reference-of-thought’, the subject of contention and aetiologisation/ontological-escalation-\(<\text{ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending}>\).

This implies that psychopathy and social psychopathy as \(\text{perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-}
\\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness\(^{14}\)-of-\(^{15}\)reference-of-thought-as-of-ontological-normalcy/postconvergence from positivism to notional-\(^{16}\)deprocrypticism registry-worldview/dimension as intemporal/ontological/social/species\(^{17}\) universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\(^{18}\)—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal preconverging–de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness\(^{19}\)-of-\(^{20}\)reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism (\(^{21}\)perversion-of-reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
\\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >}\) of positivistic meaningfulness-and-teleology\(^{22}\)) while inducing preconverging-or-dementing–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-

maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisationly institutionalising from prospective base-institutionalisation preemtping recurrent-utter-uninstitutionalisation (as the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective

universalisation preemtping base-institutionalisation—ununiversalisation (as the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism of base-institutionalisation—ununiversalisation), prospective positivism preemtping universalisation—non-positivism/medievalism (as the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism of universalisation—non-positivism/medievalism), and prospectively, prospective notional—deprocrypticism preemtping positivism—procrypticism (as the perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism of positivism—procrypticism); with the implication that notional—deprocrypticism is actually recomposuringly subsuming of positivism which is
conflatedness / deconstruction’, as a ‘deconstruction/ontological-reconstituting–as-to-
conflatedness / deconstruction’ of the totalising / decompulsing dialectics, hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting-
delinearity–for-cogency circle ‘dementation–ontological–dementation-or-dialectical–dementation–stranding-or-attributive-dialectics’ of reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic totalising / decompulsing delinearity–for-cogency circle exercise of ontological-reconstituting–as-to-conflatedness / 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 totalising / decompulsing delinearity–for-cogency circle exercise of ontological-reconstituting–as-to-conflatedness / deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuring/instrumenting) methodology of institutionalisation —these in reflection of the development of human shallower-
limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency to deeper-limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-sup ererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism> acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting—as-to-conflatedness’ perpetuation of the hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—{decom pulsing}—delinearity—for-cogency circle ‘de-mentation-(supererogatory—ontological—de- mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in-the-bigger-scheme-of-things where such dynamics involve social preconverging—dementating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms—as-of-axiomatic-construct of vices-and-impediments but also in undermining the enculturation of intellectual/emancipating dispositions). Effectively, such a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of the hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting—{decom pulsing}—delinearity—for-cogency circle ‘de-mentation-(supererogatory—ontological—de- mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-
thought analysis’ (\textsuperscript{15} \text{de-mentation—\textit{supererogatory—ontological—de-mentation-or-dialectical—de-}
\textit{mentation—stranding-or-attributive-dialectics})\textsuperscript{33} \text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly—$	exttt{decompulsing}$-delinearity~for-cogency-educing-human—\textsuperscript{66} \text{meaningfulness-and-teleology—} into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting-conviction-as-to-profound-suprerogation$^{96}$—of-‘attendant-intradimensional’$^{96}$-
postconverging/dialectical-thinking \textit{apriorising-psychologism} individuation as intemporal/ontological (longness-of-register-of—meaningfulness-and-teleology$^{99}$) and threshold-of—nonconviction/madeupness/bottomlining-in-shallow-suprerogation$^{96}$<as-to-
‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism$>$ individuations as temporal (shortness-of-register-of—meaningfulness-and-teleology$^{99}$), will comprehensively articulate in a ‘deconstruction/ontological-reconstituting—as-to-conflatedness’ perpetuation of the \textit{epistemic—totalising} \texttt{de-mentation—}$^{15} \text{supererogatory~ontological–de-mentation-or-dialectical–de-}
\textit{mentation—stranding-or-attributive-dialectics}$ of ‘reference-of-thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional settings with their evolving 'socially-perceived-value as of social-stake-contention-or-confliction'. The state of threshold-of—nonconviction/madeupness/bottomlining-in-shallow-suprerogation$^{96}$<as-to-‘attendant—
intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-
\texttt{psychologism}$>$ requires preconverging-or-dementing$^{96}$—apriorising-
\texttt{psychologism/unsoundness-or-ontological-bad-faith/inauthenticity$^{64}$-of-} reference-of-thought mental-devising-representations and implies the ‘revoking of sound $^{99}$ reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the very first
instance) while the state of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity reference-of-thought mental-devising-representation implying a veridical reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity. Typically, such an insight with regards to 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-contiguity>–in-shallow-supерerogation–<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-thinking–apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing–apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing–apriorising-psychologism reflex’. This preconverging-or-dementing–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-subknowledging’ and not an articulation of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or ‘implicit_attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ 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-dementing–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<of-reference-of-thought of such protracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‘apriorising-psychologism‘. In-the-bigger-scheme-of-things, it equally explains our mental-devising-representation preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity<of-reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-
apriorising/axiomatising/referencing-{of- prospectively-implicated-attendant-ontological-contiguity }-educed-
existentialising/contextualising/textualising \{intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>\}—constitutedness\{in-preconverging-entailment\}, will elicit a
same defect disposition thus the need to fundamentally undermine \[\text{reference-of-thought of the}
registry-worldview/dimension at that uninstitutionalised-threshold\] that
endemises/enculturates the ontological-or-existentail-defect due to its socially-betraying-
threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-
dementing\[\text{apriorising-psychologism of \{reference-of-thought of a registry-}
worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation
in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-}
intemporal-preservation}>\) (a fundamentally defective/sub-par state-of-disposition) with respect
to ontological-normalcy/postconvergence, as can be demonstrated by ontological-
reconstituting–as-to-conflatedness /deconstruction, (and has nothing to do, as-being-caused-by,
with an inducing phenomena of \'<perversion-of- reference-of-thought-<as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > as to preconverging-or-dementing\text{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-
conflatedness /deconstruction). In other words, the state of being non-positivism/medievalism
with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of
prior relative-ontological-incompleteness\text{reference-of-thought defective \text{reference-of-}
thought– categorical-imperatives/axioms/registry-teleology\} for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects,
charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposurer-

\[\text{ontological-normalcy/postconvergence-reflectied-}^{\text{epistemicity-relativism-determinism}^\prime}\}, \text{ as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter} \]  

\(\text{hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,}\) \(\text{decompulsing}\) \(\text{delinearity~for-cogency circle exercise of ontological-reconstituting~as-to-confoundedness}\) \(\text{deconstruction (of our notional~firstnaturedness-formativeness~as-to-eventualising~inkling-drive~or~seeding-misprising~temporal-to-intemporal-dispositions~so-construed-as-from-perspective–ontological-normalcy/postconvergence} \text{ nature)’ how procrypticism (preconverging-or-dementing–apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology\(\text{\textsuperscript{56}}\)) in a positivistic registry-worldview preconverging/postconverging–de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposurer-

\[\text{ontological-normalcy/postconvergence-reflectied-}^{\text{epistemicity-relativism-determinism}^\prime}\} \text{ and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity—as subjecting—‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as subjecting—‘educated-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-} \]
compose-with-cumulatively by ontological-reconstituting–as-to-conflectedness

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 supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of de-mentation–supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is attained by ‘keeping or aligning’ preconverging-or-dementing apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of the wrong ontological-references/contending-references of all established perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation failing/not-upholding-as-of-apriorising/axiomatising/referencing> the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation, as in ontological-reconstituting–as-to-conflatedness/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology” (as to ‘postconverging-or-dialectical-thinking”–apriorising-psychologism” mental-devising-representation or preconverging-or-dementing–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking”–apriorising-psychologism” or of preconverging-or-dementing”–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any “presencing—absolutising-identitive-constitutedness” distorted “meaningfulness-and-teleology”

This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its “good-natured” but “ontologically-wrong and failing” reference-of-thought—categorical-imperatives/axioms/registry-teleology,”–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/knowledge-reification~gesturing-and-accounting—of-epistemic—phenomenalism—<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–
implied_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflatedness—in{preconverging-disentailment by}
postconverging-entailment>/understanding/<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity  sound  reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in ontological-reconstituting—as-to-conflatedness/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended superseded) reference-of-thought can fundamentally supersede its preconverging—dementating/structuring/paradigming vices-and-impediments, but for the ‘emancipating moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the reference-of-thought of the latter (prospective/transcending superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory preconverging—de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension

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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (ontological-reconstituting—as-to-conflatedness ). 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-firstnaturesdness-formativeness—as-to-eventualising-inking-drive—or-seeding-misprising—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective—ontological-normalcy/postconvergence inherent in a limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence ; any resolution is not by wrongly implying any ‘ dimensionality-of-sublimating ⟨amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over spatial-dispositions/shortness-of-register-of-meaningfulness-and-teleology—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-accordance \(^{75}\) 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-
<reifying{as-to-knowledge-developing}-and-empowering>\(^{3}\)! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{3}\)/decandoring with three preconverging/postconverging-de-mentative/structural/paradigmatic teleologies: - subknowledging\(^{4}\)-impulse/compulsive-dementing\(^{5}\) temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing\(^{10}\)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging\(^{4}\)-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing\(^{10}\)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology\(^{9}\) which ontologically reflects/perspectivates the subknowledging\(^{4}\)-impulse/compulsive-dementing\(^{5}\) temporal-disposition-{psychopath} and the subknowledging\(^{4}\)-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the \(^{14}\) de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} backdrop of new recomposuring \(^{9}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{9}\)},
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence 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-{implicit-nondescript/ignorable–void ’as-to- presencing—absolutising-identitive-constitutedness } which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
disontologising–preconverging/dementing ‘apriorising-psychologism’>’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism.
The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially <disontologising/re-ontologising—aporeticism> pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of-
reference-of-thought<-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) as to preconverging-or-dementing\(\overset{?}{\rightarrow}\)–apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\overset{?}{\rightarrow}\),-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–disontologising/re-ontologising–aporeticism> mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of- reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\Rightarrow\) existential–disontologising/re-ontologising–aporeticism> mental orientation to avoid postconverging-or-dialectical-thinking\(\overset{?}{\rightarrow}\)–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 ‘meaningfulness-and-teleology’ of a transcendent registry-worldview/dimension in terms–as-of-axiomatic-construct of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\overset{?}{\rightarrow}\),-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 reference-of-thought\(^3\) categorical-imperatives/axioms/registry-teleology\(^9\),-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–dementativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity\(^6\)–of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, \(^{10}\) universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over \(^{8}\) procrypticism–or–disjointedness-as-of-reference-of-thought. The dynamism of social psychopathy and the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to’ reference-of-thought<-of-apriorising/axiomatising/referencing>-\(^{10}\) at ‘uninstitutionalised-threshold’\(^{12}\)) 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,
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > in hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or 12 conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex narratives integration from its prelogism 98-as-of-conviction,-in-
profound-supererogation <-existentially-veridical–'attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow
mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above
3 mechanisms as postlogic/subknowledging 94/mimicking/registry-perverting with contention
never being about logical operation/processing/contention of the non-veridical hollow
mimicking narratives but rather mental-slantedness/decantering (distractive-alignment-to-
83 reference-of-thought<-of-apriorising/axiomatising/referencing> 83) 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 103 universal ontological implication of social psychopathy dynamism across the
human species (across space-and-time)/the social/ontological—de-
mentating/structuring/paradigming is drawn so that the principles so articulated can be applied
in all incidental cases of social psychopathy dynamism (with the intellectual
responsibility/relative-reflexivity 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’/ de-mentation-(supererogatory—ontological de-mentation-or-
dialectical de-mentation—stranding-or-attributive-dialectics) of the 77 perversion-of-
83 reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with
objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^*\)/nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing\(^*\)--apriorising-psychologism/dialectical-preconverging-or-dementing\(^*\)--apriorising-psychologism (\(^*\) perversion-of-\(^*\) reference-of-thought-\(^*\)as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprernession \(\Rightarrow\) registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^*\)–defect-\(\leq\)as-Being-or-ontological-or-existential–defect\(^*\)/unsoundness-or-ontological-bad-faith/inauthenticity\(^*\)-of-\(\leq\) reference-of-thought/mental-perversion/subknowlding\(^*\)/mimicking-and-corresponding-\(\leq\)amplituding/formative–
epistemicity\(\leq\)totalising–self-referencing-syncretising), inducing a ‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, preconverging/postconverging–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 \(\leq\)amplituding/formative–epistemicity\(\leq\)totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^4\) 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 \(^3\) reference-of-thought–\(\leq\)categorical-imperatives/axioms/registry-teleology\(^7\), and this will equally apply prospectively between notional–\(\leq\)deprocrypticism and procrypticism as the procryptic mindset/\(^7\) reference-of-thought will strive to register meaning not prospectively taking account
of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation preconverging—de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct).

This way of hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting, decompulsing-delinearity—categorically ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any 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 deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—ontological-preservation’ above the reference-of-thought—categorical-
imperatives/axioms/registry-teleology answering (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion-of reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’.

prospective_psychologismic–apriorising/axiomatising/referencing-of-prospectively—
implicated_attendant–ontological-contiguity—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—<imbued–notional–cogency>’—confatedness—in{preconverging-disentailment-by}—
nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological–
contiguity construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just
about a moral virtue but comprehensively an overall the-Good/knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—<in-

prospective_psycho logicalism–apriorising/axiomatising/referencing-{of-‘prospectively–
implied_attendant–ontological-contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicty/reflexivity–contiguity–
<imbued–notional–cogency’ }—conflatedness in {preconverging–disentailment_by}–
postconverging–entailment}/understanding/<amplituding–formative–
epistemicity>causality—as-to-projective–totalitative–implications-of-prospective–
nonpresencing,–for-explicating–relative–unreflexivity/relative–reflexivity—ontological–
contiguity ] construct carrying a virtue that supersedes the vices-and-impediments 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 denaturing of reference-of-thought–categorical-imperatives/axioms/registry–teleology as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of apriorising/axiomatising/referencing-{of-‘prospectively–implied_attendant–ontological–contiguity ’~educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—confalatedness ’ in {preconverging–disentailment by}—
postconverging–entailment rather than apriorising/axiomatising/referencing–{of–’prospectively–
implied_attendant–ontological-contiguity ’}—educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—constitutedness ’ in preconverging entailment
(notwithstanding the instances of the latter’s attendant approximating-nature for
conceptualisation/construal rather construed as ’presencing—absolutising-identitive-
constitutedness ’). apriorising/axiomatising/referencing–{of–’prospectively–
implied_attendant–ontological-contiguity ’}—educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—constitutedness ’ in preconverging entailment tend to
fallaciously imply ‘existence of things in existence’ whereas
apriorising/axiomatising/referencing–{of–’prospectively–implied_attendant–ontological-
contiguity ’}—educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—confalatedness ’ in {preconverging–disentailment 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–’prospectively–implied_attendant–ontological-
contiguity ’}—educed–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }—constitutedness ’ 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-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness }—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-‘prospectively–implicited_attendant–ontological-
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness }—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-
constitutedness of axiomatic-construct/reference-of-thought’ (by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicited_attendant–ontological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ) that will then require another attendant resetting resolution for
the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness of
reference-of-thought’ down the line when aware of its further critical defect again (though, in
a sense the entire recomposuring process could be qualified as a ‘practical ’ presencing—
absolutising-identitive-constitutedness ’ exercise). But then the inherent nature of existence in
relation to human limited-mentation-capacity-deepening—as-subjecting-limitedness/human–
subpotency to ‘educated–unlimitedness/existence-sublimating–nascence’ construal of it is one
of evasiveness as implied by the ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicited_attendant–ontological–
contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by
apriorising/axiomatising/referencing-{of–prospectively-implicited_attendant-ontological-contiguity ’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness —in—preconverging-entailment in
categorisation schemes, thus fundamentally defining the limits even of a ’ presencing—absolutising-identitive-constitutedness’ 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 preconverging/postconverging–de-mentative/structural/paradigmatic basis of categorisation scheming are equally the preconverging/postconverging–de-mentative/structural/paradigmatic basis of the inherent analysis and ‘meaningfulness-and-teleology’ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology <of—preconverging-existential-extrication-as-of-existential-unthought>) define the ‘ ’ reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent preconverging/postconverging–de-mentative/structural/paradigmatic limits/defects of such ‘ ’ reference-of-thought of
The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to—

contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’in–preconverging entailment and
conjugated apriorising/axiomatising/referencing- of—prospectively–implicated_attendant–
onological-contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’in–preconverging entailment of
reference-of-thought’ including psychopathic slantedness
apriorising/axiomatising/referencing- of—prospectively–implicated_attendant—ontological—
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’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-deepening—as subjecting limitedness/human-subpotency-to—

contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness ’in–preconverging entailment which is
conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high

‘apriorising/axiomatising/referencing- of—prospectively–implicated_attendant—ontological—
contiguity ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in–preconverging entailment and
conjugated apriorising/axiomatising/referencing—of—‘prospectively–implicited_attendant–
onological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in–preconverging entailment of
‘reference-of-thought’ of temporal-dispositions ‘reference-of-thought, much like the
‘conjugated apriorising/axiomatising/referencing—of—‘prospectively–implicited_attendant–
onological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in–preconverging entailment of
‘reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism—
slantedness pathological condition/constitutedness as when insisting on upholding the
<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-
teleyology } and not factoring in A’s underlying condition and defect as
apriorising/axiomatising/referencing—of—‘prospectively–implicited_attendant–ontological-
contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—constitutedness—in–preconverging entailment, and so out
of sync with the ‘implicited_attendant–ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—reifying-or-elucidating-of-prospective-relative-ontological-
completeness —of—reference-of-thought—devolving-as-of-instantiative-context> as the more

‘prospectively–implicated_attendant–ontological-contiguity’:\~duced–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>\)\)). The resolution by sublimating-epistemic–imbricatedness/threadedness/recomposuring is most telling of the inherent nature of

apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–ontological-contiguity’ \~duced–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>\)\}—conflatedness \~ 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–‘prospectively–implicated_attendant–ontological-contiguity’ \~duced–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional~cogency>\}—conflatedness \~ in \{preconverging-disentailment–by\}—

postconverging-entailment speaks of a more profound relation in the construal/conceptualisation of ‘meaningfulness-and-teleology’ as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to ‘\~uned–

unlimitedness/existence sublimating–nascence’\) by a re-equilibrating metaphysics-of-absence–

{implicated-epistemic-veracity-of– nonpresencing–<perspective–ontological–
normalcy/postconvergence>/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

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 ‘implicated_attendant—ontological-contiguity’—educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency>’ | conflatedness—in—preconverging-dissentailment—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—prospectively—implicated_attendant—ontological-contiguity—educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued—notional—cogency>’ | conflatedness—in—preconverging-dissentailment—by—
postconverging-entailment will tend to avoid systemic defects of analysis associated with apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity—educted—

apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity—educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ -constitutedness ’-in–preconverging-entailment and apriorising/axiomatising/referencing -of-'prospectively-implicited_attendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>’ -constitutedness ’-in–preconverging-entailment and postconverging-entailment, as so articulated, are such fundamental notions with respect to how
humans limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence' come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking’—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 ‘meaningfulness-and-teleology’ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness—<as-to-eventualising-inkling-drive-or-seeding-misprising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency>’—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context> of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing—of—‘prospectively—implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’}—constitutedness—in–preconverging entailment of
reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality–{susceptible-to-effecting parsimony–as–of–shoddiness-and-incompleteness-to– meaningfulness-and-teleology} which is highly subject to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness–
the–uninstitutionalised–threshold’). These two concepts are critical relative to grasping and analysing human choice/notions relative to ‘reference–of–thought–categorical–imperatives/axioms/registry–teleology 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 relative–unreflexivity/relative–reflexivity–ontological-contiguity ~of–the–human–institutionalisation–process. In a further elaboration of apriorising/axiomatising/referencing–{of–‘prospectively–implicated_attendant–
ontological-contiguity ≈-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ ≈-constitutedness ≈-in–preconverging-entailment and
apriorising/axiomatising/referencing-{of-‘prospectively–implicited_attendant–ontological-
contiguity ≈-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ ≈-constitutedness ≈-in–preconverging-entailment \%

post-converging-entailment with respect to psychologism, the reason why a
prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-
construct \^ reference-of-thought psychologism has to do with the fact that every registry-
worldview/dimension has ‘its own specific apriorising/axiomatising/referencing-{of-
‘prospectively–implicited_attendant–ontological-contiguity ≈-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ ≈-constitutedness ≈-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
\^ reference-of-thought which thus needs its own corresponding psychologism for its superseding
meaningfulness-and-teleology \^, achieved by ‘‘presencing—absolutising-identitive-
constitutedness’’ as apriorising/axiomatising/referencing-{of-‘prospectively–
implicited_attendant–ontological-contiguity ≈-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional~cogency>’ ≈-constitutedness ≈-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 meaningfulness-and-teleology, by way of continuous presencing—absolutising-identitive-constitutedness as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing-{of-‘prospectively-implicated-attendant-ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—constitutedness—in—preconverging-entailment of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘implicated-attendant—ontological-contiguity—implicatedAttendantOntologicalContiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—constitutedness—in—preconverging-entailment of reference-of-thought’
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-
contiguity’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-continuity-
<imbued-notional-cogency>’~<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context’ (as can be
observed by anthropologists in various forms in many a hunter-gatherer and animist societies),
rather than use of numbers considered as of such a relatively independent-domain and exactness
of ‘meaningfulness-and-teleology’ orientation as we construe of arithmetic and mathematics
in say a universalisation or positivism registry-worldview/dimension Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology <amplituding/formative-
epistemicity>totalising/circumscribing/delineating reference-of-thought devolving. Thus
use of numbers is defined by other ideas in such early hunter-gather and animist societies given
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology 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-‘prospectively–implicated_attendant-ontological-
contiguity’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-continuity-
<imbued-notional-cogency>’~<reified–<conflatedness–in-{preconverging-disentailment–by}–
postconverging-entailment or rather ‘presencing—absolutising-identitive-constitutedness’ as
re-categorisation/re-adaptation/re-classification

apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant_ontological-
contiguity  ’~educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>’ }—constitutedness  }in preconverging entailment), refers to
the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s
reference-of-thought ‘allowing for its given capacity to supersede its psychological complex
in construing  <amplituding/formative–epistemicity>causality  }as-to-projective-totalitative-
implications-of-prospective– nonpresencing,-for-explicating–relative-unreflexivity/relative-
reflexivity—ontological-contiguity  }transcendental-enabling/sublimating/supererogatory–de-
mentativity and corresponding  }meaningfulness-and-teleology}. The bigger question could be
asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and
relate to  }meaningfulness-and-teleology as humans in base-institutionalisation–
ununiversalisation, who do not do likewise as humans in universalisation–non-
positivism/medievalism, who do not do likewise as humans in positivism–
procrypticism? Is it
a difference in species, as of successive species? Obviously, no! As we know from history and
anthropology that cultural diffusion has shown that all humans are able to come to terms and
operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation.
This fundamentally points to the centrality of a registry-worldview’s/dimension’s  }reference-
of-thought  }psychologism  }‘placeholder-setup/mentation/mental-devising-
representation/consciousness-awareness-teleology as arising and determined by its specific
limited-mentation-capacity—as-subjecting ‘educated-unlimitedness/existence-sublimating–
nascence’ to limitedness/human-subpotency—{as from relative
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant_ontological-
contiguity  ’~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ —conflatedness—in {preconverging-disentailment—by—postconverging-entailment} construal/conceptualisation as soundness-or-ontological-good-faith/authenticity—of—reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility conception/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening—as subjection–limitedness/human-subpotency—to ‘educed-unlimitedness/existence-sublimating–nascence’, can then project ‘mental and existential—disontologising/re-ontologising—aporeticism’ 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—disontologising/re-ontologising—aporeticism survival and thriving, and so it is involved in a relative zero-sum game of existential—disontologising/re-ontologising—aporeticism possibilities, on the basis of its limited-mentation-capacity-deepening—as-subjecting–limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating–nascence’, determining its prospective relative-ontological-completeness—of—reference-of-thought, as enabled by the ‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure{(as-to—historiality/ontological—}
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>\rangle which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant\(^{3}\) thresholds of notional–firstnatures-formativeness–as-to-eventualising–inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold\(^{2}\) as the threshold for failing/not-upholding the institutionalisation’s \(^{8}\) reference-of-thought–\(^{2}\) categorical-imperatives/axioms/registry-teleology\(^{9}\) and the possibility of prospective institutionalisation as renewing \(^{8}\) reference-of-thought–\(^{2}\) categorical-imperatives/axioms/registry-teleology\(^{9}\) for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold\(^{2}\), thus further redefining successive prospective socially-functional-and-accordant\(^{3}\) 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 ‘-as-to-presencing—absolutising-identitive-constitutedness \}, the present registry-worldview’s/dimension’s \(^{8}\) reference-of-thought by its inherent presencing-inclination disposition failing intemporality\(^{12}\)-symmetrising-by-desymmetrising-subsumption-of-temporality\(^{8}\) will be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{9}\) with any sense of uninstitutionalised-threshold\(^{17}\) being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of \(^{8}\) reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-
virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with
<amplituding/formative–epistemicity>totalising–random-as-impulsive—
‘implicited_attendant–ontological-contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~educted–
phenomenal-abstractiveness–of-presencing-in-‘trepidatious-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operatorant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological–
contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~educted–
reifying-or-elucidating-of-prospective-relative-ontological–
<amplituding/formative–epistemicity>totalising–nominal–as–tendentious—
‘implicited_attendant–ontological-contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~educted–
reifying-or-elucidating-of-prospective-relative-ontological–
involving
allegiance/subservience driven construal, <amplituding/formative–
epistemicity>totalising–ordinal–as–qualifying—‘implicited_attendant–ontological–
contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’~educted–
reifying-or-elucidating-of-prospective-relative-ontological–

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contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘phenomenal-abstractiveness–of-presencing-in–‘preclusive-
consciousness’–enabling–apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological-
contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘reifying-or-elucidating-of-prospective-relative-ontological-
completeness –of– reference-of-thought– devolving-as-of-instantiative-context> involving
qualification/good-to-bad driven construal, ‘amplituding/formative–
epistemicity>totalising–intervalist-as-categorising—‘implicited_attendant–ontological-
contiguity ‘~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘reifying-or-elucidating-of-prospective-relative-ontological-
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/intelligibility/settingup/measuring/instrumenting’ construes
social 103 universal-transparency 104 \{(transparency-of-totalising-entailing-as-to-entailing-
<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness \} as of
‘implicit_attendant–ontological-contiguity”’-duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context>: as this is
already the natural human psychology which on the token of relative completeness-of-
reference-of-thought of successively achieved social 103 universal-transparency104
\{(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-
epistemicity>totalising-in-relative-ontological-completeness \} as of ‘implicit_attendant–
ontological-contiguity”’-duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> is behind the
untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in
the successive psychologisms of the <cumulating/recomposuring–attendant–ontological-
contiguity >=successive registry-worldviews/dimensions 5 reference-of-thought, with the
bigger insight thus that such natural psychology is central to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective
notional–15 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 preconverging/postconverging–de-
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising—
‘implicit_attendant–ontological-contiguity’—‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–
contiguity’—‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
disposition or ‘third-level’–presencing—absolutising–identitive–constitutedness—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, as it
doesn’t construe a <amplituding/formative–epistemicity>totalising–ratiocination–as–referentialism—‘implicit_attendant–
ontological-contiguity’—‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting–for–
contiguity’—‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
apriorising/axiomatising/referencing-{of-'prospectively-implicited_attendant-ontological-contiguity'}~educted-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-ontological-contiguity-
<imbued-notional-cogency>’ }~educted—
postconverging entailment of temporality~as-pseudointemporality~to-intemporality of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional~deprocrypticism’), under the positivistic meaningfulness-and-teleology reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness~of- reference-of-thought as positivism~procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/ reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ‘<amplituding-formative-epistemicity>totalising-ordinal-as-qualifying—
‘implicited_attendant-ontological-contiguity’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-ontological-contiguity-
<imbued-notional-cogency>’~educted—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicited_attendant-ontological-contiguity’~educted—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-ontological-contiguity-
<imbued-notional-cogency>’~educted—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, on the
basis of its \(^{99}\) meaningfulness-and-teleology\(^{99}\) as value-judgment (not withstanding its prior
relative-ontological-incompleteness\(^{88}\)'s reference-of-thought as \(^{10}\) universalisation–non-
positivism/medievalism\(\langle\)failing positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism\(\rangle\)
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
\(^{99}\) meaningfulness-and-teleology\(^{99}\) as value-reference of every registry-worldview/dimension at
the backend of the institutional-cumulation/institutional-recomposure\(\langle\)as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’\rangle\) as
the absolute determinant of what can be psychology, with a naivety that doesn’t allow
consciously, (as consciously decentering and pivoting with respect to human psychical and
institutionalisation implications), for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, as it doesn’t factor in the said registry-
worldview/dimension prior relative-ontological-incompleteness\(^{88}\)'s reference-of-thought to
then project that there may be a prospective relative-ontological-completeness\(^{87}\)'s reference-
of-thought which \(^{99}\) meaningfulness-and-teleology\(^{99}\) 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/intelligibilitysettingup/measuringinstrumenting’ as it
establishes prospective relative-ontological-completeness\(^{87}\)'s reference-of-thought by social
universal-transparency\(^{10}\) ‘\langle\)transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\rangle as of
'implicited_attendant-ontological-contiguity'-educed-existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>. As setting up the relevant attendant psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by <cumulating/recomposuring-attendant-ontological-contiguity>-successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness-of-reference-of-thought by social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness} as of ‘implicited_attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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/intelligibilitysettingup/measuringinstrumenting’), 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/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence sublimating—
nascence’-to-limitedness/human-subpotency that maximalisingly-recomposes as of human shallow-to-deepening—limited-mentation-capacity—as-subjecting—educed—unlimitedness/existence-sublimating—nascence’-to-limitedness/human-subpotency—~as-limited—mentation-capacity-deepening—as-subjecting—limitedness/human-subpotency-to—educed—unlimitedness/existence-sublimating—nascence’ inducing the
contiguity ~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ })=confatedness ~in–{preconverging–disentainment–by–

postconverging–entailment elaborated ‘“meaningfulness-and-teleology”’ determination in full
ontological converging with the social (as metaphysics-of-absence{implicated-epistemic–
veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>}) of the
social, ‘conflation psychologism’ based on ‘temporal-to-intemporal contrastive-synopsising-
depths-of–meaningfulness-and-teleology’ going by the ‘referentialism technique of point-
referencing, explained elsewhere,’ that restores ‘implicated_attendant–ontological-
contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }<reifying-or-elucidating-of-prospective-relative-ontological-

completeness –of– reference-of-thought– devolving-as-of-instantiative-context> in
undermining ‘procrypticism–or–disjointedness-as-of–reference-of-thought). Hence by
recurrent re-categorisation/re-adaptation/re-classification of

apriorising/axiomatising/referencing–{of–prospectively–implicated_attendant–ontological-
contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ }=constitutedness ~in–preconverging–entailment of

reference-of-thought as a ‘“presencing—absolutising-identitive-constitutedness”’ exercise at
worldview-level, institutional-level and operant-level of ‘meaningfulness-and-teleology”, 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 ‘“presencing—absolutising-identitive-
constitutedness’) the full <amplituding/formative-epistemicity> causality -as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating- relative-
unreflexivity/relative-reflexivity—ontological-contiguity of
apriorising/axiomatising/referencing-{of-’prospectively-implicitied_attendant-ontological-contiguity’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-dsentailment 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 ~presencing—absolutising-identitive-constitutedness (rather heuristically and
beyond consciousness-awareness-teleology ) in previous institutional-cumulation/institutional-
recomposure {as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’}, with notional~ deprocrypticism apriorising/axiomatising/referencing-{of-
’prospectively-implicitied_attendant-ontological-contiguity’ ~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-dsentailment by}—
postconverging entailment is rather bound to be perceived and construed as of the
{cumulated/recomposured}-consciousness-awareness-teleology 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-’prospectively-
implicitied_attendant-ontological-contiguity’ ~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—conflatedness in {preconverging-dsentailment by}—
postconverging entailment will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to ‘apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-contiguity '}~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }~constitutedness’ ~preconverging entailment and conjugated apriorising/axiomatising/referencing- {of-'prospectively–implicited_attendant–
ontological-contiguity '}~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }~constitutedness’ ~preconverging entailment of reference-of-thought and thus resultant ~presencing—absolutising-identitive-constitutedness ’ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-deepening—as subjecting-limitedness/human-
subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ to apriorising/axiomatising/referencing-{of-'prospectively–implicited_attendant–ontological-
contiguity '}~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }~constitutedness’ ~preconverging entailment as its fundamental mentation deficiency at uninstitutionalised-threshold or as of ‘human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by ~presencing—
absolutising-identitive-constitutedness when aware of defective
apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—constitutedness in preconverging entailment) with
respect to psychical-orientation, “meaningfulness-and-teleology” construal/conceptualisation, institutionalisation and its overall existential—disontologising/re-ontologising—aporeticism—becoming, as so reflected in the <cumulating/recomposuring—attendant—ontological-contiguity >—succession of registry-worldviews/dimensions; notional—deprocrypticism by its
very transcendental essence comprehensively comes into grips with the
apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity '—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—constitutedness in preconverging entailment in
positivism—procrypticism as it attains more than just ‘—presencing—absolutising-identitive-constitutedness’ but an overall comprehensive apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness in {preconverging-disentailment—by}—
postconverging entailment insight as of ontological-normalcy/postconvergence referentialism for superseding positivism—procrypticism. apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity ’—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’ }—conflatedness in {preconverging-disentailment—by}—
postconverging entailment as of ontological-normalcy/postconvergence referentialism in
superseding apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'}-educed-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’—constitutedness—in-preconverging-entailment, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'}-educed-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’—constitutedness—in-preconverging-entailment like psychopathic-slantedness insane-fitment ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal mere-forms/reprisings of such apriorising/axiomatising/referencing-{of-
‘prospectively-implicated-attendant-ontological-contiguity’}-educed-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’—constitutedness—in-preconverging-entailment as ‘conjugated apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity'}-educed-

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon, and re-establishing social universal-transparency transparency-of-totalising-entailing,-as-to-
entailing-amplitude/epistemicity>totalising—in-relative-ontological-
that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-veridicality-commitment/otherliness-transcending/compulsions-encumbered-transcending > as of ontological-reconstituting-as-to-conflatedness; and thirdly, highlighting the preconverging/postconverging-de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that a ‘mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as a ‘mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being a ‘mentation reflex as centered and postconverging-or-dialectical-thinking—apriorising-psychologism’ instead of a ‘mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence), the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)); while we can recognise successively the centered and postconverging-or-dialectical-thinking–apriorising-psychologism nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing-of ‘prospectively-implicated_attendant-ontological-contiguity’ ~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
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 de-mentation- (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of an uninstitutionalised-threshold is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation- (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics). Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendent-enabling/sublimating/supererogatory-de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation- (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of amplituding/formative-
as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound ‘implicated-attendant-ontological-contiguity’-educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>-<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>- as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<amplituding/formative-epistemicity>-totalising-renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) requisite knowledge or ‘meaningfulness-and-teleology’ reference-of-thought. Such equally applies with respect to notional-deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. 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>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity 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 \textsuperscript{8}reference-of-thought/psychologism construed as including the discrentional 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 \textsuperscript{8}reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that the ‘underlying positivism mental-disposition and mental-orientation as \textsuperscript{8}reference-of-thought/psychologism construed as including the discrentional 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 causality\textsuperscript{<amplituding/formative–epistemicity>}—as-to-projective-totalitative–implications-of-prospective–nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology\textsuperscript{<of–preconverging–existential-extrication-as-of-existential-unthought>} conjure up explanations/meaningfulness-and-teleology\textsuperscript{99} in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic\textsuperscript{5}reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity requiring its own \textsuperscript{8}reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s \textsuperscript{8}reference-of-thought

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notional–deprocrypticism psychologism as apriorising/axiomatising/referencing–of–
prospectively–implicited_attendant–ontological-contiguity ‘–educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>‘ }–confledness 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 synopsising–depth from a notional– deprocrypticism perspective’ that re-establishes
‘implicited_attendant–ontological-contiguity’ ‘–educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>‘ }–<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–
reference-of-thought) and setting
up ‘notional– deprocrypticism organic-knowledge institutionalisation psychologism including
the discreional 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–
reference-of-thought or
upholding jointedness’, as preconverging/postconverging–de-
mentatively/structurally/paradigmatically transcending the overall vices-and-impediments 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–nonpresencing–perspective–ontological-
normalcy/postconvergence>} which driven by ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-
so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic–
epistemicity>growth-or-conflatedness\textsuperscript{13}/transvalutative-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} is driven by human limited-mentation-capacity—as-subjecting ‘\textit{educed-unlimitedness/existence-sublimating–nascence}’ to limitedness/human-subpotency as of limited-mentation-capacity-deepening—as-subjecting limitedness/human-subpotency to ‘\textit{educed-unlimitedness/existence-sublimating–nascence}’\textsuperscript{53} in the human drive to grasp a same intrinsic-reality/ontological-veridicality that doesn’t change with respect to existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{10}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression (with change rather reflected as a result of human limited-mentation-capacity-deepening—as-subjecting limitedness/human-subpotency to ‘\textit{educed-unlimitedness/existence-sublimating–nascence}’\textsuperscript{53}), such that in addition to the human limited-mentation-capacity-deepening—as-subjecting limitedness/human-subpotency to ‘\textit{educed-unlimitedness/existence-sublimating–nascence}’\textsuperscript{53} eliciting the successive ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—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-universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-
existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules—
apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-
mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring-for-relative-
ontological-completeness—unenframed/re-ontologising–conceptualisation (as intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming) which
subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation–
ununiversalisation ‘social– universally-transparent-and-implicitly-formulated direct-
constraining-construct’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing
grander social–universally-non-transparent-thus-non-constraining-element of ontological-
faith-notion-or-ontological-fideism—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–reference-of-thought-for-social-functioning-and-accordance
notwithstanding limited-mentation-capacity—as-subjecting ‘endless-unlimitedness/existence–
sublimating nascent’ to limitedness/human-subpotency, the intemperally projecting
individuation will be able to summon heuristically a sense of ‘prospective
postconverging aporeticism overcoming/unovercoming as the-Good/knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism—in-
prospective psychologismic-apriorising/axiomatising/referencing–{of–‘prospectively–
implicated-attendant-ontological-contiguity ’-educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’ }—confatedness -in-{preconverging-disentailment—by}-
postconverging-entailment>/understanding/<amplating/formative-
epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-
onpresencing,-for-explicating- relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’, from its ‘complementing grander social—universally-non-transparent-thus-non-
constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation’, (beyond the mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism’) as ‘organic-knowledge’, for
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising~conceptualisation (as
intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising~conceptualisation postconverging—de-mentating/structuring/paradigming) leading
by a dynamic-cumulative-aftereffect to the subsequent prospective universalisation–non-
positivism/medievalism as of the new ‘social—universally-transparent-and-implicitly-
formulated direct-constraining-construct’ of ‘universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-
knowledge’ as well as implying the ‘complementing grander social—universally-non-
transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or–
and doesn’t fit with the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures-formativeness—<as-to-eventualising–inkling–drive–or–seeding–misprising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normaley/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—whichfulness and teleology—mental-disposition adhering rather to <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } 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—whichfulness and teleology—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
enabling/sublimating/supererogatory—de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality/longness and transcendental projections as of their limited-mention-capacity—as-subjecting—‘educted-unlimitedness/existence-sublimating—nascence’—to-limitedness/human-subpotency in their own times in resolving the issues of human temporality/shortness in their times). In which case while such intemporality/longness cannot be construed as of a social commonness of reference-of-thought, it’s occurrence if it does occur can only be construed in transversality—for-sublimating—existential-eventuating/denouement—from—‘thinking-at-first/pure-predisposition-preemptive-of-prospective—disontologising/subontologising’—as—of—prospectively-disambiguated—affirmed-and-unaffirmed—‘motif—and—apriorising/axiomatising/referencing’ (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—prospectively—implicitly_attendant—ontological-contiguity—educted—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’—conflatedness—in—{preconverging—disentailment—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 relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process’ as well as...
‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process level, we can construe of apriorising/axiomatising/referencing—{of—‘prospectively—implicated_attendant—ontological-contiguity ~of-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’ }—conflicedness—in—{preconverging-disentailment-by}—
postconverging-entailment as of the <amplituding/formative—
epistemcticy>totalising—ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant—
ontological-contiguity ~of-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’—;—phenomenal-abstractiveness—of-presencing-in—‘protensive—
consciousness’—enabling—
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for—
operant-or-incidenting-predicative-insights-of ‘implicated_attendant—ontological—
contiguity ~of-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’—<reifying—or-elucidating-of-prospective-relative-ontological—
completeness—of—reference—of—thought—devolving—as—of—instantiative—context> potency
implied as of ontological-normalcy/postconvergence and reconstrued in the successive
prospective relative-ontological-completeness ~of—reference—of—thought, wherein the
referentialism technique for apriorising/axiomatising/referencing—{of—‘prospectively—
implicated_attendant—ontological-contiguity ~of-educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ }—conflicedness—in—{preconverging-disentailment—by}—
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>_1}—constitutedness—in preconverging–entailment
‘presencing—absolutising-identitive-constitutedness’
to
apriorising/axiomatising/referencing-{of–’prospectively–implicited_attendant_ontological-
contiguity ’≈educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>_1}—conflatedness—in {preconverging-disentailment by}–
postconverging–entailment abstraction across all the registry-worldviews/dimensions
institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking
apriorising-psychologism’) and uninstitutionalised-threshold facets (‘decentered/out-of-
phase’ and preconverging-or-dementing—apriorising-psychologism as caricaturing-hollow-
staging-and-performance). Supposed a notional–conflatedness or
apriorising/axiomatising/referencing-{of–’prospectively–implicited_attendant_ontological-
contiguity ’≈educted–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>_1}—conflatedness—in {preconverging-disentailment by}–
postconverging–entailment) inducing both 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
<including-virtue-as-
ontology>/morality/ethics/justice/etc. relative to social-stake-contention-or-confliction’, it will
fundamentally be perceived sceptically by the respective uninstitutionalised-threshold[102] as it
‘decenters and dments beforehand/as-of-a-priori’ as of their respective prior relative-
ontological-incompleteness reference-of-thought, so implied by their given social
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—\(^{31}\) procrypticism registry-worldview/dimension is necessarily in \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to interpret such apriorising/axiomatising/referencing—\{of-‘prospectively-implicated-attendant—ontological-contiguity’—educed—\}

\(<\text{imbued—notional—cogency}>\) conflatedness \(-\text{in—}\) postconverging-entailment referentialism technique of point-referencing (notional—\(^{13}\) deprocrypticism) that ‘decenters and dments it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising—capacity driven ‘postconverging-or-dialectical-thinking—\(^{21}\) psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibility/settingup/measuringinstrumenting’ and thus rendering its \(^{5}\) meaningfulness-and-teleology threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \<-\text{as-to—}\text{attendant—}\text{intradimensional’—}\text{prospectively-disontologising—preconverging—dementing—}\text{—apriorising—psychologism}—\) at the positivism—\(^{17}\) procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—\(^{21}\)—apriorising—psychologism by reflex’ by not recognising its uninstitutionalised-threshold \(^{12}\) or the procrypticism uninstitutionalisation \(^{8}\) reference-of-thought in disjointedness-as-of—\(^{8}\) reference-of-thought (as
all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in

But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing’ 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/intelligibilitysettingup/measuringinstrumenting’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a desymmetrical alignment over underemphasising its uninstitutionalised-threshold-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where meaningfulness-and-teleology breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–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/intelligibilitysettingup/measuringinstrumenting with respect to registry-worldviews/dimensions ‘present-states’ as of their desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a desymmetrical alignment over underemphasising its uninstitutionalised-threshold-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where meaningfulness-and-teleology breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>.
epistemicity>causality as-to-projective-totalitative-implications-of-prospective-
contiguity projection insight’ with respect to the distractive alignment implications of
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
postlogism slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought devolving ontological-
performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. (which are the very
‘temporal-distractively-aligned synopsising-depth-of meaningfulness-and-teleology’-as-
shallowness-of-thought-as-subtransversality<in-desublimating–existential-
eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing) as of
aetiologisation/ontological-escalation<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
(which is the very ‘intemporal synopsising-depth-of meaningfulness-and-
teleology’/supratransversality<in-sublimating–existential-eventuating/denouement~of-
motif-and-apriorising/axiomatising/referencing as-to<amplituding/formative-
epistemicity>totalising–social-context-construed-conflatedness’); such that an insightful
storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-
escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> is necessarily one construed at the ‘dynamic-cumulative-aftereffect
transversality<for-sublimating–existential-eventuating/denouement—from-thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’ as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-
apriorising/axiomatising/referencing’ crossroads of temporal-to-intemporal individuations
synopsising-depth-of meaningfulness-and-teleology’].}
In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tert-uninstitutionalisation. Central to such a universal notion of deprocrypticism is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential-disontologising/re-ontologising—aporeticism—apositivistic conceptualisations, positivistic techniques and basic positivistic mindset/reference-of-thought superseding existential-disontologising/re-ontologising—aporeticism—alechmic conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the reference-of-thought for relative-unreflexivity/relative-reflexivity—ontological-contiguity/ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-reference-of-thought and induces notional-discontiguity/epistemic-discontiguity—<between—prior-shallow-supererogation—of-mentally-aestheticised-preconverging/dementing—qualia-schema_and_prospective-profound—>.
supererogation of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. In-the-bigger-picture of human institutional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, this is very much in line with the transcending superseding of human uninstitutionalised-threshold \(^1\) ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{9}\) capacity’ that defined the successive institutional-cumulation/institutional-recomposurer\(\{\text{as-to-}\text{historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-}^\text{epistemicity-relativism–determinism’}\}\} specificities as: existential<\text{disontologising/re-ontologising—aporeticism}> base-institutionalising with base-institutionalising techniques and base-institutionalising mindset\(^6\) reference-of-thought (Base-institutionalisation); existential<\text{disontologising/re-ontologising—aporeticism}> universalising with \(^{10}\) universalising techniques and universalising mindset\(^7\) reference-of-thought (\(^{10}\) universalisation); existential<\text{disontologising/re-ontologising—aporeticism}> positivising/rational-empiricism with positivising techniques and positivising mindset/ reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning \(^5\) incrementalism-in-relative-ontological-incompleteness —enframed/disontologising–conceptualisation disjointedness-as-of-\(^8\) reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially<\text{disontologising/re-ontologising—aporeticism}> utter postdicyatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with postdicyatory methods and techniques and an overall postdicyatory mindset/ reference-of-thought (deprocrypticism). existential<\text{disontologising/re-ontologising—aporeticism}> ontologising is
effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional-deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). A critical distinction between notional-deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to prospectively upholding notional-contiguity/epistemic-contiguity thus overcoming the temporal-emananances-registries hotchpotching wooden-language-imbued—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—even though it is very much present in the formal sphere as well) and the incrementality-in-relative-ontological-incompleteness enframed/disontologising~conceptualisation and notional-disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential—disontologising/re-ontologising—
aporeticism> implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory–de-
mamentativity, the transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity going from procrypticism, or the preconverging-or-dementing–apriorising-psychologism (perversion-of> reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > as to preconverging-or-dementing–apriorising-psychologism) of positivistic 5(meaningfulness-and-teleology99, to notional– deprocrypticism will involve a psychoanalytically preconverging-or-dementing–apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness1 of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology99 wherein this is presently postconverging-or-dialectical-thinking–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/8 reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology99 at its uninstitutionalised-
threshold102 in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> or preconverging-or-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 5(meaningfulness-and-teleology99 or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness1 as dialectical transformation, as-prospective 8 reference-of-thought, of intradimensional-meaningfulness psychoanalytically
as-preconverging-or-dementing --apriorising-psychologism of our present positivistic mindset/ reference-of-thought at its uninstitutionalised-threshold. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/present-consciousness/mirage; as the reference-of-thought, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional~ deprocrypticism registry-worldview registrying/dueness with the corresponding de-mentation-

(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding the prospective/superseding/transcending registry-worldview/dimension transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing --apriorising-psychologism> (just as <cumulating/recomposuring-attendant-ontological-contiguity >-

successive registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding 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-<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>: as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ its ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold’). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by a formulaic adherence (lip-servicing) to ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to–’attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> and not organic-comprehension-thinking’, and we can envision retrospectively the points of ‘de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure-(as-to-
as organic-comprehension-thinking. Noting as well that with regards to human mentation
capacity,

the

successive

institutional-cumulation/institutional-recomposure-⟨as-to-

46historiality/ontological-eventfulness38/ontological-aesthetic-tracing-<perspective–

ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ elicit
successive circumspections (as recomposured-consciousness-awareness-teleology99) in human
placeholder-setup/mental-devising-representation/mentation/consciousness-awarenessteleology99 capacity that are enablers of the associated institutional-cumulation/institutionalrecomposure-⟨as-to-46historiality/ontological-eventfulness38/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativismdeterminism’>⟩: 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

ununiversalisation–and–103universalisation

the

circumspection

analytical

involves

placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology99

capacity

103universalisation;

involves

with

positivism

the

contrastive

circumspection

positivism/medieval/alchemic–and–positivism/rational-empiricism

for

upholding

contrastive

analytic

non-

placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-teleology99 capacity
for upholding positivism/rational-empiricism; and prospectively, for notional~18deprocrypticism
the circumspection will involve contrastive notional~firstnaturedness-formativeness-<as-toeventualising~inkling-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>

analytic

placeholder-setup/mental-devising-representation/mentation/consciousness-awarenessteleology99 capacity for upholding the intemporal-disposition as ontology. Critically, human
analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension4816


thinking and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation, disontologising-preconverging/dementing –apriorising-psychologism>, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking –apriorising-psychologism representation and preconverging-or-dementing –apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of medieval mental-dispositiona and likewise with regards to our procrypticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure (as-to- historiality/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/knowledge-reification–gesturing-and-accounting—of-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ } — conflatedness -in {preconverging–disentailment-by} —
postconverging–entailment>/understanding/<amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing, for explicating relative-unreflexivity/relative-reflexivity—ontological-
contiguity backdrop and background that informs and deepens understanding of the overall
meta-conceptual analysis of perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > issues (issues arising from the tempering or false implying of the
apriorising–registry-elements as )
psychologismic–subliminality of indviduation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus
inducing a fundamental flaw with the reference-of-thought in the first place, and further at a
second-order level in wrongly implying the existential<disontologising/re-ontologising–
aporeticism> veridicality of logical-dueness (thus making irrelevant the construing of soundness
or unsoundness) of logical-processing or logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation ), 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 (relative-unreflexivity/relative-reflexivity—
onontological-contiguity ) as the fundamental notion is institutionalisation/intemporalisation
entropy (intemporal–preservation contiguity; by a skewing device (‘intemporality—
symmetrising-by-desymmetrising–subsumption-of-temporality ’), for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-

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 preconverging/postconverging–dementatively/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
deprocriptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall Apart on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-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-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and the registry-worldview’s/dimension’s relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as
reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), 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-causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by-and-large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of- reference-of-thought–as-conflatedness—or-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology
), the psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality—susceptible
to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-
teleology’ of society in general and social institutions, as the postlogic ‘perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ induces threshold-
of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant-
intrdimensional’-prospectively-disontologising—preconverging/dementing—as-apriorising-
psychologism> with many an interlocutor, and which by slantedness/postlogic-effect, miscuing,
(organicism/’intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-
onological-reprojecting/longness-of-register-of—meaningfulness-and-teleology
), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social
and institutions teleological potential. In-conviction-as-to-profound-supererogation
(prelogicly), threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—as-to—‘attendant—intradimensional’—prospectively-
disontologising—preconverging/dementing—as-apriorising-psychologism> is vis a vis organic-
comprehension-thinking (organicism/‘intemporal-prioritisation-of—reference-of-thought—as-conflatedness—or-
onological-reprojecting/longness-of-register-of—meaningfulness-and-teleology
), a ‘defect of contiguity (relative-unreflexivity/relative-reflexivity—ontological-
contiguity’ in terms—as-of-axiomatic-construct of an intemporal point-of-reference of
meaningfulness; with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation`<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –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–reference-of-thought’–as-
conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-
comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–
as-conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology) carries the idea of a ‘higher teleology’ complex of being more profound with
respect to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation`<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> with respect to
meaningfulness-and-teleology ontological-veracity in terms–as-of-axiomatic-construct of
registry-teleology psychologismic subliminality of individuation—
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology. However, with
psychopathy and postlogism in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as 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>}
as reflecting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation as-to–‘attendant-intradimensional’–prospectively–
disontologising–preconverging/dementing –apriorising-psychologism> of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-ontological-or-
existential–defect>, as meaningfulness is now not about a ‘defect of failing/not-upholding<as-
of-apriorising/axiomatising/referencing> contiguity’ intemporality/or/ontological-veridicality as
of specific existential-instantiation ontological-performance <including-virtue-as-
ontology>/morality/ethics/justice/etc. but rather perversion-of—reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of meaningfulness-
and-teleology. And this, in its fulsome articulation taken beyond individual and social contexts
to the comprehensive registry-worldview/dimension speaks of an underlying perversion-of—
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-
worldview/dimension defect of reference-of-thought-categorical-imperatives/axioms/registry-teleology: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing—psychologism,—state-in-relation-
to—meaningfulness-and-teleology requires prospective base-institutionalisation—
ununiversalisation which as of its inherently-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,—state-in-relation-to—meaningfulness-and-
teleology requires universalisation–non-positivism/medievalism which as of its inherently-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,—state-in-relation-to—meaningfulness-and-teleology 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—meaningfulness-and-teleology, and prospectively positivism—
procrpticism which as of its inherent disjointedness-as-of-reference-of-thought requires
deprocrpticism. And this memetic-reordering/psychoanalytic-unshackling process, is
fundamentally about the ‘precedingness/supersedingness/ascendency/postconvergence of the
entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation, with the idea that reference-of-thought—categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality, and are
collapsed/overriden by new reference-of-thought—categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, when shown not to be preserving intemporality, as when of perversion-of(reference-of-thought—categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; such that ontologically-speaking the
phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought
denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a
temporal rationalising reasoning that actually validates the veridicality of a human
notional–firstnaturedness-formativeness<as to eventualising–inkling–drive or seeding–misprising>—temporal-to-intemporal-dispositions<so construed as from perspective–ontological-normalcy/postconvergence> as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposed backdrop for prospective transcendent construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicism/intemporal-prioritisation-of–reference-of-thought’–as-conflicatedness–or–ontological-reprojecting/longness of register of–meaningfulness and-teleology) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as to ‘attendant—intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism‘>. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge 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<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications–of-prospective–nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting<as disjointed-misappropriation-of–meaningfulness-and-failing-intemporal-preservation> and perversion-of<reference-of-thought<as–
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism as to ‘implicated_attendant-ontological-contiguity’~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’ and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism narratives while the psychopath is of postlogic 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-contiguity >;–in-shallow-supererogation ~<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-supererogation of–attendant-
intradimensional’-postconverging/dialectical-thinking’-apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining-

prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-
.attendant-intradimensional~apriorising/axiomatising/referencing~-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind’s perception (prelogism or supplanting-
conviction-as-to-profound-supererogation –of-‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism while the psychopath’s mental-
disposition is formulaic slanting | compuling–nonconviction/madeupness/bottomlining-
(<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’~of-the-‘attendant-
intradimensional~ontologising’~imbu~<contextualising/existentialising~attendant–
ontological-contiguity >,)-in-shallow-supererogation <as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness> or postlogism in preconverging-or-
dementing~apriorising-psychologism)! Straying into a basic elucidative
anthropopsychology/the-anthropological-continuity (a novel {epistemic-
totalling} hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting.
{decompulsing} delinearity~for-cogency approach to psychology); extrinsic-attribution is a fairly
common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently
intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) in our
solipsistic projection but have the potential of temporal (shortness-of-register-of–meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought—develloving ontological-performance-
<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and
formalisation ensures that because of the positive-opportunum—of-social-functioning-and-
accordance\textsuperscript{75} that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew (‘intemporality’\textsuperscript{76}-symmetrising-by-desymmetrising-subsumption-of-temporality\textsuperscript{76}$^*$, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct).

This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional–firstnaturedness-formativeness<as-to-eventualising–inking–drive-or-seeding-misperising>—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 preconverging/postconverging–de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality’\textsuperscript{76}-symmetrising-by-desymmetrising-subsumption-of-temporality’\textsuperscript{76}$^*$, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) man in the medium to long perspective towards ‘the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–
phenomenalism—in-prospective_psychologismic—apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency—conflicatedness—in—preconverging-disentailment—by—postconverging-entailment/understanding/amplituding/formative—causality—as-to-projective-totalitative—implications—of—prospective—nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity (institutionalised, formalised and internalised). This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of—meaningfulness-and-teleology) than temporal (shortness-of-register-of—meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing notional—firstnaturedness-formativeness—eventualising—inking drive—or—seeding—misprising—temporal—to—intemporal—dispositions—so—construed—as—from—perspective—ontological—normalcy/postconvergence disambiguation with a de-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics) highlighting organic-comprehension-thinking (organicalism/intemporal-prioritisation-of—reference—of—thought—as—conflicatedness —or—ontological—reprojecting longness-of—register—meaningfulness—and—teleology) and the distracting threshold—nonconviction/madeupness/bottomlining—in—shallow—supererogation—as—to—attendant—intrahuman—prospectively—disontologising—preconverging/dementing apriorising—psychologism). Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of a ‘grand theory of psychology’ that has been missing to turn psychology from a preconverging—de-mentating/structuring/paradigming of the human—presencing—
absolutising-identitive-constitutedness a social-vestedness/normativity\textless discretely-implied-functionalism\textgreater as modern into a postconverging–de-mentating/structuring/paradigming across-and-of-all-times of nonpresencing\textless perspective–ontological-normalcy/postconvergence\textgreater!

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\langle as-to\rangle historiality/ontological-eventfulness /ontological-aesthetic-tracing\langle perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'\rangle or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression 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 abstractly covers the concepts of temporal preservation (including subknowledging\textsuperscript{1}, 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
institutional-cumulation/institutional-recomposure\{as-to\-historiality/ontological-eventfulness\>/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 \{de-mentation\{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\}—unenframed/re-ontologising-conceptualisation\} amplituding/formative\-epistemicity\} causality as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity, i.e. notional-firstnaturedness-formativeness as-to-eventualising-inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional-firstnaturedness-formativeness as-to-eventualising-inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking 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, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-
disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their
dereifying-hollow-narratives-and-acts’ as these pervert/dement/subknowledge-
(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncetise the
reference-of-thought—categorical-imperatives/axioms/registry-teleology—-for-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation providing the backdrop for
prospective transcendental dimension with new superseding reference-of-thought—
categorical-imperatives/axioms/registry-teleology—. de-mentation— (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) can be implied as mental-devising-representation across all registry-
worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-
present/present-consciousness mental-devising-representation, and so, by accounting
anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion-of-
reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—of-its—categorical-
imperatives/axioms/registry-teleology—-for-intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation whether a retrospective, present or prospective registry-
worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-
worldview’s/dimension’s institutionalisation reference-of-thought—categorical-
imperatives/axioms/registry-teleology— with prospective transcending/superseding reference-
of-thought— categorical-imperatives/axioms/registry-teleology, -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
universal dimensionality-of-sublimating—(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationising/transepistemic/anamnestic-residuality/spirt-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/\(^\text{13}\)/reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold\(^\text{102}\) requiring positivism institutionisation/intemporalisation). Prospectively, the \(^\text{15}\) de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional~\(^\text{18}\) deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold\(^\text{102}\) requiring notional~\(^\text{18}\) deprocrypticism institutionisation/unintemporalisation will equally meet with an epistemic-totalising\(^\text{33}\)~self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking~<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 \( \text{de-mentation} \)

\[
\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}
\]

as of preconverging-or-dementing\(^{20}\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \( \text{de-mentioning} \)

\[
\text{(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics)}
\]

prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology\(^{99}\) hence wrongly implying candored and straightness, whereas these are in effect \langle\text{amplituding/formative–epistemicity}\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatric-drag\(^{34}\) iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing \( ^{–}\)apriorising-psychologism (the-perversion-of-the–\(^{8}\)categorical-imperatives/axioms/registry-teleology\(^{99}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing \( ^{–}\)apriorising-psychologism (the-perversion-of-the–\(^{8}\)categorical-imperatives/axioms/registry-teleology\(^{99}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect the \( ^{–}\)de-mentioning
Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretense of an excepting. (For instance, we can be calculating the sum \((5 \times 5) + 5 - 5\), and make the mistake to say \(5 \times 5 = 24\) but then overlook it and agree together that the answer should be \(24\) and go on to resolve the entire equation as \(24\).

This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing\(^{1}\)–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-drag\(^{34}\) or notional-discontiguity/epistemic-discontiguity -<between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^{37}\)) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology ) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The \((\text{supererogatory–ontological–de-mentation-or-dialectical–de-}
\text{mentation—stranding-or-attributive-dialectics}),\text{in-a-contiguity-of-increasing-ontological-normalcy/postconvergence'}\).

Miscuing and subsequent perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation speaking of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledgeing/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, dementation- (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologic orientations denaturing to the corresponding temporal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation mindsets in their aetiologisation/ontological-escalation-ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective reference-of-thought—
mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticis, 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 amplituding/formative–epistemicity-totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality/longness rather than decandored/oblongated mental-devising-representation as temporality. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturting’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating ⟨amplituding/formative–supererogatory–de-mentativeness/epistemie-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology 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 de-mentation/supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling ⟨in-deferential-formalisation-transference⟩ (formalisms and internalisations) mechanism with the implied amplituding/formative–epistemicity causality as-to-projective–totalitative.
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity with corresponding
dialectical and psychoanalytic existential <disontologising/re-ontologising—aporeticism>
reorientations (‘postconverging-or-dialectical-thinking’—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
‘preconverging/postconverging—de-mentative/structural/paradigmatic argumentation
convincing’ intradimensionally as to 

presencing—absolutising-identitive-constitutedness (based-on-the—
categorical-imperatives/axioms/registry-teleology-of-the-registry-
worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-
ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing—
apriorising-psychologism as of its reference-of-thought—categorical-
imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–
or—ontological-preservation, in the first place; as teleology as such reflects human-subpotency
sublation-over-desublation possibilities in existence as to underlying supposedly coherent
ontological-commitment—faith/authenticity ~postconverging—de-mentating/structuring/paradigming—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 <amplituding-formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing—
apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
contendingly-out-of-phase> as it wrongly implies that temporal-dispositions <perversion-of-
reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of their
dimension’s/registry worldview’s reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^{(9)}\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality /longness instead preserving prospective \(^{(5)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(9)}\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous \(^{(5)}\) meaningfulness-and-teleology\(^{(9)}\) towards the ‘institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>’ as secondnaturing of the new \(^{(8)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(9)}\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivisitic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism \(^{(8)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(9)}\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation relation with \(^{(5)}\) meaningfulness-and-teleology\(^{(9)}\) is sound such that it goes on to operate/process logic by <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{34}\) non-positivism/medievalism \(^{(5)}\) meaningfulness-and-teleology\(^{(9)}\) \(^{(8)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(9)}\). Rather the positivistic mindset/ reference-of-thought will project the new \(^{(8)}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{(9)}\), for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in-the-bigger-scheme-of-things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance\(^{75}\) 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/\textsuperscript{2} reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective \textsuperscript{3} reference-of-thought–\textsuperscript{4} categorical-imperatives/axioms/registry-teleology\textsuperscript{5},-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\textsuperscript{6} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed/re-ontologising–conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{8} as perversion-of–perversion-of-the–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same \textsuperscript{8} reference-of-thought–\textsuperscript{4} categorical-imperatives/axioms/registry-teleology\textsuperscript{5},-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 \textsuperscript{8} reference-of-thought–\textsuperscript{4} categorical-imperatives/axioms/registry-teleology\textsuperscript{5},-
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/ maximalising-recomposing-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when totalising—self-referencing—syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—as-to-preconverging—or-dementing—apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’) relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-
institutionalisation-process! As an anthropopsychological disposition, rational-realism as notional-deprocrypticism just like all successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ with regards to human temporality/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of intemporality/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 de-mentation\(\langle\)supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics\(\rangle\) for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by decandoring/oblongating (representation of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing\(\rangle\)-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-formativeness—as to eventualising-inkling-drive–or–seeding-misprising—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 extractory preconverging–de-mentating/structuring/paradigming’ at uninstitutionalised-threshold\(\rangle\). The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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
of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality<for-sublimating–existential–eventuating/denouement–from–‘thinking-at-first/pure-predisposition-preemptive-of–prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed–and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’> 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-cogruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality/ purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism“-slantedness/“-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance”-<including-virtue-as-ontology>. * It should be noted that in de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-
primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)
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 psychologismic–
epistemic-acutisation–difficulty < for, residualising {decompulsing} delinearity for cogency–
magnitudes{of-experientiality/experiment} so-referenced to its given Being-development/ontological-
meaningfulness-and-teleology ). The idea is not to idle in articulating meaningfulness within
the dimension in need of transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-
positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking
such meaningful articulation in terms–as-of-axiomatic-construct of the non-
positivism/medievalism world sense of meaningful purposefulness but rather to project a
positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the
social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive,
decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under
a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are
critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that
these notions are veridically dialectical notions that apply in all transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity unlike a simplistic ‘history fixating
conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’
possibility of being-represented/mental-devising-representation as dialectically-or-
contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional–deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In-the-bigger-picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional–firstnaturedness-formativeness–as-to-eventualising–inkling-drive–or–seeding–misprising–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–meaningfulness-and-teleology to longness-of-register-of–meaningfulness-and-teleology) with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure–as-to-historiality/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-formativeness–as-to-eventualising–inkling-drive–or–seeding–misprising–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 \(^7\)perversion-of-\(^8\)reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\succ\) by miscuing, and in
subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions
perversions/defects of postlogism\(^7\)-slantedness/\(^7\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^7\)reference-of-thought-\(^7\)devolving ontological-performance\(^7\)-
<including-virtue-as-ontology>/morality/ethics/justice/etc.
conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing \(\succ\)apriorising-psychologism), actually points to a decandored/slantedness of the
temporal-dispositions (and not candored/straightness), and is definitional of all registry-
worldviews/dimensions perversion-of-\(^7\)reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \(\succ\) 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 \(\prec\)<amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(\succ\) 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- perversion-of-\(^7\)reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
impediments of procrypticism at its uninstitutionalised-threshold. This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘\(<\text{amplituding/formative–epistemicity}\text{-causality~as-to-projective-totalitative–implications-of-prospective-nonpresencing~for-explicating~relative-unreflexivity/relative-reflexivity~ontological-contiguity}\)’ retraction (for notional–firstnatures-formativeness~as-to-eventualising–inkling-drive or seeding-mispering~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 reference-of-thought–categorical-imperatives/axioms/registry-teleology~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-accordance with the induced social universal-transparency~(transparency-of-totalising-entailing~as-to-entailing~amplituding/formative–epistemicity)totalising~in-relative-ontological-completeness (of both the perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-
apriorising-psychologism / compulsion–nonconviction/madeupness/bottomlining-

contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-
registry-subknowledging⁵/mimicking/defect) / setting-aside, (glossing-over-registry-
‘preconverging-or-dementing’–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 of⁵³ reference-of-thought and⁵⁶ meaningfulness-and-teleology⁵⁹ in
a rather ephemeral subject, the social. In this regard, the

delinearity~for-cogency 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
delinearity~for-cogency 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
delinearity~for-cogency insight extending to the possibility of a ‘creative
existentialism (full-existential-depth-implications) storying construal’ which is ‘profondly
ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
possibilities for transcendental institutionalisation/intemporalisation of
notional~¹⁵ deprocrypticism (superseding the vices-and-impediments⁹⁵ of, as well as human
emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> disambiguation in perspective as otherwise by the ‘conviction-as-to-profound-supererogation’-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-
preconverging-or-dementing-apriorising-psychologism or not-veridical-thinking-reference-
rather-preconverging-or-dementing-reference or perversion-of-reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_and-not-of-logical-
contention reflex or transversality–for-sublimating–existential-eventuating/denouement–from-
thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-
unaffirmed–motif-and-apriorising/axiomatising/referencing> reflex) temporal-dispositions
are directly engaged wrongly as straight/candored/conviction-as-to-profound-supererogation
and elevated as ontologically veridical as if these were intemporal, to effectively
reflect/perspectivate the temporal-dispositions by de-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
(organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-
onontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology
and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–
apriorising-psychologism> involves psychopathy and social psychopathy postlogism in
the intemporal-disposition prelogic/conviction-as-to-profound-supererogation organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought-as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) supersedes intemporally as ontological-veridicality (relative-unreflexivity/relative-reflexivity/ontological-contiguity/reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing-reference), and with the ‘disambiguation of notional–firstnaturedness-formativeness—as to eventualising-inking-drive-or-seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation/<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-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/relative-unreflexivity/relative-reflexivity—ontological-contiguity of reference-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-discontiguity—between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound-
supererogation -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’> that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind preconverging–dementating/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-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively depocrypticism, with their evolving reference-of-thought–categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought>. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion–or-ontological-fideism—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–meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory
deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process 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 preconverging/postconverging–de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness-of-reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of-meaningfulness-and-teleology and intemporal/longness-of-register-of-meaningfulness-and-teleology mental-dispositions across all registry-worldviews/dimensions will simply ‘out of impression-driven/good-naturedness/wishfulness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative> wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatich-drag/denatured/preconverging-or-dementing –narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-
teleology 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- reference-of-thought’–as-confoundedness–or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of- reference-of-thought’–as-confoundedness–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 de-mentation-

<profound-supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> conceptualisation for intemporal-preservation-entropy-or-contiguity–or–
perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of \(^5\) meaningness-and-teleology\(^9\) as of the two previous transcendence-and-sublimity/sublimation/supererogatory-de-mentativity perspective implied psychologisms’ (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness\(^8\)-of-\(^{12}\) reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness -of- reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of\(^9\)-reference-of-thought’–as-conflatedness\(^{12}\)-or-ontological-reprojecting and not a non-transcendental perspective as of \(<\text{amplituding-formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{34}\). In other words, distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^4\) by the preconverging-or-dementing\(^2\)-apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding\(^8\) reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional-\(^6\) deprocrypticism as of the preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) by the ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^4\) apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting point-of-departure-of-construal’ over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded\(^{12}\) reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (as of its disjointedness-as-of- reference-of-thought of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting with
regards to positivism–procryptism), as validated by ‘implicated_attendant–ontological-contiguity’—educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

*Thus, distractive-alignment-to reference-of-thought <of-apriorising/axiomatising/referencing> is an apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting point-of-departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking—apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness -of- reference-of-thought) in preconverging-or-dementing —apriorising-psychologism and centering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-incompleteness -of- reference-of-thought), as validated by ‘implicated_attendant–ontological-contiguity’—educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

Critically, for aetiologisation/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness—reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness—reference-of-thought defective —reference-of-thought—categorical-imperatives/axioms/registry-teleology for a postlogism—manifestation; and just as we can
appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism\textsuperscript{77} manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism\textsuperscript{77} manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\textsuperscript{77} manifestations in universalisation–non-positivism/procripticism, the organic-knowledge depth of notional–deprocrypticism is what is required as resolution for postlogism\textsuperscript{77} manifestations in positivism–procriptism. On this basis distractive-alignment-to- reference-of-thought–point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{77} construal but rather implying a construal preconverging-or-dementing –apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (whether as of non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of recurrent-utter-uninstitutionalisation, failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of base-institutionalisation–ununiversalisation, failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
intemporal/ontological/social/species\(^1\) universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming that is transversally preconverging/postconverging–de-mentative/structural/paradigmatic for the resolution not only of the positivism–\(^3\) procrypticism postlogism\(^4\) as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness\(^5\) reference-of-thought predicated temporal-phenomena construed as positivism–\(^6\) procrypticism vices-and-impediments\(^7\). (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of–meaningfulness-and-teleology as of the positivism–\(^8\) procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding ontional– deprocrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its ontological-completeness-of- reference-of-thought over the prior/transcended/superseded positivism–\(^9\) procrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as of its prior relative-ontological-incompleteness -of-\(^{10}\) reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing\(^{11}\)–apriorising-psychologism and decentering of positivism–\(^{12}\) procrypticism\(^{13}\) reference-of-thought beyond its amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence\({\text{implicated-’nondescript/ignorable–void ’, as-to- presencing—absolutising-identitive-constitutedness }}, and so beyond-the-consciousness-awareness-teleology\(<\text{of–preconverging-existential-extrication-as-of- existential-unthought}>\); and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its\(^{14}\) reference-of-thought psychologism which
disjointedness-as-of- reference-of-thought’-misappropriated—meaningfulness-and- teology of positivism—procrypticism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, as the non-positivising/non-rational-empiricism of the universalisation—non- positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting, and as the non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented- or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural
incompleteness\textsuperscript{a} of\textsuperscript{b} reference-of-thought defective\textsuperscript{8} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9}\textsuperscript{a} for issues of\textsuperscript{7} perversion-of\textsuperscript{1\textsuperscript{a}} reference-of-thought—\textsuperscript{\textsuperscript{a}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} 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’—as-to—presencing—absolutising-identitve-constitutedness\} as of our \textsuperscript{\textsuperscript{a}amplituding/formative—epistemicity}\textsuperscript{\textsuperscript{a}totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} reflex and so beyond-the-consciousness-awareness-teleology—\textsuperscript{\textsuperscript{a}of—preconverging-existential-extrication-as-of-existential-unthought} beforehand/as-of-a-priori, will tend towards a ‘circular \textsuperscript{\textsuperscript{a}amplituding/formative—epistemicity}\textsuperscript{\textsuperscript{a}totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} ego complex that rather circularly upholds\textsuperscript{80} procrypticism—or—disjointedness-as-of\textsuperscript{3} reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness\textsuperscript{82} of\textsuperscript{2} reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism\textsuperscript{7} perversion-of\textsuperscript{83} reference-of-thought—\textsuperscript{\textsuperscript{a}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking—apriorising-psychologism and centered in-the-very-first-place’ but rather that the non-positivism/medieval

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied meaningfulness-and-teleology is preconverging-or-dementing –apriorising-psychologism and decentered; as the starting point of distractive-alignment-to reference-of-thought <of apriorising/axiomatising/referencing> is rather in reflecting the prior relative-ontological-incompleteness —of reference-of-thought

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking – apriorising-psychologism and centered in-the-very-first-place’ but rather that our procrypticism—or–disjointedness—of reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting implied meaningfulness-and-teleology is preconverging-or-dementing –apriorising-psychologism and decentered; as the starting point of distractive-alignment-to reference-of-thought <of apriorising/axiomatising/referencing> is rather in reflecting the prior relative-ontological-incompleteness —of reference-of-thought
projection/psychologism prospective relative-ontological-completeness of reference-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 synopsising-depth of meaningfulness-and-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness of reference-of-thought as the underlying disjointedness-as-of reference-of-thought of procrypticism relative to prospective ontological-completeness-of reference-of-thought as 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-drag perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness of reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness of reference-of-thought by tautological ontological-veridicality validated by the relative-unreflexivity/relative-reflexivity ontological-contiguity of the human-institutionalisation-process itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing’ technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as amplituding/formative–epistemicity totalising self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective mental-

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disjointedness-as-of\(^{1}\) reference-of-thought, calling prospectively for deprocryicism. Without ‘intemporal-prioritisation-of\(^{1}\) reference-of-thought’–as-conflatedness\(^{2}\)-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from \(^{7}\)perversion-of\(^{8}\) reference-of-thought\(<\)as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ (as prior intemporal \(^{3}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology ) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure\(<\)as-to-historiality/ontological-eventfulness /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\(^{1}\) reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the \(^{8}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{9}\),-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/relative-unreflexivity/relative-reflexivity–ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional~projective-perspective) of additionality with regards to this character will always involve as of \(^{1}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{9}\) that subtracts 1 from the results of that character’s operations of additions (as the sublimating-epistemic–imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional \(^{8}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{9}\) of simply summing directly) will be
existentially — disontologising/re-ontologising — aporeticism — rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of- reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of- reference-of-thought setup). Naturally, the reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially — disontologising/re-ontologising — aporeticism — the case in this instance, where the equation is for instance \(7(\sqrt{64}+3-1)-(6+4-2)\div2\). 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 \(11-1=10\). Then the multiplication operation with the first brackets result as \(7\times10=70\). 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 \(8\div2=4\). 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 (that is further adding 1 to any addition operation), 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/relative-unreflexivity/relative-reflexivity—ontological-contiguity as of their relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to-‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising–psychologism’ (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), as reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived—perversion-of—reference-of-thought—amplituding/formative—wooden-language—who can be seen as a result of unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought, as ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) precedes projected 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}, with \(^\text{13}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{13}\) nothing more but human ‘mental inventions’ (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to ‘educed unlimitedness/existence-sublimating nascence’\(^{13}\) by a re-equilibrating metaphysics-of-absence\(^{\langle\text{implicated-epistemic-veracity-of-} \quad \text{nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\rangle\) postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected \(<\text{amplituding/formative}>\) wooden-language\(^{\langle\text{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\) in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected \(<\text{amplituding/formative}>\) wooden-language\(^{\langle\text{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology}>\)). In which case the resolution for the Arithmetic equation (supposedly where A, Addition, is unamendable due to a condition), will involve the other characters taking cognisance
of A’s (Addition’s) condition and adhere to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over projected wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing reference/perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Thus the new categorical-imperatives/axiom/registry-teleology—-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving calculations ontological-completeness-of reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether 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/relative-unreflexivity/relative-reflexivity—ontological-contiguity of reference-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÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) additionality defect to yield the results of the two
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, no internal-contradiction induced from amplituding/formative-epistemicty>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity], no preconverging-or-dementing—apriorising-psychologism of the perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity/nihilistic as of temporality/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new reference-of-thought–categorical-imperatives/axioms/registry-teleology, {for-intemporal-preservation-entropy} or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-
gyges-effect/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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of reference-of-thought and thus failing/not-upholding as-of-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/reference-of-thought (in
ontological-normalcy/postconvergence) of the above equation as being equal to the need for new
alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-
bad-faith/inauthenticity nihilistic as of temporality, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as ontology. In-the-bigger-scheme-of-things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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 de-mentation—supererogatory—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect of its reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing—apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. De-mentioning (supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation–stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity of reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity with the present registry-worldview/dimension corresponding to the superseded perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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/intelligibilitysettingup/measuringinstrumenting ‘beyond any one registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In-the-bigger-scheme-of-things, just as logic can only be grounded on coherent and concrete reference-of-thought–categorical-imperatives/axioms/registry-teleology based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential—disontologising/re-ontologising—aporeticism—becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting as to renewed logical-basis/logic,-as-derived-from-transversality for-sublimating–existential-eventuating/denouement—from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’ going beyond the reference-of-thought–categorical-imperatives/axioms/registry-teleology within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike
ordinary meaning which reasons only on intradimensional \(^3\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^5\) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking –apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing \(^1\) –apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity— as subjecting ‘duced unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency— (as of relative apriorising/axiomatising/referencing- \{of ‘prospectively-implicited_attendant_ontological-contiguity ’~duced–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ \}_constitutedness ‘in preconverging-entailment\}_ to deeper limited-mentation-capacity— as subjecting ‘duced unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency— (as of relative apriorising/axiomatising/referencing- \{of ‘prospectively-implicited_attendant_ontological-contiguity ’~duced–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ \}_conflatedness ‘in {preconverging-disentailment by}–

postconverging-entailment\}_ behind the successive institutional-cumulation/institutional-recompose \{as-to_ historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected~‘epistemicity-relativism–determinism’\}_{}, wherein the dialectically transcending/superseding institutional-
supererogation of-mentally-aestheticised-preconverging/dementing —qualia-schema and prospective-profound-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of reference-of-thought (in-phasing) and corresponding ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity as enabled by ontological-normaley/postconvergence. The conceptual pertinence in this Arithmetic notional-contiguity/epistemic-contiguity—profund-supererogation of-mentally-aestheticised-postconverging/dialectical-thinking —qualia-schema> comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging—impulse/compulsive-dementing/postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism—as-of—compulsing—nonconviction/madeupness/bottomlining(<decontextualising/de-existentialising—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>’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflets/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social—
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-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’> as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging -impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result of 72.5 for the particular equation which is not intemporal preservational (not of prospective ontological-normalcy/postconvergence epistemic-projection) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new
intradimensional’-prospectively-disontologising–preconverging/dementing –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-
reference-of-thought, likewise with ununiversalisation and universalisation, non-
positivism/medievalism and positivism, and prospectively with procrypticism and
deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-
dementing –apriorising-psychologism mental-devising-representation of our perversion-of-
reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the
denaturing 6 of the reference-of-thought–categorical-imperatives/axioms/registry-
teleology90,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
positivistic meaningfulness. This insights perfectly highlight that our psychological nature is
actually about mental-devising-representation which is meant to serve notionally the pertinence
of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end
to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-
dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity -of- reference-of-thought/candored-and-dialectically-or-contendingly-in-
phase with regards to an intemporal-preservational registry-worldview/dimension
institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation, and with superseded/transcended registry-worldviews/dimensions
which are not intemporal-preservational at their uninstitutionalised-threshold 112 as
preconverging-or-dementing –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-eventfulness /ontological-aesthetic-tracing–<perspective–
intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^3\) inducing ‘implicated-attendant–ontological-contiguity’\(^1\)–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

<imbued–notional–cogency>\(^1\) –<reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of-thought– devolving-as-of-instantiative-context>\(^1\)/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle

as unsoundness-or-ontological-bad-faith/inauthenticity –of– reference-of-thought or

perversion-of– reference-of-thought –<as-preconvergingly-

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

shallow-supererogation > as to preconverging-or-dementing \(^2\)–apriorising-psychologism and so in <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(^3\) or absolving/fleeting/escaping-reflex–logic , from one set-of-postlogic-narratives to the other and one set of interlocutors to the other,
in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/or shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging\(^4\)-impulse/compulsive–dementing \(20\) disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity –of– reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally-preservational and thus ontologically-veridical\(^5\) reference-of-thought/relative–unreflexivity/relative-reflexivity —ontological-contiguity\(^5\). It is this pedestal that is the organic-comprehension-thinking (organicalism/”intemporal-prioritisation-of– reference-of-thought”–
as-conflictedness\textsuperscript{13} -or-ontological-reprojecting\textsuperscript{14} or teleology\textsuperscript{25} ) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity -of- reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 72.5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging\textsuperscript{14} -or-mimicking-impulse/compulsive-dementing\textsuperscript{0} registry-worldview-
psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all undue and pervertedly implied). So we then speak of an utter/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation (not incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation—<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging-impulse pedestal and the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’, and it is rather temporally-
inclined, it might equally take the easier route of reasoning in terms-as-of-axiomatic-construct of country-of-the-blind temporality/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-meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiolisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as of intemporality/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 universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension–level resolutive construal of their corresponding postlogism -as-of- 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-contiguity >;}-in-shallow-
supererogation -<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 universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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-reference-of-thought-as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics). The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and has nothing to do with issues of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound
supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional– deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of notional–firstnaturedness-formativeness—as-to-eventualising–inkling-drive–or–seeding–misprising–temporal-to-intemporal-dispositions—as-construed-as-from-perspective–ontological-normalcy/postconvergence as aetiologisation/ontological-escalation-<ontological-
above, where supposed an intemporal mindset/reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-psychologism pedestal which is rather an extricatory preconverging–dementating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency–{transparency-of-totalising-entailing,-as-to-entailing<-amplitudes/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-dementing–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-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought—categorical-imperatives/axioms/registry-teleology—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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—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/reference-of-thought in organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) the problem is now the insight about the intellectually and morally wrong in ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation—ontological-verification-commitment/otherliness-transcending/compulsions-encumbered_transcending’ 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 preconverging/postconverging—de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments associated with superstition in the
said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> 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 "dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting-longness-of-register-of–meaningfulness-and-teleology)/‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging -impulse/compulsive-dementing mindset/ reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive preconverging/postconverging–de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments of a non-
positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘preconverging/postconverging–de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall preconverging/postconverging–de-mentative/structural/paradigmatic causality as-to-projective-totalitative–implications-of-prospective-nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity such superstition to the creative emancipation of human meaningfulness and action.

With this insight the ontological ‘terms of reasoning’ of the subknowledging-impulse/compulsive-dementing pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential disontologising/ontologising aporeticism implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) will be to be dismissive of the two prior pedestals as in de-mentionation (supererogatory–ontological–de-mentionation–dialectical–de-mentionation–stranding–or-attributive-dialectics) and of preconverging-or-dementing–apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase since in reality the elements of their apriorising registry are perverted (implied–logical-
dueness – as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology ), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of reference-of-thought-as-preconvergingly-apriorising/ axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a preconverging/postconverging–de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/universal/transcendental/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag. The reason for the above ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intertemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of reference-of-thought and
as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of–meaningfulness-and-teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of–reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation–(superoerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing–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–reference-of-thought’–as-conflatedness-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought–categorical-
positivism/medievalism, and from a prospective articulation, procrypticism–or–disjointedness-as-of-reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking–apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively depocrypticism. 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–de-mentation—aporeticism> regression of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in-the-bigger-picture, registry-worldview’s/dimension’s reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought de-mentation—supererogatory-ontological—de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> preconverging-or-dementing–apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of reference-of-thought—<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > the "reference-of-
thought–categorical-imperatives/axioms/registry-teleology","-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality<for-
sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-
preemptive of prospective-disontologising/subontologising’ as-of-prospectively-
disambiguated–affirmed-and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>

as perceived from the superseding/transcending intemporal-disposition or registry-
worldview/dimension which voids the registry-perverting/subknowledging"/preconverging-or-
dementing -temporal-dispositions’ transcended-or-superseded-registry-
worldview’s/dimension’s apriorising–registry-elements as {epistemic-totalising33 psychologismic-
subliminality-of–individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology”). This as \textsuperscript{1}de-mentation\textsuperscript{(supererogatory-ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics)} is what prevents the
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight-and-
candored, of the recurrence-of-in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping–set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{6} as absolving/fleeting/escaping-
reflex–logic\textsuperscript{1} (which are veridically of notional-discontiguity/epistemic-discontiguity\textsuperscript{6} -
<between—prior-shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing \textsuperscript{1}–qualia-schema and prospective-profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking \textsuperscript{1}–qualia-
schema>\textsuperscript{<as-disjoined-misappropriation-of-}
notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/perversion-of/reference-of-thought—\^\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
oblengated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting-conviction-as-to-profound-supererogation of attendant-intradimensional postconverging/dialectical-thinking apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion-of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation into logical-contention. de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing reference (ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking apriorising-psychologism stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). de-mentation- (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation–level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_orImplicited_attendant–ontological-contiguity~educed– existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>-reification_or_intrinsect-reality–ontological-coherence_or_superseding–oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation as enabled by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation–level; while at the registry-worldview/dimension–level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing–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 ‘sovereign human existential-<disontologising/re-ontologising—aporeticism> valour’ (‘sovereign human existential-<disontologising/re-ontologising—aporeticism> 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 ‘sovereign human existential-<disontologising/re-ontologising—aporeticism> valour’, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing–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 reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. In-the-bigger-picture, de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) effectively will
seem to place human \{cumulated/recomposured\}-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <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 \} 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 \{de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\}, no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation \{reference-of-thought—categorical-imperatives/axioms/registry-teleology\} is possible. This is because \{de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\} as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity reference-of-thought but preconverging-or-dementing–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing–apriorising-psychologism/dialectically-preconverging-or-dementing–apriorising-psychologism in a de-mentation(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) wherein its mental-devising-representation is preconverging-or-dementing–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity reference-of-thought and
dialectically-or-contendingly-in-phase, thus ‘granting the latter ‘reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^2\)-reference)’ over the former which is ‘no longer ‘reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity\(^2\)-of\(^2\) reference-of-thought today but rather ontologically-preconverging-or-dementing –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–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight withRegards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. de-mentation\kit{\langle supererogatory ontological de-mentation or dialectical de-mentation—stranding or attributive-dialectics \rangle }\), perversion-of reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle, registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect>\(^5\), unsoundness-or-ontological-bad-faith/inauthenticity\(^2\)-of reference-of-thought, mental-perversion, subknowledging , mimicking; and-their-corresponding-<amplituding/formative–epistemicity> totalising-self-referencing-syncretising) indicates that de-mentation\kit{\langle supererogatory ontological de-mentation or dialectical de-mentation—stranding or attributive-dialectics \rangle }\) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that
achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging ’-normalcy’ (epistemic-totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. ‘de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a ‘de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation –as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-‘reference-of-thought, subknowledging’-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging’-
normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect<as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> term thereafter, we grasp that it is the ‘amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity –between—prior-shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ as of the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation as to preconverging-or-dementing-apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential–defect (and not about defect–of-logical-processing-or-logical-implication–supposedly-apriorising-in-conviction-as-to-profound-supererogation) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential–defect/not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the–preconverging-or-dementing–apriorising-psychologism of positivistic-meaningfulness) de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation–
representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity\(^{(1)}\)-of\(^{(2)}\) reference-of-thought versus preconverging-or-dementing\(^{(3)}\)-apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity\(^{(4)}\)-of\(^{(5)}\) reference-of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing\(^{(6)}\)-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of\(^{5}\) meaningfulness-and-teleology\(^{6}\)) versus threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{7}\)-<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of\(^{5}\) meaningfulness-and-teleology\(^{6}\)) 4) ‘intemporal-prioritisation-of- reference-of-thought’-as-conflatedness\(^{7}\)-or-ontological-reprojecting as defining the priority of life choices or existential-<disontologising/re-ontologising—aporeticism> living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\(^{2}\)/longness versus circumventive/distractive-temporal-prioritisation-of-\(^{3}\)reference-of-thought as defining the priority of life choices or existential–<disontologising/re-ontologising—aporeticism> living as priorly unaccountable to the possibility for the furtherance of intemporality\(^{2}\)/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation \(^{3}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{9}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold \(^{1}\) to the projected <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 ) considered circumventive/distractive-temporal-prioritisation-of—reference-of-thought over inherent ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; at which point of uninstitutionalised-threshold, de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation—(supererogatory—ontological—de-mentation—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—reference-of-thought’—as-conflatedness—or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of—reference-of-thought. That is de-mentation—(supererogatory—ontological—de-mentation—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—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism’> mindssets, notwithstanding the fact that the de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought—
categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their amplituding/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposing-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposing moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as de-mention- ⟨supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics⟩ in de-mention- ⟨supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics⟩; and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mention- ⟨supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics⟩ over and as denaturing positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an de-mention- ⟨supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics⟩ defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of
notional–firstnaturedness-formativeness < as to eventualising–inkling–drive–or–seeding–misprising >—temporal-to-intemporal-dispositions < so-construed-as-from-perspective–ontological-normalcy/postconvergence >, from a prospective registry-worldview’s/dimension’s reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought) but ‘dialectically preconverging-or-dementing’–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-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 reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-
thought-reference implying a perverted-registry reflected/perspectivated by its \(\text{\textsuperscript{15}}\) de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩. Where the natural world is resolute with no compromise with the operation of such a notion as \(1+1=2\), the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions \(1+1\) will add up to \(5\) where the effective constraining of institutionalisation is lacking. \(\text{\textsuperscript{15}}\) de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ (stranding) has the merits of articulating that for \(\text{\textsuperscript{83}}\) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(\text{\textsuperscript{20}}\)-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new \(\text{\textsuperscript{83}}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(\text{\textsuperscript{99}}\),-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation dialectically implying an \(\text{\textsuperscript{15}}\) de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of transcended \(\text{\textsuperscript{83}}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(\text{\textsuperscript{99}}\),-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (in our present case, notional—\(\text{\textsuperscript{18}}\) deprocrypticism of \(\text{\textsuperscript{80}}\) procrypticism—or–disjointedness-as-of–reference-of-thought, for a preconverging/postconverging–de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(\text{\textsuperscript{105}}\) of our registry-worldview/dimension and just as critically the preconverging/postconverging–de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the preconverging/postconverging–de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(\text{\textsuperscript{105}}\) of non-positivism/medievalism together with the preconverging/postconverging–de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with
ununiversalisation and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance — including virtue as ontology — /morality/ethics/justice/etc. conceptualisation of the social. Though with the weakness we must be able to rise up to, that the ‘social’ is existentially disontologising/re-ontologising — aporeticism — emotionally involved’. But this can be and is effectively overcome by appropriately universalising and detached meaningfulness by percolation-channelling — in-deferential-formalisation-transference — as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality susceptibletot-effecting parsimony as-of-shoddiness-and-incompleteness-to meaningfulness-and-teleology would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—dementativity from procrypticism to notional—deprocrypticism as the preconverging/postconverging—de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the preconverging/postconverging—dementatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of—reference-of-thought as preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to—shallow-supererogation as to preconverging—or-dementing—apriorising—psychologism of positivistic meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging / perversion-of—reference-of-thought as preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to—shallow-supererogation) may be to think, given our own illusion-of-the-present/present-
consciousness as amplituding/formative–epistemicity-totalising-self-referencing-synchretising/circularity/interiorising/akrasiatic-drag, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/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 universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meet with some resistance or the other and thus a reason for transversality<for-sublimating–existential-eventuating/denouement,—from–‘thinking-at-first/pure-predisposition-preemptive–of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–‘motif–and-apriorising/axiomatising/referencing’> 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\textsuperscript{56} universal/transcendental/ maximalising-
recomposing/for-relative-ontological-completeness\textsuperscript{57}—unenframed/re-
ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming are
indispensable. With the idea that an
intemporal/ontological/social/species\textsuperscript{56} universal/transcendental/\textsuperscript{58} maximalising-
recomposing/for-relative-ontological-completeness—unenframed/re-
ontologising~conceptualisation postconverging–de-mentating/structuring/paradigming that
prolongs to intemporality /an-abstract-eternality while obviously of ‘less an immediate
temporal existential—\textsuperscript{aporetic}—sense of good to some
humans’ is undoubtable of an ‘intemporal existential—\textsuperscript{aporetic}—sense of good to all humans at all times’ by its percolation-channeled-<in-
deferential-formalisation-transference> wherein for instance, the
preconverging/postconverging–de-mentative/structural/paradigmatic effect of the law is
allowing for civilisational living but its circumstantial construal and application may not be in
tune with the temporal interests of many but for its institutionalising constraining. This contrast
between humans appreciating intemporality /longness as potentially of \textsuperscript{56} universal import and
at the same time disposed occasionally to advanced their temporality\textsuperscript{59}, is what warrants a
‘constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to
Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the
one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking –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/relative-unreflexivity’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human—subpotency’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of–reference-of-thought–as–preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect at uninstitutionalised-threshold ; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging’-normalcy or reflex-normalcy which is rather an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (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—as-subjecting ‘educed-unlimitedness/existence-sublimating–
nascence’ to limitedness/human-subpotency-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising~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-subknowlding-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 perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowlding-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is more than just the instigating effect of the subknowlding.
postconverging-entailment>/understanding/<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
onpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-
contiguity and not good-natured/vague-impress construct). Ontological-
normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation, beyond defective
intradimensional-subknowledging -normalcy/reflex-normalcy, points to factoring in
notional–firstnaturedness-formativeness—~as-to-eventualising~inkling-drive–or–seeding–
misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–
ontological-normalcy/postconvergence> disambiguation as ‘knowledge-notionalisation’ to
avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition
reference-of-thought–categorical-imperatives/axioms/registry-teleology,.for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (as it is in
sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-
dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at
uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-
subknowledging’-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds
(ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all
the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing--<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> is about bringing
the prior registry-worldview/dimension’ perversion-of- reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to its placeholder-setup/mental-devising-representation/mentation/{cumulated/recomposured}-consciousness-awareness-teleology\(^{99}\) awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recompose, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’\(^1\) threshold (uninstitutionalised-threshold\(^{102}\)). 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-accordance\(^{55}\). 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-accordance\(^{77}\). Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—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-<disontologising/re-ontologising—aporeticism> implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recompose-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} of base-institutionalisation,\(^{103}\) universalisation and positivism. For deprocrypticism, an even stronger
ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation
of our mental-devising-representation in explication of our ‘mentation capacity limitations’
accounting for our perversion-of-reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > that ‘structurally-explain’ the vices-and-impediments peculiar to
shallow-supererogation > of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the
contendingly-out-of-phase>, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness \( ^{83} \) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99} \)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-reduced-unlimitedness/existence-sublimating-nascence\(^{53} \) (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that \( ^{83} \) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99} \)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold\(^{102} \) of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new \( ^{83} \) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99} \)-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 \( ^{74} \) perversion-of-\( ^{83} \) reference-of-thought-\( ^{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> \) as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/relative-unreflexivity/relative-reflexivity–ontological-contiguity\(^{67} \) of \( ^{83} \) reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity\(^{15} \)<between—prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-
schema and prospective-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking -qualia-schema>/non-ontological-and-non-
contending-referencing<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
preconverging-or-dementing apriorising-psychologism> (not-veridical-thinking-reference-
rather-preconverging-or-dementing-reference), and thus wrongly engaging in logical
contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-
reasoning-with) manifestations of temporal-dispositions perversion-of-reference-of-thought-
as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, thus resulting in the
consequent endemisation/enculturation of the specific vices-and-impediments of the
positivistic registry-worldview (procrypticism–or–disjointedness-as-of-reference-of-
thought). In contrast, the particularity of the superseding/transcending
‘notional~ deprocrypticism institutionalisation’ disposition over procrypticism is that
prospectively it points to the ontological-veridicality of a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness<as-to-eventualising-inkling-drive–or–seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor-pedestals-disambiguation
(at positivistic meaningfulness uninstitutionalised-threshold) to its mental-devising-
representation to enable the ‘postconverging-or-dialectical-thinking–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-

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'notional-firstnaturedness-formativeness—as to eventualising-inkling-drive or seeding-misprising—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 perversion-of-reference-of-thought—as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let’s explore again the Arithmetic notional-contiguity/epistemic-contiguity—profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema—comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging—impulse/compulsive-dementing—highlighting an uninstitutionalised-threshold 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—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—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation—
entropy-or-contiguity—or—ontological-preservation as the latter’s pertinence is rather about and
subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the
BODMAS characters is with respect to the limits of their \( ^{5} \) reference-of-thought—categorical-
imperatives/axioms/registry-teleology\( ^{10} \), for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation which are readily predisposed to such perversion-of—reference-
of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > and
subknowledging\^4 —impulse/compulsive-dementing \( ^{6} \) whether by character A or any other
character rather than just the fact that the condition (psychopathic postlogism\( ^{7} \) 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 preconverging/postconverging—de-
mentative/structural/paradigmatic resolution is with regards to the implications of
metaphorically—a-million-and-one-instances-and-locales of perversion-of—reference-of-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the given registry-
worldview/dimension as an aetiologisation/ontological-escalation—<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
(as notional—firstnaturedness-formativeness—<as-to-eventualising—inkling-drive—or-seeding-
misprising—> temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—
onological-normalcy/postconvergence> individuations predictable and determinable
teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought—
categorical-imperatives/axioms/registry-teleology —for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation is structurally-speaking about perpetually ensuring
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/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-categorical-imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion-of-reference-of-thought-categorical-imperatives/axioms/registry-teleology with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism’} are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/compulsive-dementing of
M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\(^1\)-impulse/compulsive-dementing\(^2\)/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new\(^3\) reference-of-thought\(^\flat\) categorical-imperatives/axioms/registry-teleology\(^4\), 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\(^5\) deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync\(^6\) reference-of-thought\(^\flat\) categorical-imperatives/axioms/registry-teleology\(^4\), 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\(^7\) perversion-of\(^8\) reference-of-thought\(^\flat\)<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging\(^9\)-impulse/compulsive-dementing\(^2\) with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold\(^1\) for a suprastructural resolution to human\(^7\) perversion-of\(^8\) reference-of-thought\(^\flat\)<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > disposition, enabling the ‘postconverging-or-dialectical-thinking\(^7\)–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-ﬁrstnatures-formativeness—as-to-eventualising-inkling-drive-or-seeding-misperising’—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving the \( \text{de-mentation} \{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}) \) preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as \( \text{de-mentation} \{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}) \) is the effective psychological tool for ‘postconverging-or-dialectical-thinking’—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 \( \text{de-mentation} \{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}) \) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this \( \text{de-mentation} \{(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}) \) 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.

\[
\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—strandng-or-attributive-dialectics}
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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 terms of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness as dialectical transformation as-prospective reference-of-thought with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought transdimensional-meaningfulness-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising/self-referencing-syncretising/present-consciousness/mirage
referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-iteratorability-trace-of-narratives-as-dots_or_implicated_attendant—ontological-contiguity—reduced—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity—contiguity—imbued—notional_cogency—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneeness-of-ontology by maximalising-recomposing-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation for an appropriate de-mention—supererogatory—ontological—de-mention—or-dialectical—de-mention—stranding-or-attributive-dialectics de-mention—supererogatory—ontological—de-mention—or-dialectical—de-mention—stranding-or-attributive-dialectics exercise wherein the reference-of-thought (‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—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-
intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposures to the dialectical evolution of reference-of-thought for a comprehensive, appropriate and veridical de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) exercise. Such reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medianalism, positivism/procrypticism preconverging-or-dementing-apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-
representation, i.e. preconverging-or-dementing\(^1\)--apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\(^2\)--apriorising-psychologism--<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking\(^2\)–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-thinking\(^2\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness\(^83\) reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of ‘reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold\(^102\). Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing\(^1\)--apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning–
superseded/transcended/unsound registry-worldview-or-dimension, and postconverging-or-dialectical-thinking—and-apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning-superseding/transcending/sound registry-worldview-or-dimension. This will explain in many-ways the more or less fitful development of modern-day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing—and-apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics’ of ‘reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-confledness as dialectical transformation as-prospective ‘reference-of-thought’. A dialectical ontological-reconstituting—as-to-confledness/deconstruction of ‘reference-of-thought’ (recognising human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating—nascence’ and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-as-to-historiality/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 ingrained 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a preconverging/postconverging–de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (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 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 universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in
veridicality about a need for a shift in prospective postconverging–
dementing/structuring/paradigming. This brings forward fundamentally the limited-mentation-
capacity—as sub-ecuding unlimitedness/existence sublimating–nascent—to-
limitedness/human-subpotency/uninstitutionalised-threshold (procrysticism) and the preconverging/postconverging–de-mentative/structural/paradigmatic
implications specifically for such a ‘postconverging-or-dialectical-thinking–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 de-mentation ⟨supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics⟩ as a mental-devising-
representation mechanism thatsyncs with evolving ontological insight (insight about intrinsic
reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-
contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its
mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-
threshold), which otherwise any registry-worldview will overlook as it is a wooden-language ⟨imbued–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 reference-of-thought–categorical-
 imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when
it proxies intrinsic-reality. It is only de-mentation ⟨supererogatory–ontological–de-mentionation-

or-dialectical–de-mentation—stranding-or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new \( ^{83} \) reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how knowledge-deadends-as-preconverging–de-mentating/structuring/paradigming> can be superseded/overcome. Supposed B was to stick to resolving the BODMAS equation while overlooking A’s condition on the basis that the \( ^{83} \) reference-of-thought– categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from 66 to 72.5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an \( ^{15} \) de-mentation–(supererogatory–ontological–de-mentation–or-dialectical–de-mentation–stranding–or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold \( ^{102} \). In-the-bigger-picture, knowledge-deadends-as-preconverging–dementating/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 the given preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends-as-preconverging–dementating/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
totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing –apriorising-psychologism/subknowledging / perversion-of–ref/ence-of-thought--as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing–reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘postconverging-ordialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the ‘de-mentation– (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of a non-positivism/medievalism registry-worldview/dimension at its
uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking’–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 de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity/of- reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity/of- reference-of-thought/ perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (respectively postconverging-or-dialectical-thinking –apriorising-psychologism<stranded-as-rightfully-
straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-
dementing –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 reference-of-thought or not and subsequent ontological-veridicality/relative-unreflexivity/relative-
reflexivity—ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting as disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation with the result that mented/stigmatic psychology is limited to hollow-constituting as disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation human intradimensional conventioning reference-of-thought categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity or ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting as disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation(failing/not-upholding as of apriorising/axiomatising/referencing reference-of-thought categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity or ontological-preservation) will raise an issue of say sorcery in terms of 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/knowledge-reification gesturing-and-accounting of epistemic–phenomenalism in prospective psychologismic–apriorising/axiomatising/referencing {of ‘prospectively implicit attendant ontological-contiguity’} educed existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity <imbued notional cогency>’ conflatedness in {preconverging-disentailment by}
postconverging-entailment>/understanding/<amplituding/formative-epistemicity>causality~as-to-projective-totalititative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting-into-question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking—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 de-mentation{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics)} totalising {hermeneutically—textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,—(decompulsing)—delinearity—for-cogency-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders
that do not involve social deviances or not of physiological nature are actually adaptations at one
time or the other in an ever-changing-and-challenging-construct that individuals make of a
‘wanting and developing social world with its stakes and confliction’, and it would rather be
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 confictions’ in the first place, otherwise we are just
affirming arbitrary social classification schemes and not really involved in the requisite
postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped
regarding specifically how many an experimental psychology schemes ‘desperately’ striving to
draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is
just too farfetched and synoptically-limiting, thus trending more towards the defect of
apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }–constitutedness in preconverging-entailment in lieu of
apriorising/axiomatising/referencing- {of-‘prospectively-implicated_attendant_ontological-
contiguity ’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }–conflatedness 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
15 de-mentation {(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) as the ‘surreptitious driving mechanism of human mental-
devising-representation or mentation’ that fully encapsulates and explains human psychological
development across all the times and the successive institutional-cumulation/institutional-
recomposure\(\langle\text{as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–}<\text{perspective–ontological-normalcy/postconvergence-reflected–’\text{epistemicity–relativism–determinism’}\rangle\) \textit{of human existential} \(\langle\text{disontologising/re-ontologising—aporeticism}\rangle\) emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that \(\langle\text{de-mentation–}\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\text{very much explains human transcendence-}
\begin{align*}
\text{and-sublimity/sublimation/supererogatory–de-mentativity as the recurrent ‘postconverging-or-
\text{dialectical-thinking}~\langle\text{apriorising-psychologism}\rangle\text{psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-}\langle\text{as-to–historiality/ontological-
\text{eventfulness /ontological-aesthetic-tracing–}<\text{perspective–ontological-normalcy/postconvergence-reflected–’\text{epistemicity–relativism–determinism’}\rangle\} \text{has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposed-consciousness-awareness-teleology\(\langle\text{amplituding/formative–epistemicity–}\rangle\text{totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-}
\end{align*}
setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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–firstnatures–formativeness—<as to eventualising–inking–drive or seeding misprision>—temporal-to-intemporal-dispositions—<so construed as from perspective–ontological-normalcy/postconvergence>—existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond the consciousness-awareness-teleology of prior registry-worldview mindset/reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation—supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive–dialectics) of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflatedness’ 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-teleology—<of–preconverging-existential–extrication–as–of–existential–unthought> of the prior/transcended superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the
exercise of de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\} will wrongly imply that the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[^{14}\] as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have a ‘complex’ recognising such a fact at a disadvantaged positivistic/procrpticism perspective with respect to the prospective (deprocrpticism), 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\[^{15}\] reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating <amplituding/formative/supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential-disontologising/re ontologising–aporeticism strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence <implicated-epistemic-veracity-of-nonpresencing/<perspective–ontological-normalcy/postconvergence>’ projection/postdication in overcoming the illusion-of-the-present/present-
Consciousness/mirage as amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence-(implicated-
‘nondescript/ignorable-void ’-as-to-
presencing—absolutising-identitive-constitutedness ’).
Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting-into-question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in-the-very-first-place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation{(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to
Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing by acting as the conscious backdrop that engenders prospectively a positivistic mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it.

‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing–apriorising–psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—’with-regards-to-prospective-apriorising-implications’} of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatonic-drag 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 15\{de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\}\} is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\19 of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking\11–apriorising-psychologism’ and the preconverging-or-dementing\20–apriorising-psychologism ‘de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\}\} of reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\29 of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflatedness\13/of deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation\{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\}\} of reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/miragea totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\34 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process\18 as of difference-conflatedness\1\-as-to-totalitative-reification-in-singularisation\<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism implied amplituding/formative-epistemicity>causality as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of retrospective, present and prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively the relative-unreflexivity/relative-reflexivity—ontological-contiguity of the human-institutionalisation-process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to a ‘becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting—as-to-conflatedness of that existential-disontologising/re-ontologising—aporeticism—becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even the ‘conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve
in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-
mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic
psychology can actually be implied by prospective ontological-normalcy/postconvergence as
notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in
upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by
‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing
ever sound and appropriate’<reference-of-thought–categorical-imperatives/axioms/registry-
teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over
the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology to ontological-veridicality (notwithstanding that this undermines habituated
conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of
appropriateness-of- reference-of-thought-as-of-conflatedness and thus mentally-
straight/candored-and-dialectically-in-phase as simply involving the technique of a
‘prelogic/conviction-as-to-profound-supererogation placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology teleological alignment reflex’ to
the implied reference-of-thought since the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation is prospective/transcending/superseding and ‘ontologically-
reconstituting/deconstruction’; while representing all uninstitutionalised-threshold in a
dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness and thus
mentally-oblongated/decanadored-and-dialectically-out-of-phase-or-dialectically-primitive as
simply involving the technique of a ‘postlogism’ mere-formulaic slanting compulsing-
onconviction/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>}
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology teleological alignment reflex’ to the implied reference-of-thought since the
reference-of-thought–categorical-imperatives/axioms/registry-teleology,–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-formativeness–as to eventualising–inking drive or seeding-
ontological-normalcy/postconvergence>–existentialism-form-factor, a ‘postconverging-or-
dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ can perfectly represent the mentations/mental-devising-
representations of all registry-worldviews/dimensions both as implied and driven by ontological-
veridicality by way of ontological-reconstituting–as-to-conflatedness/deconstruction and point
out their peculiar mented/stigmatic specificities in their hollow-constituting–<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation involving with all
mented/stigmatic mental-devising-representations a circular preconverging-or-dementing-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-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that
could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—in-

prospective_psychologismic–apriorising/axiomatising/referencing-{of-‘prospectively–
implied_attendant_ontological-contiguity ’–educed–
existentialising/contextualising/textualising Intelliabilit/themanticity/reflexivity/contiguity

imbued–notional–cogency

conflatedness –in–{preconverging–disentailment–by–}–

postconverging–entailment

understanding/<amplituding/formative–epistemicity>

causality ~as-to-projective-totalitative–implications-of-prospective–


contiguity

without institutionalisation design or conceptualisation! This is an unspoken
recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought–
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness–

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 secondnaturering. 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>

causality ~as-to-projective-totalitative–implications-of–


ontological-contiguity

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-meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-in-deferential-formalisation-transference’. Prospectively, notional~ deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought reasoning by way of the prospective notional-contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema> (as from prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought notional-contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity<between-prior-shallow-supererogation-of-
mentally-aestheticised–preconverging/dementing ~qualia-schema_and prospective-profound-
supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> as we become more consciously insightful, preemptive and superseding of
perversion-of reference-of-thought –as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation 2 of positivism– procrypticism meaningfulness-and-teleology
with its social-construct implications; and this insight prospectively defines the
conceptualisation of the present positivism– procrypticism registry-worldview/dimension
vices-and-impediments 105 as the backdrop for the notional– deprocrypticism postconverging–
de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations
imply bringing to the collective consciousness a dialectically preconverging-or-dementing—
apriorising-psychologism mental-devising-representation of the present procrypticism registry-
worldview/dimension (which is prior) from the prospective registry-worldview/dimension
(deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior
even though it is actually more real suprastructurally and in ontological-
normalcy/postconvergence, just as our representation of medievalism though more
ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval
mindset/ reference-of-thought in its closed mental-devising-representation of intrinsic-reality.
Central to the notion of deprocrypticism–or–preempting—disjointedness-as-of reference-of-
thought as the ‘veridical reference-of-thought’ articulation of (ontological-
normalcy/postconvergence) as ontological-veridicality/relative-unreflexivity/relative–
reflexivity–ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation over the positivism/rational-empiricism manifestation of
procrypticism–or–disjointedness-as-of reference-of-thought notional-
discontiguity/epistemic-discontiguity –<between–prior-shallow-supererogation –of–
mentally-aestheticised-preconverging/dementing→qualia-schema and prospective-profound-supererogation →of-mentally-aestheticised-postconverging/dialectical-thinking →qualia-schema→ as of its perversion of \( ^{8} \) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{89} \), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective \( ^{1} \) de-mentation→(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledge\(^{18} \)-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 preconverging/postconverging–de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively reflect ‘sound \( ^{8} \) reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional~ deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any
grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-

(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
apriorising/axiomatising/referencing’-logical-dueness> or postlogism or hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> as
absolving/fleeting/escaping-reflex–logic (whether unconsciously by ignorance, and
consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-
or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the
temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation -<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>; - then the 8 reference-
of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-
prioritisation-of–reference-of-thought’–as-conflatedness 13-or-ontological-reprojecting
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two
above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
dementing –apriorising-psychologism as being in veridicality psychopathic-and-social-
psychopathic phenomenon of ‘perversion-of–reference-of-thought–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >; - and so, as an aetiologisation/ontological-escalation–<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
(the organic-comprehension-thinking analytical resolution) that is essentially and prospectively
deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
reconstituting–as-to-conflatedness 3 as dialectical transformation storying reflecting-or-
perspectivating a procrypticism (preconverging-or-dementing 20–of-positivistic-meaningfulness)
registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity 5<between–
prior-shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-
nonconviction/madeupness/bottomlining-in-shallow-supererogation

 intradimensional' - prospectively-disontologising - preconverging/dementing - apriorising - psychologism>

 by their hollow-constituting - as-disjointed-misappropriation-of - meaningfulness-and-failing-intemporal-preservation>

 or conjoining-looping-set-of-narratives

 as-of-cohering-logic-reflex to the formulaic slanting compulsion-

 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 '<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>

 or postlogism or hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

 in postlogic-backtracking-<iterative-looping–'set-of-

dereifying-hollow-narratives-and-acts'>

 thus inducing the wrongful elevation of the formulaic slanting compulsion–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>

 or postlogism or hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

 in postlogic-backtracking-<iterative-looping–'set-of-

dereifying-hollow-narratives-and-acts'>

 as being of supplanting–conviction-as-to-profound-

 supererogation -of-'attendant-intradimensional’-postconverging/dialectical-thinking –

 apriorising-psychologism whether unconsciously by ignorance, or consciously by
threshold with respect to positivism as (postconvergence) ontological-veridicality/unreflexivity/relative-reflexivity—ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion-of-reference-of-thought—like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~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 reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought—like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to 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 preconverging/postconverging–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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation postconverging-de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’.

It should be noted that an intemporal or ontological or longness-of-register-of—meaningfulness-and-teleology resolution to perversion-of-7-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation≥ in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social universal-transparency {transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } arising from postlogism in hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the preconverging/postconverging-de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality—symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/suprerogatory-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, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normaley/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed/disontologising~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 reference-of-thought–categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding-as-of- apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about a ‘deterministic and operant construct preserving intemporality/longness as ontology’. This translates as: - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising-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 de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of recurrent-utter-uninstitutionalisation by a de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging—compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-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 de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics of ununiversalisation by a de-mentation of prior/transcended/superseded ununiversalisation as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging-impulse/compulsive-dementing with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrence is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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 de-mentation of non-positivism/medievalism by a de-mentation of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking’–
apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁹⁰-of-⁹³ reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹⁵ as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging⁹⁰-impulse/compulsive-dementing⁰ with the instigation of procrypticism—or-disjointedness-as-of- reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding<-as-of-apriorising/axiomatising/referencing>- (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/¹⁰¹ universal/transcendental/¹ maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming in all procrypticism—or-disjointedness-as-of- reference-of-thought human locales beyond just an extricatory preconverging—de-mentating/structuring/paradigming of any one human locale, requiring the ¹⁵ de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of procrypticism—or-disjointedness-as-of reference-of-thought by a ¹⁵ de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded procrypticism—or-disjointedness-as-of- reference-of-thought as preconverging-orldemting¹—apriorising-psychologism, and prospective/transcending/superseding notional—¹⁸ deprocrypticism as ‘postconverging-or-dialectical-thinking¹—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁹⁰-of-⁹³ reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-
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 dementativity/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 perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation applies with regards to both psychopathic subknowledging/compulsive-dementing/slantedness and its corresponding postlogism-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> 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 universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging/compulsive-dementing/slantedness postlogism-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>\}
protraction as assuming psychopathic subknowledging -impulse/compulsive-
dementing /slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-
profound-supererogation –<as-to-‘attendant-intradimensional’-postconverging/dialectical-
thinking −apriorising-psychologism, the other temporal-dispositions respectively involve: -
(affordability-temporal-disposition) assuming psychopathic subknowledging’-impulse/compulsive-dementing /slantedness in affordability and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-‘attendant-
intradimensional’-prospectively-disontologising−preconverging/dementing −apriorising-
psychologism> as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition)
assuming psychopathic subknowledging’-impulse/compulsive-dementing /slantedness in
opportunism and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation –<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing −apriorising-psychologism> as uninstitutionalised-
animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic
subknowledging’-impulse/compulsive-dementing /slantedness in exacerbation and out of its
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing −
apriorising-psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-
discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic

shallow-supererogation \geq \text{as the uninstitutionalised-threshold of (de-mentation-} \\
\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-} \\
\text{attributive-dialectics) \quad \text{mentally-representing prior} \\
\text{transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-} \\
\text{dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective} \\
\text{transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-} \\
\text{straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that} \\
\text{permits the ‘transcendental shifting of reference-of-thought (enabling ontological-} \\
\text{normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-} \\
\text{entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the} \\
\text{prospective/transcending/superseding registry-worldview/dimension while the} \\
\text{transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase} \\
\text{reference-of-thought but of dialectically-out-of-phase meaningfulness-and-teleology} \\
\text{perversion-of reference-of-thought-as-preconvergingly-} \\
\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-} \\
\text{shallow-supererogation \geq \text{as to its preconverging-or-dementing–apriorising-psychologism.} \\
\text{This process basically explains ontologically why and how humans from the very beginning to} \\
\text{today are the same as it fundamentally grasps the dynamism of institutional-} \\
\text{cumulation/institutional-recomposure–(as-to–historiality/ontological-} \\
\text{eventfulness /ontological-aesthetic-tracing–<perspective–ontological-} \\
\text{normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>/memetic-} \\
\text{reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-} \\
\text{continuity or anthropopsychology. Further, in the practical elucidation of social issues having to} \\
\text{do with an issue of perversion-of reference-of-thought-as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > like psychopathy-and-social-psychopathy, it points out that the
critical point is to understand what meaningful apriorising–registry is the ‘veridical’ reference-
of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity-
of- reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is
rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-
reflected-or-perspectivated-as-of-preconverging-or-dementing—aipriorising-psychologism>
and hence preconverging-or-dementing—apriorising-psychologism as reflected/perspectivated
by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an
underlying conceptual framework of ontology as an ideal that pulls the social towards the
intemporal and the real nature of the social rather as a ‘conventioning construct’ that while
susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that
need to be critically undermined including with ‘knowledge-notionalisation’ involving not only
the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better
skew/deferential-formalisation-transference for intemporality /ontology as
institutionalisation/intemporalisation together with differentiating between good-naturedness
which is rather impression-driven, vague and might actually be precarious by its meaningful
disposition to extrinsic-attribution and associated perversion-of reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the-Good which
is about understanding in causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative-reflexivity—ontological-contiguity 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 hotchpotchng and undisambiguated notional-firstnaturedness-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence in the extended-informality-susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology } to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine an ‘initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base-de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-de-mentation-as-to-perspective-ontological-normalcy/postcovergence’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology taking/institutionalising/intemporalising the abstract human mind from base-de-mentation to non-de-mentation-as-to-perspective-ontological-normalcy/postcovergence; involving at successive uninstitutionalised-threshold of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism>, social universal-transparency } of perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, internal-contradictions induced from amplituding/formative-epistemicity>causality—as-to-projective-totalitativity—implications-of-prospective-nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity inoperance, de-mentation—(supererogatory/ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) divulging prospectively perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified—as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporality, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology of—preconverging-existential-extrication—as-of-existential-unthought from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining 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-accordance and will more strongly depend on percolation-channelling—in-deferential-formalisation-transference> of intemporal/longness to be realised. Preconverging-ordement—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
That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – 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/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/deandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame-of-entailment–of–motif and apriorising/axiomatising/referencing), and warrants in lieu of any pretence of medieval mindset/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset/reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-
and-teleology\textsuperscript{90} exitentialising–framing (categorical-imperatives/axioms/registry-teleology\textsuperscript{90}-elements-of: psychologismic–subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{90}) 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\textsuperscript{100} universal-transparency\textsuperscript{101} \{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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 reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s\textsuperscript{2}, but with the ‘social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the \{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\} of reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality\textsuperscript{52}-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity –<between—prior-shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective–
profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -
qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting’ (i.e.
absolving/fleeting/escaping-reflex-logic’-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’> /other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or 12 conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting-conviction-as-
to-profound-supererogation’ —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking —apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-
reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-
or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-
discontiguity —<between—prior-shallow-supererogation —of-mentally-
aestheticised-preconverging/dementing —qualia-schema_and_prospective-profound-
supererogation —of-mentally-aestheticised-postconverging/dialectical-thinking —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
74 perversion-of- reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation ≥ 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 74 perversion-of-74 reference-of-thought —as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥) registry-
prospective/transcending/superseding categorical-imperatives/axioms/registry-teleology\textsuperscript{79}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation,\textsuperscript{103} universalisation, positivism or deprocrypticism, which in so doing re-establishes prospective notional-contiguity/epistemic-contiguity profound-supererogation of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism–stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism/subknowledging–perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with corresponding as to their amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism) uninstitutionalised-threshold\textsuperscript{13}, 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 procrypticism–or–disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity between–prior-shallow-supererogation of-mentally-aestheticised–preconverging/dementing–qualia-schema_and_prospective-profounded–}
supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking (qualia-schema) as then one is just in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or is non-transcendable (hence undemtable/still-of-postconverging-or-dialectical-thinking–apriorising-psychologism) when in fact it is preconverging-or-dementing–apriorising-psychologism/subknowledging/registry-perverting-in. This latter idea is actually the 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-historiality/ontological-eventfulness/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 with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology-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
incrementalism-in-relative-ontological-incompleteness —
enframed/disontologising-conceptualisation and
notional–procrypticism/notional–disjointedness-as-of—reference-of-thought which is more about ‘transversality—<for-sublimating–existential-eventuating/denouement–from–thinking-at-
prospectively-disambiguated–affirmed–and–unaffirmed–‘motif-and-apriorising/axiomatising/referencing’—
human conceptual elucidation of reality’ (given that
the former emphasises <amplituding/formative–epistemicity> causality —as-to-projective–
unreflexivity/relative–reflexivity—ontological-contiguity as all-determinant); with reasoning-
through/utterion generally implied in formal constructs and settings as the-Good/knowledge-
prospective psychologismic–apriorising/axiomatising/referencing—of—prospectively—
implicated_attendant–ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confalatedness—in—preconverging–dissentailment–by—
postconverging–entailment>/understanding/<amplituding/formative–
nonpresencing,—for-explicating–relative–unreflexivity/relative–reflexivity—ontological–
contiguity settings while informal constructs and settings tend more to incrementalism-in-
relative-ontological-incompleteness —enframed/disontologising–conceptualisation and
notional–procrypticism/notional–disjointedness-as-of—reference-of-thought and hence are
highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is
that formal constructs and settings emphasise ‘intemporal-prioritisation–of—reference-of-
thought’–as-confalatedness—or–ontological–reprojecting in longness–of–register–of—
meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of reference-of-thought in shortness-of-register-of—meaningfulness-and-teleology—and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional—firstnaturedness-formativeness—as to eventualising-inkling drive or seeding misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of referencethought’—as-conflatedness—or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of reference-of-thought, 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/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of reference-of-thought’—as-conflatedness—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-drag to advance circumventive/distractive-temporal-prioritisation-of reference-of-thought concerning psychopathic and its social psychopathic collorary ( perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining—as-to-shallow-supererogation ) in wrongly implying that a notional—deprocrypticism aetiologisation/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> is
unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-
reference-of-thought about a past war criminal or rapist based on conventioning constructs like
their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-
prioritisation-of-reference-of-thought’–as-conflatedness-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-
reference-of-thought. This further point to the dichotomy between temporal-compromising-
conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation
dialectics wherein ontology as ‘relative-ontological-completeness-of-reference-of-thought as
to ontological-normalcy/postconvergence’ or prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
perpetually elevates conventioning. This further translates in the conceptualisation of value-and-
valor with the implication that while aspiring for temporal values and valor may be the standard
<amplituding/formative> wooden-language-⟨imbued—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 universalising and
philosophising orientations (as ontological-profoundness-of-thought/ontological-
normalcy/postconvergence in contrast to conventioning-profoundness-of-
thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct
and the upholding of human emancipation across <cumulating/recomposuring~attendant-
ontological-contiguity> successive registry-worldviews/dimensions in-the-very-first-place,
that is, emancipation into base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic

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and aesthetic notion but doesn’t have an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/knowledge-reification~gesturing-and-accounting—of-epistemic–phenomenalism—<in-prospective_psycho\m
-logicalism~apriorising/axiomatising/referencing~of~'prospectively-implicated_attendant~ontological-contiguity'~educated-
-logicalism~apriorising/axiomatising/referencing~of~'prospectively-implicated_attendant~ontological-contiguity'~educated-
existentialising/contextualising/textualising~'intelligibility/epistemicity/reflexivity–contiguity~<imbued~notional~cogency'>~conflatedness~in~{preconverging-disentailment~by}~postconverging-entailment~/understanding/<amplituding/formative~epistemicity>~causality~as~to~projective-totalitative~implications~of~prospective~nonpresencing~for~explicating~relative~unreflexivity/relative~reflexivity~ontological-contiguity~conceptualisation validated by prospective notional-contiguity/epistemic-contiguity~<profound-supererogation~of~mentally-aestheticised~postconverging/dialectical-thinking~qualia-schema> or a ratio-conguity notion), and since the relative-unreflexivity/relative~reflexivity~ontological-contiguity~of~the~human-institutionalisation-
process shows that ‘good-naturedness’, without the-Good/knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—implies—

prospective_psychologism~apriorising/axiomatising/referencing—of—‘prospectively—

implicated_attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—

<imbued—notional—cogency—conflatedness—in—preconverging-disentailment_by—

postconverging-entailment—notion—understanding/<amplituding/paradigmatising—

epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—

nonpresencing,—for-explicating—relative—unreflexivity/relative—reflexivity—ontological—

contiguity as of relative—unreflexivity/relative—reflexivity—ontological—contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophesiers (working rather more assertively on ‘supernatural postconverging—de-mentating/structuring/paradigmatising’ 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/notion—notional—understanding/<amplituding/paradigmatising—causality—as-to-projective—

totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—

unreflexivity/relative—reflexivity—ontological—contiguity—they actually aspired for ‘intemporal-prioritisation-of—

reference-of-thought’—as-conflatedness—or—ontological-reprojecting, that is, they were prioritising and focussing on that which establishes —universal 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 ‘implicited–attendant–ontological-contiguity’-duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
mean into ‘intemporal–prioritisation–of–reference–of–thought’–as–conflictedness—or–
ontological–reprojecting but with the latter rather superseding/overriding such a golden mean
conception if construed as of presencing—absolutising–identitive–constitutedness since we
can appreciate the ontological–impertinence of such a golden mean notion with regards to the
fact that the <cumulating/recomposing–attendant–ontological–contiguity ⟩succession of
registry–worldviews/dimensions as manifesting their very own prospective disontologising
uninstitutionalised–threshold renders absolutising their successive supposedly golden mean
ontologically ridiculous as to the need for their prospective ontologising–and–re–ontologising for
It is the establishment of such first–order–ontology for–prospective–living as base–
institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism
which are of transcendent nature as ‘shaping the human psyche’ (as to re–ontologising
ontologising–development–as–infrastructure–of meaningfulness–and–teleology ) 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 psychologismic–epistemic–acutisation—difficulty <for, residualising–
delinearity–for–cogency—magnitudes {of–experientiality/experiment}) and their temporal
yearnings which are rather non–transcendental prospectively and cannot
preconverging/postconverging–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 transcendent constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation → postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting will be skewed (‘intemporal-symmetrising-by-desymmetrising-subsumption-of-temporality’, 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 universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> has been self-perpetuating in explicating the relative-unreflexivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process). Such an insight can further be
expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-
\{as-to- historiality/ontological-eventfulness /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-conflatedness /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 <disontologising/re-ontologising–aporeticism> accesses the external
environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s
institutionalisation is actually an ‘intemporal-prioritisation-of- reference-of-thought’–as-
conflatedness\(^{13}\)-or-ontological-reprojecting/intemporal-preservation preemptive construct
which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-
reconstituting–as-to-conflatedness\(^{13}\)/deconstruction) intermediating environment’. Thus in
effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of- reference-of-
thought’–as-conflatedness\(^{13}\)-or-ontological-reprojecting/intemporal-preservation preemption of
recurrent-utter-uninstitutionalisation (recurrentas \amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^{34}\)
for preconverging-or-dementing\(^{20}\)–apriorising-psychologism/subknowledging\(^{24}\)/ perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)), \(^{10}\) universalisation
is the outcome of the ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\(^{13}\)-
or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation
(preconverging-or-dementing\(^{20}\)–apriorising-psychologism/subknowledging\(^{24}\)/ perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\)–and–
<amplituding/formative–epistemicity>totalising−self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of base-uninstitutionalisation), positivism
<amplituding/formative–epistemicity>totalising−self-referencing-
implied—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity-contiguity—
imbued—notional—cogency—conflatedness—in—{preconverging—disentailment—by—}
postconverging—entailment{}/understanding/<amplituding/formative—
epistemicity>—causality—as—projective—totalitative—implications—of—prospective—
nonpresencing,—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—
contiguity} reflecting ontological-normalcy/postconvergence as of prospective-transcendence—
in—perpetually—upholding—intemporal—preservation—entropy—or—contiguity—or—ontological—
preservation by harkening back to <amplituding/formative—epistemicity>—causality—as—to—
projective—totalitative—implications—of—prospective—nonpresencing,—for—explicating—relative—
unreflexivity/relative—reflexivity—ontological—contiguity} to establish prospective 83 reference—
of—thought—categorical—imperatives/axioms/registry—teleology—to—intemporal—preservation—
entropy—or—contiguity—or—ontological—preservation (as the corresponding prospective mental—
devising—representation induced from ‘{de—mentation—{supererogatory—ontological—de—
mentation—or—dialectical—de—mentation—stranding—or—attributive—dialectics} of 83 reference—
of—thought’ as to postconverging—or—dialectical—thinking 81—apriorising—psychologism—<stranded—as—
rightfully—straight—and—dialectically—or—contendingly—in—phase>) to—meet—up/proxy—
with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic—
reality, explaining the <cumulating/recomposuring—attendant—ontological—contiguity—>
successive registry—worldviews/dimensions as from recurrent—utter—uninstitutionalisation, base—
institutionalisation, universalisation, positivism and prospectively deprocrypticism, as 
reflected/perspectivated as from their organic—comprehension—thinking. This contrasts with the 
defective good—natured construct as impression—driven and intradimensionally—tied and all so apt
to existentially—disontologising/re-ontologising—aporeticism—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 reference-of-thought—categorical-imperatives/axioms/registry-teleology, 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 de-mentation—supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive-dialectics of reference-of-thought’ mental-devising-representation as preconverging—or-dementing—apriorising-psychologism—stranded—as-rightfully-oblongated/decandored-and-dialectically—contendingly—out-of-phase>, explaining the registry-worldview’s/dimension’s—uninstitutionalised—threshold defect—as-Being—or-ontological—or-existential—defect, reflected in terms—as-of-axiomatic-construct of registry—teleology—mentation, behind this human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—teleology of the registry—worldviews/dimensions of recurrent—utter—uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrusticism as reflected/perspectivated by their threshold—nonconviction/madeupness/bottomlining—shallow—supererogation as-to—attendant—intradimensional—prospectively—disontologising—preconverging—dementing—apriorising—psychologism. Briefly, such an anthropopsychological/the-anthropological—continuity conceptualisation as articulated above further enables the insightful conceptualisation of causality—as-to-projective—totalitative—implications of—nonpresencing, for—explicating—relative—unreflexivity/relative—reflexivity—ontological—contiguity retracing (for notional—firstnaturedness—formativeness—as-to—eventualising—inkling—drive—or seeding misprising) temporal-to-intemporal-dispositions—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ in full dispositional capacity (as such manifestation in dispositional perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ 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 perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
prospective Psychologismic–apriorising/axiomatising/referencing-of ‘prospectively-
implicited–attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ }—confatedness in {preconverging-disentailment–by} —
postconverging-entailment>/understanding/<amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity | notional–firstnaturedness–formativeness ~as to eventualising–inking–drive–or–
seeding—misperising—temporal–to–intemporal–dispositions ~so–constructed–as–from-
perspective–ontological-normalcy/postconvergence> disambiguation (straightness-to-
slantedness/candored-to–decandored) human <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging/mimicking as to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of notional-firstnaturedness-formativeness—as to eventualising-inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending’ (speaking-abstractly-to-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 in an ontological-entrapment of institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference> at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of ‘prospective postconverging—aporeticism—overcoming/unovercoming as the-Goodknowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—

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STORYING CONSTRUAL’ will utilise the ‘<amplituding/formative-
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
onpresencings.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity~retracing (for notional~firstnaturedness-formativeness~as-to-
eventualising~inking-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-
disambiguation) as ‘reference-of-thought-scheme’ to articulate relevant issues of ‘socially-
perceived-value as of social-stake-contention-or-confliction’ together with the implied-
percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity highlighting for such successive issues-
the notional~firstnaturedness-formativeness~as-to-eventualising~inking-drive–or–seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
oncological-normalcy/postconvergence> teleologies involved, analogous to concentric-cycles of-
teleological storying development, as follows: ONTOLOGY-CYCLE-teleology (as-
organicalism teleology or intemporally/ontologically-given teleology)—EPISTEMIC-
DECADENCE-CYCLE-teleology (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’> as absolving/fleeting/escaping-
reflex–logic in-a-notional-discontiguity/epistemic-discontiguity<between—prior-shallow-
supererogation~of-mentally-aestheticised~preconverging/dementing ~qualia-
schema_and_prospective-profound-supererogation~of-mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema> teleology or distractive-
lantedness teleology or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated teleology; striving to undermine organicalism-or-intemporally/ontologically-given-
teleology)—to—EPISTEMIC-DECADENCE-CYCLE-teleology (as notional-

ontological-contiguity-retacing (for notional-firstnaturedness-formativeness-as-to-eventualising-inking-drive-or-seeding-misprising-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 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} or postlogism narratives in preconverging-or-dementing-apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity-reference-of-thought/subknowledging/mimicking as amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as it is rightfully perceived during the psychopath's childhood when the psychopath is 'delirious' as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity-retacing (for notional-firstnaturedness-formativeness-as-to-
eventualising–inking-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation)
scheme’ equally prevents the relaying of the postlogism in hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
as of formulaic–
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>}
initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its
interlocutors narratives induced postlogically as of preconverging-or-dementing–apriorising–
psychologism then wrongly become as of postconverging–or–dialectical-thinking –apriorising–
psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-
dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism–or–social-
discomfiture–or–negative–social-aggregation/temporal-enculturation–or–temporal-endemisation,
and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par–or–
formulaic-association–or–temporal–or–alibi conventioning–rationalisng/temporal-enculturation–
or–temporal-endemisation. Finally, the ‘<amplituding/formative–epistemicity>causality <as-to–
unreflexivity/relative-reflexivity–ontological-contiguity >-retracing
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>–pedestals-disambiguation) as 8 reference-of-thought–
scheme’ allows for the possibility of a registry-worldview/dimension transcendence-and–
sublimity/sublation/supererogatory-de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging

impulse/compulsive-dementing (notional-discontiguity/epistemic-discontiguity


notional—deprocripticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or relative-unreflexivity/relative-reflexivity—ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to the ‘social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology }, and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative—unreflexivity/relative-reflexivity—ontological-contiguity demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics
methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism– procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[\text{amplituding/formative-epistemicity}\]self-referencing-syncretising/mirage as metaphysics-of-presence\{implicated-nondescript/ignorable–void ’-as-to- presencing—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/inauthenticity\[\text{bad-faith/inauthenticity}\]. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-
depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology of the synchronising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a 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/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold 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-recompose⁸⁶—as-to-historiality/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 recomposing’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the ‘¹¹de-mentation—⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism—⟨stranded-as-rightfully-straight/candored-and-dialectically—or-contendingly-in-phase⟩ and preconverging-or-dementing—apriorising-psychologism—⟨stranded-as-rightfully-oblongated/decandored-and-dialectically—or-contendingly-out-of-phase⟩ of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing history but a ‘consciously directed’ abstract understanding, more like deprocripticism-over-procrypticism could-be and would-need-to-be
relatively highly consciously directed given the relatively lower immediate positive-opportunism—of-social-functioning-and-accordance \( ^{59} \) (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/superrgatory—de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-\(<\text{in-deferential-formalisation-transference}>\). Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/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—of—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions, and so as to nonpresencing-\(<\text{perspective—ontological-normalcy/postconvergence}>\) epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation—\( ^{66} \) as-to-underlying—ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as—being—of—existential—reality}>\) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas \(<\text{amplituding/formative—epistemicity}>\) totalising—self-referencing-syneretising/circularity/interiorising/akrasiatic-drag \(^{34} \) meaning or metaphorical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as ‘referentialism’ which makes reference to
the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On-the-other-hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness\textsuperscript{13}/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism<<reifying{as-to- knowledge-developing}-and-empowering> as to human limited-mentation-capacity-deeeping—as-subjecting-limitedness/human-subpotency-to-'educed-unlimitedness/existence-sublimating-nascence'\textsuperscript{53}). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on the ‘organic dynamics of understanding’ wherein a child for instance doesn’t
necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold 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–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology in reflecting holographically-conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed
as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening— as subjecting limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ 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 universalising, then positivising, and finally with notional–deprocrypticism absolute notional-contiguity/epistemic-contiguity°<sup>24</sup>—by undermining ‘disjointedness-as-of’<sup>18</sup> reference-of-thought’-as-misappropriated—meaningfulness-and-teleology— in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology<sup>49</sup> over shortness-of-register-of—meaningfulness-and-teleology<sup>79</sup>). 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 subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency— (as of relative apriorising/axiomatising/referencing—of—prospectively–implicated_attendant–ontological-contiguity— ‘educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued—notional–cogency’—constitutedness ‘in–preconverging entailment’) to deeper limited-mentation-capacity— as subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency— (as of relative apriorising/axiomatising/referencing—of—prospectively–implicated_attendant–ontological-contiguity— ‘educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbued–notional~cogency’ conflatedness in {preconverging-disentailment by}–postconverging-entailment was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional–deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising~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 ‘prospective postconverging~aporeticism–overcoming/unovercoming as the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-‘prospectively–implieited_attendant–ontological-contiguity ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency’ conflatedness in {preconverging-disentailment by}–postconverging-entailment}/understanding/AMPLITUDING/FORMATIVE–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
onpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity’ inducing of social universal-transparency{(transparency-of-totalising-
entailing,-as-to-entailing-⟩amplituding-formative-epistemic⟩totalising-in-relative-ontological-completeness⟩⟩ and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

In-the-bigger-scheme-of-things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profoundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising⟩self-referencing-syncretising/mirage as metaphysics-of-presence-⟨implicated-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⟩, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism in hollow-constituting⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ but postlogism in hollow-constituting⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ is equally socially conceptualised. postlogism in hollow-constituting⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation⟩ as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging 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-reference-of-thought⟨of-apriorising/axiomatising/referencing⟩/dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-
congruence’ between non-veridical postlogism ¬-as-of-¹ 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>}
in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> and veridical prelogism ¬-as-of-conviction,-in-profound-
supererogation -<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 <amplituding/formative–epistemicity>causality ~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-
unreflexivity/relative reflexivity—ontological-contiguity and implying a psychoanalytic-
unshackling of the perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation ≥ registry-worldview’. For instance, there isn’t any logical nested-
congruence between the non-positivism/medievalism mindset/³ reference-of-thought and the
positivistic mindset). A positivistic mind can’t explain the denaturing ⁶ 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 ⁸ reference-
of-thought– categorical-imperatives/axioms/registry-teleology ⁹ that end up
endemising/enculturating such superstitious notions. Logic as logical-congruence only arises
where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in-the-very-first-place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’ postconverging/dialectical-thinking apriorising-psychologism or prelogism minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing 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 causality as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity. 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>causality ~as-to-projective-
totalitative–implications-of-prospective~ nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity, 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>causality ~as-to-projective-
totalitative–implications-of-prospective~ nonpresencing,-for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity shows that it is defective/perverted 
as procrypticism—or–disjointedness-as-of- reference-of-thought, from a deprocryptic mental-
devising-representation. In the same vain, why we perceive the recurrent-utter-
uninstitutionalised mind as that of a ‘savage’, the recurrent-utter-uninstitutionalised in its 
‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage as metaphysics-of-presence–{implicated-
‘nondescript/ignoreable–void ‘as-to- presencing—absolutising-identitive-constitutiveness } 
perceives its mind as straight/candored and as of organic-comprehension-thinking 
(organicism/‘intemporal-prioritisation-of– reference-of-thought’–as-conflicatedness—or-
ontological-reprojecting/longness of register of—meaningfulness and teleology—and 
soundness-or-ontological-good-faith/authenticity’–of–reference-of-thought. It is the 
prospective base-institutionalised mind that ‘invents’ the representation of mental-
slantedness/decan-dored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) 
of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and
universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~

deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of’–reference-of-thought’–as-confatedness or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology) and 

oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing 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’–reference-of-thought’–as-
confatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-
teleology) with respect to the psychopath’s mindset/ reference-of-thought and protracted 
social psychopathy non-veridical hollow mimicking narratives should be undermined by a 
slantedness/decandoring of the mind as distractive-alignment-to-’reference-of-thought<-of-
apriorising/axiomatising/referencing at ‘uninstitutionalised-threshold’. The contention is 
an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-
veridical hollow perversion-of’ reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallower-supererogation > narratives’ but rather reflecting/perspectivating/highlighting 
(reasoning-through-and-not-reasoning-with) it as amplituding/formative-
epistemicity>causality as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-
contiguity. That is, an understanding of the abstract temporal-dispositions as a specie-
level/universal/intemporal postconverging–de-mentating/structuring/paradigming as
prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, i.e. transcendence-and-sUBLIMITY/sublimation/registry-teleology—and-supEROgatory—de-mENTativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase—dialectically—dialectically—primitive—by—a-bare-matter—of—fact) from the intemporal—solipsistic/emanant-registry—pedestal in transversality<for-sublimating—existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—preemptive—of—prospective—disontologising/subontologising—’—as—of—prospectively—disambiguated—affirmed—and—unaffirmed—‘motif—and—apriorising/axiomatising/referencing’>. The bigger scheme of things being the preconverging/postconverging—de—mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism—or—disjointedness-as—of—reference—of—thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying—to—intrinsic—reality and the positive—opportunism—of—social—functioning—and—accordance that led to psychoanalytic—unshackling/memetic—reordering/institutional—recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the—good//knowledge—reification—gesturing—and—accounting—of—epistemic—phenomenalism<in—prospective—psychologismic—apriorising/axiomatising/referencing—of—prospectively—implieited_attendant—ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—in—imbued—notional—cogency’ }—conflicatedness—in {preconverging—disentailment—by}—postconverging—entailment</understanding/<amplituding/formative—
epistemicity > causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity conceptualisation’ making reference to amplituding/formative-
epistemicity > causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’
making reference to 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> as may illusionary be projected intradimensionally/intra-registry-worldview (the
latter being represented as oblongated non-veridical narratives by the prospective intemporal-
disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as
highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a
‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is
‘good-natured/vague by the registry-worldview/dimension impression’ enough with the
fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-
Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-
inoperant the problems of superstition and witchcraft as the former will always make reference
to the defective/perverted ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology’ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it
is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-
or-dementing —apriorising-psychologism) mindset as of impression-driven/good-
naturedness/wishfulness has the requisite ‘the-Good/knowledge-reification–gesturing-and-
accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-}{of-‘prospectively—
implicated_attendant–ontological-contiguity ‘-educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—conflatedness -in- {preconverging-disentailment by} postconverging-entailment>/understanding/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of procrypticism as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’>}

(base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter).

mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies postconverging–de-mentating/structuring/paradigming, which is of

\[
\text{amplituding/formative–epistemicity}\text{totalising–nominal-as-tendentious–}
\]

‘implicated_attendant–ontological-contiguity’~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operator-or-incidenting-predicative-insights-of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying–or–elucidating–of–prospective-relative-ontological-
completeness–reference-of-thought–devolving-as–of–instantiative-context> and

represents virtue in terms–as–of–axiomatic-construct of allegiance/subservience transience),

universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming,
which is of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~phenomenal-abstractiveness–of-presencing-in–‘preclusive-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operator-or-incidenting-predicative-insights-of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying–or–elucidating–of–prospective-relative-ontological-
completeness–reference-of-thought–devolving-as–of–instantiative-context> and

represents virtue in terms–as–of–axiomatic-construct of allegiance/subservience transience),

universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming,
which is of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~phenomenal-abstractiveness–of-presencing-in–‘preclusive-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operator-or-incidenting-predicative-insights-of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying–or–elucidating–of–prospective-relative-ontological-
completeness–reference-of-thought–devolving-as–of–instantiative-context> and

represents virtue in terms–as–of–axiomatic-construct of allegiance/subservience transience),

universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming,
which is of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~phenomenal-abstractiveness–of-presencing-in–‘preclusive-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operator-or-incidenting-predicative-insights-of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying–or–elucidating–of–prospective-relative-ontological-
completeness–reference-of-thought–devolving-as–of–instantiative-context> and

represents virtue in terms–as–of–axiomatic-construct of allegiance/subservience transience),

universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming,
which is of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~phenomenal-abstractiveness–of-presencing-in–‘preclusive-consciousness’–enabling–
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for–
operator-or-incidenting-predicative-insights-of

\[
\text{amplituding/formative–epistemicity}\text{totalising–ordinal-as-qualifying–}
\]

‘implicated_attendant–ontological-contiguity’ ~duced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ ~reifying–or–elucidating–of–prospective-relative-ontological-
completeness–reference-of-thought–devolving-as–of–instantiative-context> and

represents virtue in terms–as–of–axiomatic-construct of allegiance/subservience transience),

universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming,
contiguity‘-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘-reifying-or-elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought-devolving-as-of-instantiative-context> and
represents virtue in terms—as-of-axiomatic-construct of qualification/good-to-bad transience),
positivism (principles-rationalism/positivist-idealism postconverging—dementating/structuring/paradigming, which is of
<amplituding/formative—epistemicity>totalising-intervalist-as-categorising—‘implicited-attendant-ontological-
contiguity‘‘-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘-phenomenal-abstractiveness—of-presencing-in—‘occlusive-
consciousness’—enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicited-attendant-ontological-
contiguity‘‘-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘-reifying-or-elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought-devolving-as-of-instantiative-context> and
represents virtue in terms—as-of-axiomatic-construct of categorisations/kindness-humility-
helpfulness-etc. transience), and prospectively deprocriptivism (rational-realism of
notional—‘deprocriptivism as of ratiocinasion-as-referentialism—‘implicited-attendant-ontological-contiguity‘‘-educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘ as nondisjointing ‘postconverging—dementating/structuring/paradigming as
human-subject-emancipating-relativism-driven—
recomposuring-constructivism-towards-singularisation-as-to-the
nondisjointedness/entailment-of-prospective-nonpresencing', which is a
<amplituding/formative-epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant-ontological-contiguity’—educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘phenomenal-abstractiveness-of-presencing-in-‘protensiveconsciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity’—educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘reifying-or-elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought-devolving-as-of-instantiative-context> construal
and represents virtue ‘contiguously’ in terms—as-of-axiomatic-construct of human-mentation-
capacity/shortness-to-longness-of-register-of—‘meaningfulness-and-teleology’/registry-
teleology/of-meaning intransience; ‘amplituding/formative-epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant-
ontological-contiguity’—educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>‘phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity’—educed-
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
and non-positivism/medievalism, and prospectively, notional–deprocrypticism and proactiveptic–or–disjointedness-as-of–reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation–
supposedly-apriorising-in-conviction-as-to-profound-supererogation. On-the-other-hand, a
defect of postlogism\textsuperscript{77}/psychopathy\textsuperscript{11} compelling–nonconviction/madeupness/bottomlining-
\{\textless \textit{decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing}–\textit{induced-disontologising}–of-the–\textit{attendant–
intradimensional–ontologising}–imbued–\textit{contextualising/existentialising–attendant–
ontological-contiguity} \textgreater \textless \textit{in-shallow-supererogation} –\textit{as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing}–\textit{logical-dueness}\}\} in hollow-constituting\textless \textit{as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\rangle\ operates on the
‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–
tonological-preservation \text{\textsuperscript{8}} reference-of-thought\text{\textsuperscript{9}} categorical-imperatives/axioms/registry-
teleology\text{\textsuperscript{10}} are mere-formulaic determinants of human thought and action and is the basis for
\text{\textsuperscript{74}perversion-of-\textsuperscript{3} reference-of-thought} \langle \textit{as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation} \rangle. Such a defect is ‘registry-worldview’s/dimension’s-
uninstitutionalised-threshold\text{\textsuperscript{77}–defect} \langle \textit{as-Being-or-ontological-or-existential–defect} \rangle\ as it
rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-
preservation without a principled adherence to prelogism\text{\textsuperscript{76}}–as-of-conviction,–in-profound-
supererogation \langle \textit{excessively-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing}–\textit{logical-dueness-precedes-disontologising-logical-
outcome-arrived-at} \rangle\ and thus speaks to the disposition to act likewise technically in a large or
infinite number of cases (syncretising). It should be noted that temporal-dispositions
(‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-
themseves act defects and not being defects. However, such temporal-dispositions are registry-
registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102} at the uninstitutionalised-threshold \textsuperscript{102} 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-supererogation\textsuperscript{1} as-to-attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism\textsuperscript{2}/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{8}–of-reference-of-thought/mental-perversion/subknowledging\textsuperscript{9}/mimicking-and-corresponding\textsuperscript{10} amplituding/formative–epistemicity\textsuperscript{11} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} of positivistic\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102} –defect\textsuperscript{102} as-Being-or-ontological-or-existential–defect\textsuperscript{102} at the uninstitutionalised-threshold\textsuperscript{102} where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete\textsuperscript{8} incrementalism-in-relative-ontological-incompleteness\textsuperscript{13} enframed/disontologising–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\textsuperscript{7} perversion-of-reference-of-thought\textsuperscript{7} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{14} 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/knowledge-reification—gesturing-and-accounting—of-epistemic—phenomenalism—in—prospective-psychologismic—apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological-contiguity”—educed—existentialising/contextualising/textualising—intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>—confatness—in—preconverging-disentailment—by—postconverging-entailment>/understanding/<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity 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-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy—or—contiguity—or—ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually crosssectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology <of—preconverging-existential-extrication—as-of—existential—unthought> and it is intemporal philosophical development that goes on to liberate/enlighten/moul—out ‘actors of transcendence—and—sublimity/sublimation/supererogatory—de—mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality’—symmetrising—by—desymmetrising—subsumption—of—temporality’), for relative
intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/supererogatory-de-memtativity)/deferential-formalisation-transference for
the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

Transcendence-and-sublimity/sublimation/supererogatory-de-memtativity as such is more of a deterministic and
operant process than discretionary, and works on the-Good/knowledge-reification–gesturing-
and-accounting—of-epistemic–phenomenalism—<in-

prospective_psychologismic-apriorising/axiomatising/referencing-[of-‘prospectively-

implicated_attendant–ontological-contiguity ‘–educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency’ ]—conflatedness -in–{preconverging-disentailment by}—

postconverging-entailment>/understanding/<amplituding/formative-

epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
onpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-

contiguity 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-formativeness—as-to-
eventualising–inkling-drive–or–seeding-misprising–temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a
transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-
cumulation/institutional-recomposure–(as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity–relativism–determinism’>–for-intemporal–
Totalitative–implications-of-prospective–nonpresencing, for explicating relative
unreflexivity/relative-reflexivity—ontological-contiguity perspective; which generates
(distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—)
74persion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >/mental-perversion or slantedness along 81reference-of-thought–
categorical-imperatives/axioms/registry-teleology , for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation of the-Good conceptualisation; pointing to the fact that
impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to
induce vices-and-impediments 95 given that the veridicality of reality (reflected by the-
Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—of—prospectively–
implicated_attendant—ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional–cogency’—confatedness —in {preconverging-disentailment by}
postconverging-entailment>/understanding/<amplituding/formative–
epistemicity>causality —as-to-projective-totalitative–implications-of-prospective–
nonpresencing, for explicating relative unreflexivity/relative-reflexivity—ontological-
contiguity 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/knowledge-reification–gesturing-and-accounting—of-
epistemic–phenomenalism—<in-
prospective_psychologismic–apriorising/axiomatising/referencing—of—prospectively–
implicated_attendant—ontological-contiguity ’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of ‘prospective postconverging–aporeticism–overcoming/unovercoming as the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology that carries the prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism—\{as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting\} required
for positivism—for procrypticism or prospectively, positivism failing/not-upholding—\{as-of-
apriorising/axiomatising/referencing> ‘notional~ deprocrypticism preempting—
disjointedness-as-of reference-of-thought, as-to—’ \<amplituding/formative—
epistemicity> growth-or-conflatedness\}/transvalutive-
rationalisim/ 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—prospectively implicated attendant ontological-
contiguity ‘~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional~ cogency>‘ \}—conflatedness in {preconverging-disentailment by—
postconverging entailment} required for perpetuating-deprocrypticism). Practically, however
‘good intentioned or good-natured’ a non-positivism/medievalism mindset/’reference-of-
thought it is bound to rely on medieval ‘reference-of-thought—’categorical-
impersatives/axioms/registry-teleology(9) of sickness like a curse or witchcraft rather than a
positivist notion like infection, and the virtuous outcome is fundamentally a question of
‘prospective postconverging~aporeticism—overcoming/unovercoming as the-Good/knowledge-
reification~gesturing-and-accounting—of-epistemic—phenomenalism—in-
prospective psychologismic—apriorising/axiomatising/referencing—\{of—prospectively—
implicated attendant ontological-contiguity ‘~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—
contiguity’ 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 preconverging/postconverging—de-
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such
initial miscues and/or intermittent miscues. For instance, supposed going by the example where
a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-
axiomatic-construct of ‘poor or bad supplanting—conviction—as-to-profound-supererogation
of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising—
psychologism’ or prelogism but rather 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>}
as to threshold—of—nonconviction/madeupness/bottomlining—in-shallow—supererogation—<as-to—
attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—-
apriorising—psychologism> due to the non-existence of the psychopath’s
—psychologismic—subliminality—of—individuation—effusing/worlding imbued logical—
dueness—or—scape—or—frame, profile—or—stature, presumptuousness—or—arrogation, assumptions,
value-reference and teleology’), suppose the interlocutor was to go on to in—conviction—as—to—
profound—supererogation16 relay these distortions with other interlocutors, we will talk of a
‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity’s-of-reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference
towards intemporal-disposition involves: articulating a social universal-transparency of
transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising-in-relative-ontological-completeness of perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect; positive-opportunism—of-social-functioning-and-accordance as common interests to institutionally skew/deferential-formalisation-transference towards intemporality; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective or perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation in the first place), and so in transversality<for-sublimating–
existental-eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising—of-prospectively-disambiguated–affirmed-
and-unaffirmed–motif-and-apriorising/axiomatising/referencing> of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
basically focussed on operating/processing logic over supposedly sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-alignment-to
psychologism> mental orientation points to transcending situations of uninstitutionalised-threshold whereby perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)
perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. These fundamental human mental-devising-representation or apriorising–registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought– categorical-imperatives/axioms/registry-teleology/registry-teleology for its sound operation, thus logic can only be operated at
institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality—for-sublimating—existential-eventuating/denouement—from thinking-at-first/pure-predisposition-preemptive—of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated—affirmed-and-unaffirmed—motif—and-apriorising/axiomatising/referencing. At uninstitutionalised-threshold, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought—categorical-imperatives/axioms/registry-teleology in terms—as-of-axiomatic-construct of psychologismic-subliminality—of—individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has causality—as-to-projective-totalitative—implications—of—prospective nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity veridicality and carries a positive-opportunism—of-social-functioning-and-accordance that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference in the medium to long-run. It is only after such uninstitutionalised-threshold 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
result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of reference-of-
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation at their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-
realism the institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-
eventfulness /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 recomposuring’ that specifically anticipates and preempt priorly-ahead in its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation the notion of temporal-
dispositions to dement/subknowledge ⟨preconverging—or-dementing—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 procrypticism—or—
disjointedness-as-of—reference-of-thought uninstitutionalised-threshold, we have to register/acknowledge priorly our inclination to subknowledge ⟨preconverging—or-dementing—as-if-of-sound-
knowledge⟩ positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with corresponding decandoring/distractive-alignment-to reference-of-thought-of-apriorising/axiomatising/referencing and is what enables memetic-reordering/psychoanalytic-unshackling whereas amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-realism of notional—deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—’implicated_attendant—ontological-contiguity’ —educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—imbued—notional—cogency’ as nondisjointing or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposing) 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—to-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, universalisation—non-positivism/medievalism, positivism—procrypticism, and recomposuring full-cycle towards
prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-
mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-
unlimitedness/existence-sublimating–nascence’–, human memetic/psychoanalytic grasp-and-
fulfilment of intemporal-preservation (in devising 8’s reference-of-thought–8’s categorical-
imperatives/axioms/registry-teleology) 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-formativeness—as-to-eventualising-inkling-drive or seeding– 
misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective– 
ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distraction to 
temporal-preservation-entropy-or-contiguity–or–ontological-preservation at 
uninstitutionalised-threshold); since these induced in any given institutionalisation a ‘least-
and-derived-temporal-operating-modalities-of-the-5’s reference-of-thought-as-of-
incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising–conceptualisation-inducing-the-uninstitutionalised-threshold’ as 
of temporality/shortness thus raising the issue of the uninstitutionalised-threshold ultimately 
resolved by ‘maximal-as-intemporal-operating-modality-of-5’s reference-of-thought-as-of-
maximalising-recomposuring-for-relative-ontological-completeness—it enframed/re-
ontologising–conceptualisation-as-inducing-the-prospective-institutionalisation’ as of 
intemporality, and so on, circularly with the relative-unreflexivity/relative-reflexivity— 
ontological-contiguity~of-the-human-institutionalisation-process.) (ii) limited memetic-
reordering/psychoanalytic-unshackling mentation-capacity (in devising 8’s reference-of-thought– 
categorical-imperatives/axioms/registry-teleology) for the intemporal-disposition as it skews 
(‘intemporality–symmetrising-by-desymmetrising-subsumption-of-temporality’), for relative 
intrinsic-reality/ontological-veridicality.
enabling/sublimating/supererogatory—de-mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of-reference-of-thought:<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation towards at uninstitutionalised-threshold (threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation:<as-to-’attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> elicits 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
ingnance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-
meaningfulness (whether implying, on-the-one-hand, an integrative/candor/organic-
comprehension-thinking alignment or on-the-other-hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation:<as-to-
’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/<amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity>). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–
ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/supereogatory-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-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing-intemoral-preservation-entropy-or-contiguity-or-ontological-preservation), as the ‘base preconverging/postconverging-de-mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing-as-of-apriorisingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supereogation > defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation-
supereogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics rather points to a ‘(lack of) the-Good/knowledge-reification-gesturing-and-accounting—of-epistemic–phenomenalism—in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-implicited_attendant-ontological-contiguity ’–educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confatedness—in-{preconverging-disentailment–by}–
postconverging-entailment/understanding/<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity reflection/perspectivation’ (hence a veridical amplituding/formative-epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{99}\) (categorical-imperatives/axioms/registry-teleology\(^{99}\)) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold \(^{102}\). There is no reason for \(^{11}\) de-mentation\(\langle\)supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\(\rangle\) and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-\(<\)as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold \(^{102}\), as its threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{12}\)<as-to-‘attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and-impediments \(^{103}\) of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation veridicality (as \(<\)amplituding/formative—epistemicity>causality—\(\langle\)as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity\(\rangle\) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (at uninstitutionalised-threshold \(^{11}\)) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation \(\langle\)reference-of-thought—categorical-imperatives/axioms/registry-teleology\(\rangle\). The example highlighted on page provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-\(<\)as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation at its uninstitutionalised-threshold⁷². 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 subknowledging⁷¹. 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 transversality⁸⁶ for sublimating—existential-eventuating/denouement—from ‘thinking at first/pure predisposition preemptive of
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated—affirmed-
and-unaffirmed—motif-and-apriorising/axiomatising/referencing’⁸³ (as from ontological-
normalcy/postconvergence). Thus reference-of-thought—categorical-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 subknowledging⁷¹/mimicking-and-protracted-mimicking with no relationship to intrinsic reality
renders reference-of-thought—categorical-imperatives/axioms/registry-teleology⁹⁹ null and
void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-reference-
of-thought<of-apriorising/axiomatising/referencing>⁹⁰ of mental-devising-representation as to
its unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought arising from
the perversion-and-derived—perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >, and the articulation of new recomposuring—reference-of-thought—
categorical-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-
dementing -as-if-of-sound-knowledge) intemporal reference-of-thought–categorical-
impervatives/axioms/registry-teleology-or-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. Newton articulates the science of mechanics metaphorically from an ‘initial apple that hits his head 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 universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 <amplituding/formative–epistemicity> causality-as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-relative-unreflexivity:relative-reflexivity–
onlogical-contiguity). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its
contiguity of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured \(^{67}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{69}/\)registry-teleology \(^{70}\); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing\(^{70}\)–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of \(^{74}\) perversion-of-\(^{74}\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) in the first place), and so with transversality-<for-sublimating–existential-eventuating/denouement–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising–as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–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 \(^{74}\) perversion-of–reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) registry-worldview-perversion. For instance, the reality that humans did not transcend from a medieval worldview to a positivistic worldview by a mere ‘logical/rationalising exercise’ (as the mere logical/rationalising conceptualisation we have of such a transformation in today’s positivism/rational-empiricism world is rather in effect an afterthought appraisal) but because the ‘grander grasp on unlimitedness/existence–full-potency-of_sublimating–nascence> of positivism/rational-empiricism’ as to its then ‘prior human profound-supererogation metaphoricity\(^{57}\)’ developing human–per-cep-ti-vi-ty–as-to–notional–perceptualisation-of-
and–leashing-to_social-functioning-and-accordance–as-of–social-stake-contention-or-
confliction> (so-underlied as of preconverging/postconverging–rede-
mentating/restructuring/reparadigming superseding/overcoming of the ‘medievalism non-positivising psychologismic–epistemic-acutisation—difficulty—<for,-residualising—(decompulsing) delinearity—>{(as-of-requisite-profound-supererogation—for—’disposedness-or-psychologismic-construct’—{imbued—demoronisation—sublimating—nascence,—nonextricatory-sublimating—upstreaming/”amontée”})} before its transformation-as-to—transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into our modern-day positivism ‘prospective human secondnatured meaningfulness-and-teleology’, constrained and made the medieval registry-worldview untenable/internally-contradictory existentially—disontologising/re-ontologising—aporeticism; as well as the fact that 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; or 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 a generalised cross-sectional human ‘dimensionality-of-sublimating—{(<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) disposition’. Rather it is as to the secondnaturing manifested in the relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process as this inherently validates the anthropological-continuity: by distinguishing between the ‘notion of parity of individual/institutional distinctiveness ontological-performance—<including-virtue-as-ontology>/morality/ethics/justice/etc.’ across the various registry-worldviews/dimensions on-the-one-hand and on-the-other-hand the ‘notion of more and more profound—as-to-cumulating/recomposuring institutionalised registry-worldviews/dimensions
(within which the ‘notion of parity of individual/institutional distinctiveness ontological-performance’-<including-virtue-as-ontology>/morality/ethics/justice/etc.’ naively arises’) arising out of human institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> as to the capacity bestowed by their forerunners. Such that human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency is always mostly directed to ‘prospective transformative–as-to-cumulating/recomposuring activities’ while taking for granted much of the priorly bestowed knowledge heritage. Hence we can’t overrate the generalised cross-section/averageness/banality of solipsistic human thought (as of the ‘notion of parity of individual/institutional distinctiveness ontological-performance’-<including-virtue-as-ontology>/morality/ethics/justice/etc.’) to ‘wrongly imply generalised human disposition is inherently of intemporality as to dimensionality-of-sublimating-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} disposition’ for the possibilities of human progress at uninstitutionalised-threshold \(^2\). This is due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness-formativeness–as-to-eventualising–inkling-drive–or–seeding-misprising’—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’–existentialism-form-factor at the uninstitutionalised-threshold \(^2\) 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
psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing—apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recompose or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency—(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-supерerogation—<as-to—’attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>, At uninstitutionalised-threshold (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing—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-reference-of-thought’–as-conflatedness-or-ontological-reprojecting-longness-of-register-of-meaningfulness-and-teleology) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein a ‘comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism to human temporal defects of postlogism -slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought–devolving ontological-performance–<including-virtue-as-ontology>) are a perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> to the organic veridicality (deprocrypticism). In-the-bigger-scheme-of-things, denaturing of apriorising–registry (as the apriorising–registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’ or 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-formativeness<as-to-eventualising~inkling-drive–or–seeding-misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcay/postconvergence> as aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’
in-the-bigger-scheme-of-things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism.<\in-
prospective_psychologismic\-apriorising/axiomatising/referencing-{of\-‘prospectively–\implicited\_attendant\_ontological-contiguity \’–educated–
existentialising/contextualising/textualising \‘intelligibility/epistemicity/reflexivity–contiguity–\<imbued–notional\-_cogency>\’ }—conflatedness -in-{preconverging-disentailment by}–
postconverging-entailment>/understanding/<amplituding/formative–
epistemicity>causality \as\-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity \’ of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the-the-
Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism<\in-
prospective_psychologismic\-apriorising/axiomatising/referencing-{of\-‘prospectively–\implicited\_attendant\_ontological-contiguity \’–educated–
existentialising/contextualising/textualising \‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ | conflatedness in {preconverging disentailment by} 
postconverging entailment / understanding <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,–for-explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity | as involving psychopathic preconverging-or-dementing | apriorising-
psychologism postlogism in hollow-constituting <as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy
involving conjugating/inflecting/deriving preconverging-or-dementing | apriorising-
psychologism postlogism in hollow-constituting <as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of
ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation; slanting/preconverging-or-dementing | apriorising-psychologism of
positivistic registry-worldview/dimension reference-of-thought–categorical-
imperatives/axioms/registry-teleology. That is, the <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,–for-explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity is the perversion-of reference-of-thought <as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity–of-
reference-of-thought/preconverging-or-dementing | apriorising-
psychologism/subknowledging /mimicking as <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of positivistic reference-of-thought–categorical-imperatives/axioms/registry-
teleology/registry-teleology | for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing \(^2\)–apriorising-psychologism/mimicking-or-subknowledging\(^94\) of ‘previously recomposured/invented’ \(^7\) reference-of-thought–\(^8\) categorical-imperatives/axioms/registry-teleology\(^9\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of notional–firstnaturedness-formativeness–as to eventualising–inking-drive–or–seeding-misprising’ temporal-to-intemporal-dispositions–so construed-as-from-perspective–ontological-normalcy/postconvergence> as aetiolisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing\(^20\)–apriorising-psychologism/mimicking-or-subknowledging as \(^7\) perversion-of-\(^2\) reference-of-thought<as preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-perversion, and not logical-contention/contending-articulation. Such \(^7\) perversion-of-\(^2\) reference-of-thought<as preconvergingly-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^v\) reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing—apriorising-psychologism perversions’ wherein the mimicry/subknowledging\(^94\) enters into an active dynamics with temporal-dispositions prelogism\(^7\)–as-of-conviction,-in-profound-supererogation\(^96\)<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–attendant.\]
intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> as miscuing psychopathic/postlogism—slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing—apriorising-psychologism. Directed-preconverging-or-dementing—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/post logic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation 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 {epistemic-totalising} psychologismic–subliminality-of–individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. 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 <amplituding/formative–epistemicity> causality ~as-to-projective-totalititative–implications-of-prospective–nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity ontological-contiguity. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality’–symmetrising-by-desymmetrising-subsumption-of-temporality), for relative intrinsic-
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 analogous 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 other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional–firstnaturedness-formativeness—temporal-to-intemporal-dispositions—ontological-normalcy/postconvergence—and institutional-cumulation/institutional-recomposure—historiality/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-accordance’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporalit[y]/longness and failing/not-upholding—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—existential-eventuating/denouement—from—thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated-affirmed—
and-unaffirmed-'motif-and-apriorising/axiomatising/referencing’ to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. Intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/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-drag and metaphysical pedestals’). Intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity-ontological-contiguity scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–meaningfulness-and-teleology (intemporality) and shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality–temporality) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of
such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in causality as-to-projective-totalitative-implications-of-prospective nonpresencing for explicating relative unreflexivity relative-reflexivity ontological-contiguity in the notion of intemporality temporality that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of meaningfulness-and-teleology and longness-of-register-of meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to mere-and-vague impression-driven/good-naturedness/wishfulness temporal references harkening back to the prior transcended superseded reference-of-thought rather than the prospective transcending superseding reference-of-thought; since shortness-of-register-of meaningfulness-and-teleology and longness-of-register-of meaningfulness-and-teleology are a contiguous value construct as in totalising ratiocintuiguity ratiocination as referentialism implicited attendant ontological-contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency phenomenal abstractiveness of presencing in protensive consciousness enabling apriorising axiomatising referencing intelligibility setting up measuring instrumenting for operant or incidenting predicative insights of implicited attendant ontological-contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity imbued notional cogency reifying or elucidating of prospective relative ontological
completeness-of-reference-of-thought-devolving-as-of-instantiative-context> of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond just <amplituding/formative-epistemicity>totalising-random-as-impulsive—
‘implicated_attendant-ontological-contiguity’~duced—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’;phenomenal-abstractiveness-of-presencing-in—‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity’~duced—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>’;phenomenal-abstractiveness-of-presencing-in—‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant-ontological-contiguity’~duced—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-


(categorisation/kindness-humility-helpfulness-etc. transience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of–
ontological-contiguity conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective preconverging/postconverging–de-mentative/structural/paradigmatic existential conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/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/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on-the-other-hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with
intellectual responsibility/relative-reflexivity 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-formativeness-as-to-eventualising-inkling-drive or seeding-misprising—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-formativeness-as-to-eventualising-inkling-drive or seeding-misprising—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-formativeness—as-to-eventualising-inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence) s, and hence the possibility of amplituding/formative-epistemicity causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity 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-

Further, by psychopathic or other postlogic subknowledgeing/mimicking-and-mimicking-protration, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising—registry-elements (epistemic-totalising—psychologismic—subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) from aligning prelogically to postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing (as derived from both psychopathic and others postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema_and_prospective-profound—>
supererogation -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'>). These will include ‘postlogic
ignorance-temporal-disposition individuation-pedestal’, ‘postlogic affordability-temporal-
disposition individuation-pedestal’, postlogic opportunism-temporal-disposition individuation-
pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-
chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-
pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition
individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation
‘ontologically-reconstituting’ intemporal-disposition-teleology is rather the ontologising
individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives
(by its ontologically-veridical associated registry-teleology-mentation elements as {epistemic-
totalising} psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as
it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-
over-shortness-of-register-of—meaningfulness-and-teleology despite the natural reflex at
every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and prospectively procrypticism, to temporally
arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-
meaningfulness-and-teleology (with the associated non-veridical temporal {epistemic-
totalising} psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego
intemporal-preservation-entropy–or–ontological-preservation teleology
(ontological-veridicality/relative-unreflexivity/relative-reflexivity–ontological-contiguity
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and not of logical-contention) as these are wrongly aligned prelogically/by-prelogism to the initiated postlogism. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protration-to-psychopathic compulsive-dementing (temporal unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless psychologistic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and not logical contention. And so, in distractive-alignment-to reference-of-thought–in a temporal contiguity (procrypticism) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the perversion-of reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
dispositions for the prospective registry-worldview’s/dimension’s (deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised threshold of prelogism -as-of-conviction,-in-profound-supererogation” -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold of meaning involving perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>-10, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>-9 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>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity ! In-the-bigger-scheme-of-things, ‘unconscionability-drag’ as a notion points to
‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting-or-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism postlogism in hollow-constituting-or-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency’–{transparency-of-totalising-entailing, as-to-entailing, amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of temporal-dispositions prior relative-ontological-incompleteness–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to an ‘emanant transdimensional (across
registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social
contention) teleology⁹ (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath's as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity/°-of-° reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic 'disambiguation of notional-firstnaturedness-formativeness—as to eventualising–inking-drive or seeding-misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>' reflecting the psychopath's and other temporal-dispositions veridical mental/° perversion-of-° reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity/°-of-° reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the ° perversion-of-° reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storying construal involving an underlying-and-superseding intemporal/ontologising emanant 'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of °historiality/ontological-eventfulness>/ontological-aesthetic-tracing—
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 ‘universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism–or–disjointedness-as-of–reference-of-thought preconverging-or-dementing –apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging’/mimicking’ and so as to ‘longness-of-register-of–meaningfulness-and-teleology’ over shortness-of-register-of–meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of–reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional–deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to an ‘ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: 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-dementing –apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-
dementing –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-protruction-to-psychopathic-preconverging-or-dementing –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-protruction-to-psychopathic-preconverging-or-dementing –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-protruction-to-psychopathic-preconverging-or-dementing –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-protruction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively
accepting and giving up on the principle of the intemporality/longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing—apriorising-psychologism of the psychopath’s postlogism-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 perversion-of—reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness-botllining-as-to-shallow-supererogation > or the denaturing of the reference-of-thought/apriorising—registry—elements out of ‘implicated-attendant-ontological-contiguity—<eduiced—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>,—reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving—of-instantiative-context> as epistemic-totalising—psychologism—subliminality—of—individuation—effusing/worlding imbued logical-dueness—or-scape—or-frame, profile—or-stature, presumptuousness—or-arrogation, assumptions, value-reference and teleology’). With temporal—perversion-of—reference-of-thought—<as-preconvergently—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow-supererogation > (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms—as-of-axiomatic-construct of shortness-of-register—of—meaningfulness—and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with a ‘defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects
intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of-meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect but rather an ‘adhoc defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the causality as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity of this slantedness/postlogic individuation defective nature ontologically, hence enabling aetiology/ontological-escalation–ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered Transcending.

This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect, i.e. oblongated/decaned as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-
prioritisation-of reference-of-thought's shortness of register of meaningfulness and
teleology in distracting-alignment-to reference-of-thought's apriorising/axiomatising/referencing of perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
notional–procrypticism mindset as per postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought's devolving ontological-performance-including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism -as-of-conviction,-in-profound-
supererogation’<existentially-veridical–'attendant-intradimensional–
apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging/mimicking)-stranding’, i.e. registry-precedes-logic as perversion-of-reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing’–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflated/derived/mimicked/in-protraction-to-psychopathic-

postconverging/dialectical-thinking–apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as a ‘mentally-conjugated/inflected/derived/mimicked/subknowledging/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism–and-oblongated, i.e. a manifestation of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to

shallow-supererogation’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing–apriorising-psychologism/oblongated/logical-incongruence-or-transversality<for-sublimating–existential-eventuating/denouement–fromthinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising/>/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to
‘attendant-intradimensional’– prospectively-disontologising–preconverging/dementing

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apriorising-psychologism> and are rather manifestations of registry/mental defect or
denaturing and are the subject of intemporal/ontological contention from the intemporal-
disposition, more like at the registry-worldview/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 ‘habitation’ 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 ⟩ of the so-called ‘perversion-of- reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > dimension’; this applies with regards to recurrent-utter-
uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation,
non-positivism/medievalism and positivism, and prospectively for upcoming times,
procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any
institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-
ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-
defining of meaningfulness (in terms—as-of-axiomatic-construct of reference-of-thought and
logic)’ to the individuals and so right up to their subconscious mind. But then a prospective
transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-
order/psychoanalytic-construction of their existentialism (full-existential-depth-implications)
personhoods-and-socialhood-formation in jeopardy, and it is only the <amplituding/formative—

This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-(as-preconvergingly-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 recomposuring ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ (as of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism) at the point where the former starts

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism< from a prospective dimension perspective in the sense that. The decandored/oblongated/logical-incongruence-or-transversality<-for-sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’<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, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’<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- historiality/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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality-for-sublimating–existential-eventuating/denouement–from-thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising>/dialectically-or-contendingly-out-of-phase


preemption with new recomposuring \[3\] reference-of-thought—categorical-imperatives/axioms/registry-teleology\[3\]—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the prospective registry-worldview/dimension, i.e. notional—\[3\] deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold \[2\] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\[4\]/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the \[7\] perversion-of-reference-of-thought\[<\]as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \[\geq\] registry-worldview, inducing a ‘habituation’/‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising—registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold \[102\] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\[4\]/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 \[1\] de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing \[\sim\]—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 \[\sim\] postconverging-or-dialectical-thinking \[\sim\]—apriorising-psychologism\[<\]stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and
not logical, transformation as a ‘postconverging-or-dialectical-thinking –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 amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity <between—prior-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective-profound-supererogation –of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting defect. This implies de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of B to such perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology”) is the effective backdrop for ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring for the prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/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, psychologismic-subliminality-of–individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to attending to the rational-realism of notional~deprocrypticism as of ratiocontiguity/ratiocination-as-referentialism—‘implicitied–attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>” as nondisjointing ‘postconverging–de-
mentating/structuring/paradigming as human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-meaningfulness-and-teleology) while projecting intemporally/ontologically. The notion of ‘unconsciousability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism-slantedness as conjugated-postlogism /preconverging-odermenting -integration’ (hence no distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconsciousability) to be ‘integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconsciousability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconsciousability-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 unconsciousability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality-for-sublimating-existential-eventuating/denouement–from-thinking-at–
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising)/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’).

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards amplituding/formative-epistemicity>totalising~self-referencing-syncretising/temporality-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-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-accordance elicited).

Institutionalisation/Intemporalisation percolation-channelling<-in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary—as-unenframed/ re-ontologising/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-
Thinking - 'projective-insights'/epistemic-projection-in-conflatedness -of-notional-deprocripticism-prospective-sublimation 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- historiality/ontological-eventfulness/ontological-aesthetic-tracing,<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle 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-accordance 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/paradigmimg (the latter being any notion that put in question informal or formal conventioning/social-temporal-thresholding ways of perceiving and doing things for supposedly prospective better ways). Correspondingly, the social-construct cannot be and should not be related to as a philosophical construct since it is rather ‘conventionalised from institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-of-sublimating\{(<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/trans valuative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection; as it may be inclined to make references to temporal reference-of-thought–categorical-imperatives/axioms/registry-teleology-for-
psychologism> since only a developed sense of moral philosophy as dimensionality-of-
sublimating ⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-
ontologising–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-dispositions. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism—of-social-functioning-and-accordance wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance 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-accordance 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—meaningfulness-and-teleology) to intemporal (longness-of-register-of—meaningfulness-and-teleology) requiring skewing
(‘intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality’, 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-accordance 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—disontologising/re-ontologising—aporeticism> cynicalism to grasp the human sense of internal contradictions and positive-opportunism—of-social-functioning-and-accordance 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–meaningfulness-and-teleology as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-
thresholding. Part-and-parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on-the-one-hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on-the-other-hand, how prospective intemporality/longness is regenerated to supersede/transcend such perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
disontologising–preconverging/dementing –apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy,
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of’–reference-of-thought’–as-confoundedness¹–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology²), 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 \( \text{perversion-of-} \) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ 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’ \( \text{perversion-of-} \) reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional~ deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘\( <\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/illusion-of-} \)
Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as such is rather a ‘flatness-of-the-mind’ involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality /longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought at
uninstitutionalised-threshold
deconventioning as such skews (‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On-the-other-hand, prelogism-as-of-conviction,-in-profound-supererogation (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) implies more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘implicited_attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional~cogency’/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/reference-of-thought is inclined to call upon just the
narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism\(^7\)-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{10}\). Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology\(^9\). A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\) as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(\) relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘ perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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-subknowledge\(^8\) tend to be integrated at uninstitutionalised-threshold\(^{102}\) 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 preceding notional–firstnaturedness-formativeness-as-to-eventualising–inking-drive–or-seeding–misprising–temporal-to-intemporal-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence disambiguation, i.e. in terms–as-of-axiomatic-construct of epistemic-totalising psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^2\), by prelogism\(^3\)-as-of-conviction,-in-profound-supererogation\(^4\)<existentially-veridical-’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation\(^5\) and postlogism -formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^6\)<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation\(^5\) mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation\(^6\) constructs in contention situations whereas the characteristic of postlogism\(^7\) in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\(^7\) -formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^6\)<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, whether direct as with the psychopath postlogic-backtracking< iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^8\) or induced as temporal-dispositions conjugated-postlogism\(^7\) in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’\(^9\) of psychopath’s postlogic-backtracking< iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^6\), is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex–logic . Hence once the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\(^7\) -formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^6\)<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial
supplanting—conviction-as-to-profound-supererogation
postconverging/dialectical-thinking –apriorising-psychologism meaning’); - denaturing
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 reference-of-thought–categorical-imperatives/axioms/registry-
television, 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—meaningfulness-and-teleology as of prospective
notional—deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-
temporal-dispositions of the non-positivism/medievalism mindset/reference-of-thought are
what act as the preempted backdrop for prospective positivism and the subsequent
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed);
and - PERCOLATION-CHANNELLING-<in-deferential-formalisation-transference> (the
intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-
incoherence/institutional-constraining, medium to long term positive-opportunism—of-social-
functioning-and-accordance, referencing/registering/decisioning of the
perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for social
universal-transparency –(transparency-of-totalising-entailing—as-to-entailing-
and then its transcendence-unenabling-uninstitutionalised-threshold\[^{12}\]\ in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\[^{6}\]\ as to fundamentally undermine \[^{8}\]\ procrypticism—or—disjointedness-as-of-reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>\[^{1}\]\ 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-drag\[^{3}\], with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference>’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold\[^{15}\]’ (where there is no ‘intemporal social\[^{10}\]universal-transparency’\[^{10}\]=<transparency-of-totalising-entailing,—as-to-entailing,<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\[^{4}\]) as well as no notional–firstnaturedness-formativeness<as—to-eventualising–inking–drive–or–seeding-misprising>—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 ‘discomfite’. So the uninstitutionalised-
threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising-registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality /longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-symmetrising-by-desymmetrising-subsumption-of-temporality’, 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-accordance\textsuperscript{75} 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 universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure\{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle 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-accordance\textsuperscript{75} and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality’/-symmetrising-by-desymmetrising-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/supererogatory–dementativity 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 ‘prospective postconverging–aporeticism–overcoming/unovercoming as the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism–<in-prospective.psychologismic–apriorising/axiomatising/referencing–of–‘prospectively– implicitied_attendant–ontological-contiguity ’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency’}–conflatedness in {preconverging–disentailment–by}–postconverging–entailment–/understanding/<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications–of–prospective–nonpresencing,–for–explicating–relative–unreflexivity/relative–reflexivity–ontological–contiguity} for <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications–of–prospective–nonpresencing,–for–explicating–relative–unreflexivity/relative–reflexivity–ontological–contiguity and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure{(as-to–historiality/ontological–eventfulness /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 causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to reference-of-thought.<of-apriorising/axiomatising/referencing> when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising ~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion–reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion–reference-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality’<for-sublimating–existential-eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’>1 as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence ‘meaningfulness-and-teleology 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 notional-discontiguity/epistemic-discontiguity <between–prior-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing –qualia-schema_and_prospective–
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-drag opinionatedness! Postconvergence, in-the-bigger-scheme-of-things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity 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 \(\text{amplituding}/\text{formative–epistemicity}\)-\(\text{causality}\) \(\text{as-to-projective-totalitative–implications-of-prospective}\)-\(\text{nonpresencing}\)-\(\text{for}\)-\(\text{explicating}\)-\(\text{relative-unreflexivity}/\text{relative-reflexivity}\)-\(\text{ontological-contiguity}\) and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-{\(\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology}\)}}, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing {‘intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality\{"\}}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superturatory –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 ‘incrementalism-in-relative-ontological-incompleteness’ — enframed/disontologising-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 \(\text{amplituding}/\text{formative–epistemicity}\)-\(\text{causality}\) \(\text{as-to-projective-totalitative–implications-of-prospective}\)-\(\text{nonpresencing}\)-\(\text{for}\)-\(\text{explicating}\)-\(\text{relative-unreflexivity}/\text{relative-reflexivity}\)-\(\text{ontological-contiguity}\) and anything else is defined, whether to be candored or to be decandored, at that

incrementalism-in-relative-ontological-incompleteness — enframed/disontologising~conceptualisation and notional~disjointedness-as-of–reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. incrementalism-in-relative-ontological-incompleteness — enframed/disontologising~conceptualisation and notional~disjointedness-as-of–reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of a recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>. Fundamentally, incrementalism-in-relative-
drivenness–equalisation) projection irrespective of the uninstitutionalised-threshold\(^{12}\), and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold\(^{12}\) translating the ‘apparently prelogism\(^{8}\)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\> or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing –apriorising-psychologism as postlogic\(^{7}\) persion-of-reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(> \text{teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity}\(<\text{between—prior-shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema}\>) of temporal-dispositions registries\(\text{‘ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}\) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism to reconstrue new recomposuring\(^{8}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(\), 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 persion of the prior\(^{8}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology\(^9\) finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology\(^9\) of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology\(^9\) finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold\(^{102}\) as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms–as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation whether psychopathic or not, and pedestalled disambiguation is then required using distracting-alignment-to-reference-of-thought-as-of-apriorising/axiomatising/referencing to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather point to uninstitutionalised-threshold\(^{10}\), whether retrospectively or prospectively, as there is wrong
equivalence of notional-firstnaturedness-formativeness—as-to-eventualising-inkling-drive-or-seeding-misprising—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, perversion-of-reference-of-thought—preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation induces a ‘free-for-all’ false equivalence wrongly construed as of intemporality/longness (rather than the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness-formativeness—as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-normalcy/postconvergence’–existentialism-form-factor). Accounting for distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing 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 universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing-
(organicalism/‘intemporal-prioritisation-of- reference-of-thought’–as-confoundedness/or-
onlongness-of-register-of- meaningfulness-and-teleology) and
temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> involving slanting by
psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-
dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism in
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> as <amplituding/formative–epistemicity>causality <as-to-projective-
totalitative–implications-of-prospective– nonpresencing,-for-explicating–relative–
unreflexivity/relative-reflexivity—ontological-contiguity dispositions; thus enabling the
stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing
(‘intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality’), 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 universal rules (mob
situations as well as social psychopathic situations will fall under such an interpretation as well).
(2) Pedestalling (‘intemporal-prioritisation-of- reference-of-thought’–as-confoundedness/or-
onlongontological-reprojecting pedestal) articulates the relative grandor and virtuous consequence
of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, the ‘Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing
positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{70}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation).

‘Intemporal-prioritisation-of- reference-of-thought’–as-conflatedness –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-accordance\textsuperscript{75} 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 universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{11}–or-ontological-reprojecting conceptualisation of notional~\textsuperscript{18} 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-\textless in-deferential-formalisation-transference\textgreater exercise, so as to avoid temporal-dispositions denaturing\textsuperscript{16} as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology\textsuperscript{99} while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~\textsuperscript{17} deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating\textsuperscript{11} (\textless amplituding/formative\textgreater supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ of the averageness/banality-of-thought
(notional~firstnaturedness-formativeness—<as to eventualising~inkling-drive-or-seeding-misprising>—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—meaningfulness-and-teleology as of prospective notional~ deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating’—(<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-formativeness—<as to eventualising~inkling-drive-or-seeding-misprising>—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-formativeness—<as to eventualising~inkling-drive-or-seeding-misprising>—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—reference-of-thought’—as-conflatedness—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-recomposurer<as-to- historicity/ontological-eventfulness /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-sublimating’

<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvalutive-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-formativeness<as to eventualising–inkling drive or seeding-misprising>—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 ¹⁰⁰ universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional–firstnaturedness-formativeness<as to eventualising–inkling drive or seeding–
misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> construct requiring ‘transcending any perversions of reference-of-thought—preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ of the <amplituding/formative> wooden-language—(imbued—averaging-of-thought—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—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—perversions of reference-of-thought—preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—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—meaningfulness-and-teleology} such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally

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seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes’; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating  

\(<\text{amplituding/formative}}\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\n\text{/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\>)\text{ 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/\text{universal/transcendental/ maxalising-recomposuring-for-relative-ontological-completeness} \text{—unenframed/re-ontologising-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 \text{universal import (import of ‘metaphorically-a-million-and-one-instances-and-locales as to aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’) 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 \text{amplituding/formative-epistemicity} causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity 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 causality of projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity—ontological-contiguity of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality /longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such an ‘inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal preservation as ontological veridicality with the potential for a grander human good’
on the basis of universal implications; as inevitably, ontologically, the resolution of ontological/being perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation (uninstitutionalisation preconverging/postconverging–dementatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-
human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility/relative-reflexivity and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential <disontologising/re ontologising—aporeticism> moral and intellectual superiority’ and not na"ive temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing—apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional—deprocrypticism (to thwart procrypticism–or–disjointedness-as-of—reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of <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 secondnaturization exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality /averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating
greater-than
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-formativeness <as to eventualising–inking–drive–or–seeding–misprising>—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 intemporal 74 as enabling ontologisation and re-ontologisation otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ 74 as mental-dispositions ‘geared to accommodate temporality’ 74 (as to incrementalism-in-relative-ontological-incompleteness 75—enframed/disontologising–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> as perversion-of reference-of-thought<as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and hence are doing nothing but <amplituding/formative–epistemicity>totalising–self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness–induced–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as to ‘attendant-intradimensional’–prospectively-
thought—categorical-imperatives/axioms/registry-teleology\(^9\) endemises/enculturate this with the consequent social vices-and-impediments\(^{10}\). 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 \(^8\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing\(^{20}\)—apriorising-psychologism at their uninstitutionalised-threshold \(^{19}\) and thus the need for new \(^8\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, likewise the positivistic dimension \(^7\) perversion-of-\(^8\) reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > subknowledging\(^{16}\)/mimicking/registry-perverting/preconverging-or-dementing\(^{20}\)—apriorising-psychologism of its \(^1\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation known as procrypticism—or—disjointedness-as-of reference-of-thought implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional~ deprocrypticism which highlights the positivism—procrypticism registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments\(^{105}\) associated with its \(^1\) perversion-of-\(^8\) reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and so, as the-Good/knowledge-reification~gesturing-and-

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accounting—of-epistemic–phenomenalism—<in-
prospective_psychologism~apriorising/axiomatising/referencing-{of-'prospectively-
implicated_attendant–ontological-contiguity '—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>‘ }—conflatedness -in-(preconverging-disentailment-by)
postconverging entailment)/understanding/<amplituding/formative-
epistemicity> causality—as-to-projective-totalitative–implications-of-prospective-
nonpresencing,—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity construal, and not as a mere-and-vague impression-driven/good-
naturedness/wishfulness construal. By-and-large, virtue is best understood as the
knowledge/lack-of-knowledge ontological possibility offered in a registry-
worldview’s/dimension’s reference-of-thought (whether as base-institutionalised,
universalised, positivising or notional~ deprocrypticism ‘implicated_attendant–ontological-
contiguity ‘—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>‘, <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) 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/knowledge-
reification~gesturing-and-accounting—of-epistemic–phenomenalism—<in-
prospective_psychologism~apriorising/axiomatising/referencing-{of-'prospectively–
implicated attendant ontological-contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency>’ } —confatedness —in—{preconverging—disentailment—by—}
postconverging—entailment>/understanding/<amplituding/formative—
epistemicity>causality ~as—to—projective—totalitative—implications—of—prospective—
nonpresencing—for—explicating—relative—unreflexivity/relative—reflexivity—ontological—
contiguity and not mere—and—vague impression—driven/good—nominatedness/wishfulness. This
elucidation shows that intrinsic—reality, accessible by ‘reasoning—through transversality’<for—
sublimating—existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—
preemptive—of—prospective—disontologising/subontologising’—as—of—prospectively—
disambiguated—affirmed—and—unaffirmed—’motif—and—apriorising/axiomatising/referencing’> 01
only at—a—superseding—pedestal that is ontologically utter and incisive/blunt over human
incrementalism—in—relative—ontological—incompleteness —
enframed/disontologising—conceptualisation and notional—disjointedness—as—of—reference—of—
thought and <amplituding/formative—epistemicity>totalising—self—referencing—
syncretising/illusion—of—the—present/present—consciousness, is graspable in transcendence—and—
sublimity/sublimation/supererogatory—de—mentativity only by an active transversality<for—
sublimating—existential—eventuating/denouement—from—‘thinking—at—first/pure—predisposition—
preemptive—of—prospective—disontologising/subontologising’—as—of—prospectively—
disambiguated—affirmed—and—unaffirmed—’motif—and—apriorising/axiomatising/referencing’> 01
construal involving ‘intemporal—prioritisation—of—reference—of—thought’—as—confatedness 1—o—
ontological—reprojecting pedestalling (beyond ‘temporal—and—social trading’) by distractive—
alignment—to—reference—of—thought—<of—apriorising/axiomatising/referencing> 30. As a
reminder to the fact that pedestalled disambiguation is with respect to perversion—of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversion
(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
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, from ‘thinking at first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’> 01
of the said registry-worldview) and not logical defect (conviction-as-to-profound-
supererogation 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, from ‘thinking at first/pure-predisposition-
preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-
disambiguated–affirmed-and-unaffirmed–‘motif-and-apriorising/axiomatising/referencing’> 01
of the said registry-worldview); it is critical to note that the mental state of the registry-
worldview/dimension involved with the psychopath’s slantedness-integration is not a ‘poor or
bad supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism’ (which is a supplanting–
conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’-
postconverging/dialectical-thinking–apriorising-psychologism or prelogism nonetheless) but
an elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’—
<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–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

level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism

is associated with all the institutional-cumulation/institutional-recomposure

by its eliciting of ‘protracted slantedness’ in temporal-dispositions

( ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given

the preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness

induced threshold-of-reference-of-thought

nonconviction/madeupness/bottomlining-in-shallow-supererogation

in-shallow-supererogation

in-shallow-supererogation

<p><a>viewspace</a></p>
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 reference-of-thought–categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing –apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘preconverging/dementing –apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospectively uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from

of supererogation —of attendant-intradimensional postconverging dialectical thinking apriorising-psychologism or prelogism construct is as of postlogism slantedness undermined postlogically perversion-of reference-of-thought as preconvergingly apriorising axiomatising referencing in nonconviction madeupness bottomlining as to shallow supererogation mental perversion by the psychopath’s postlogism slantedness pedestal in transversality for sublimating existential eventuating denouement from thinking at first pure predisposition preemptive of prospective disontologising subontologising as of prospectively disambiguated affirmed and unaffirmed motif and apriorising axiomatising referencing 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 from thinking at first pure predisposition preemptive of prospective disontologising subontologising as of prospectively disambiguated affirmed and unaffirmed motif and apriorising axiomatising referencing disposition of ignorance affordability opportunism exacerbation social chainism or social discomfure or negative social aggregation temporal enculturation or temporal endemisation and correspondinglyly; (iii) an uninstitutionalised threshold aetiology of temporal perverted registries characterisations in their depth of teleologies orientation as temporal projections (more like mental miscuing projections as strands of temporal dispositions perversions for instance de mentation supererogatory ontological de mentation or dialectical de mentation stranding or attributive dialectics) a medieval mindset reference of thought with respect to a superstitious disposition or perversion of reference of thought as preconvergingly apriorising axiomatising referencing in nonconviction madeupness bottomlining as to shallow supererogation of universalisation
categorical-imperatives’ and likewise de-mentation\{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} a procrystic mindset/\{reference-of-thought with respect to ‘perversion-of-\{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic categorical-imperatives’\} and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology\{as intemporal/\{universal-projection; (iv) in-the-bigger-scheme-of-things, as explained further above the ‘abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism /candoring/straightness reflex’, ‘distractive-alignment-to-\{reference-of-thought-<of-apriorising/axiomatising/referencing>\} (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the \{perversion-of-\{reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview, as positivism by de-mentation\{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”-<as-to-\{‘attendant-intradimensional’-prospectively- disontologising–preconverging/dementing\{apriorising-psychologism\}\} universalisation by de-mentation\{supererogatory\-ontological\-de-mentation-or-dialectical\-de-mentation—stranding-or-attributive-dialectics\} ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation”-<as-to-\{‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing–apriorising-psychologism>, base-
institutionalisation by de-mentation{(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics) aligns recurrent-utter-
uninstitutionalisation distractively/decandored/oblongated as threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>, and prospectively (though counterintuitive, as well) notional~
deprocrypticism by de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>; (v) in-the-bigger-scheme-of-things, distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-
threshold’ will perfectly explain how ‘apparently sound human mental-dispositions’ within
the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-
or-contiguity–or–ontological-preservation’ go on to produce such consequences as ‘crowd
effects’ and worst still in teleologically-degraded social and political environments rationalise
and/or partake in ‘genocidal acts’, for instance. Technically, distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing> 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 ignorance/affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation. In-the-bigger-scheme-of-things, the articulation of reality as referentially of
ontological-normalcy/postconvergence enables and allow creative projective-insights thought
possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-{as-to-

historiality/ontological-eventfulness /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 recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is a ‘hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency sublimating–nascent, disclosed from prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness possibilities) – subexistence-in-existence being that which holds existential–disontologising/re-ontologising–aporeticism possibilities or existential–disontologising/re-ontologising–aporeticism potency for existential–disontologising/re-ontologising–aporeticism reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential–disontologising/re-ontologising–aporeticism possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising–conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising–conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency sublimating–nascent, disclosed from prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as an ‘ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on-the-one-hand, candoring/prelogism/organic-comprehension-thinking ontologising, or on-the-other-hand, decandoring/distractive-alignment-to reference-of-thought-of
supererogation <as-to-`attendant-intradimensional’-prospectively-
disontologising–preconverging/dementiaing –apriorising-psychologism> (mechanicalism,
chemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-refernce-of-
thought, shortness-of-register-of-meaningfulness-and-teleology); which allows the human
mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-
totalising–self-referencing-synergising/mirage, and truly have a fulsome picture of
universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for
the ‘ontological liberation of human mental-devising-representation (of meaning) from any
present [cumulated/recomposed]-consciousness-awareness-teleology’ (whether in the
bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-
uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-
positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as
‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-
worldview/dimension habituated [cumulated/recomposed]-consciousness-awareness-
teleology’ (given that these consciousness-awareness-teleologies are the recomposed
outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-
capacity-deepening—as subjecting-limitedness/human-subpotency-to-educed-
unlimitedness/existence-sublimating-nascence’) 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-teleology
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
\( \text{de-mentation} \) 
\( \{ \text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—} \)
\( \text{stranding-or-attributive-dialectics} \) 
\( \text{hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,} \)
\( \{ \text{decompulsing} \) 
\( \text{delinearity–for-cogency-educing-human–} \)  
\( \text{meaningfulness-and-teleology} \)  
\( \text{into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity).} \) 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/recomposured\}-consciousness-awareness-teleology. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>\} have effectively occurred and so, counterintuitively to their natural \{cumulated/recomposured\}-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns \{cumulated/recomposured\}-consciousness-awareness-teleology; 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/recomposured\}-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications
enabling the preconverging-or-dementing\textsuperscript{20} \textup{apriorising-}\textup{psychologism} \textup{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>} of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textup{<as-to-}'\textup{attendant-}\textup{intradimensional-}'\textup{prospectively-disontologising-}\textup{preconverging/dementing \textup{apriorising-}\textup{psychologism}>}. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is 'existentially-\textup{disontologising/re-ontologising-}\textup{apoteticism} parochial/narrow-minded as reflected/perspectivated by its threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textup{<as-to-}'\textup{attendant-}\textup{intradimensional-}'\textup{prospectively-disontologising-}\textup{preconverging/dementing \textup{apriorising-}\textup{psychologism}> denaturing\textsuperscript{16} from an organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-}\textup{reference-of-thought-}\textup{as-conflatedness-or-}\textup{ontological-reprojecting/longness-of-register-of-}\textup{meaningfulness-and-teleology-}\textup{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/'\textup{reference-of-thought might rather see a mentally unconscious man going into the 'evil forest'. Such 'existential parochial perspectives' will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but 'there should be no temptation to want to appear great or adjust in such a '\textsuperscript{3}perversion-of-}\textup{reference-of-thought-}\textup{as-preconvergingly-}\textup{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-}\textup{shallow-supererogation > 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-disontologising/re-ontologising-aporeticism 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 ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in transversality<for-sublimating–existential-eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’ 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 ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ in transversality<for-sublimating–existential-eventuating/denouement,–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (‘categorical-
imperatives/axioms/registry-teleology\(^{19}\) 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 preconverging/postconverging–dementative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold \(^{18}\)) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{19}\), for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendentally. On-the-other-hand, transdimensional/transcendental meaningfulness-and-teleology\(^{20}\) is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–dementating/structuring/paradigming conception limits (uninstitutionalised-threshold \(^{18}\)) of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{19}\), for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential <disontologising/re-ontologising—aporeticism> psychoanalytic ontological form). Memetism as to suprastructural meaningfulness-and-teleology\(^{20}\) will refer to the projective conceptualisation of meaningfulness-and-teleology\(^{20}\) beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential <disontologising/re-ontologising—aporeticism> 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 \(^{15}\) dementation-}
or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-
'set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76}/subknowledging\textsuperscript{94}/mimicking-set-of-
narratives, and wrongly leads to their \textsuperscript{76}amplituding/formative-epistemicity\textsuperscript{94}totalising-self-
referencing-syncretising-as-straight/candored)' at that registry-worldview’s/dimension’s
uninstitutionalised-threshold \textsuperscript{77}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 \textsuperscript{disontologising/re-ontologising—aporeticism—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- historiality/ontological-eventfulness /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 \textsuperscript{72}perversion-of- \textsuperscript{83}reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96}, as virtue is rather
extended by successive re-institutionalisation in transversality<for-sublimating–existential-
eventuating/denouement–from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>\textsuperscript{101} (not nested-congruence)
by the intemporal-disposition intemporalisation skewing (‘intemporality’\textsuperscript{52}-symmetrising-by-
intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality\(^{10}\) and its vices-and-impediments\(^{10}\) 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-dementativeness/institutionalisation in the ‘human essential notional-firstnaturenedness-formativeness-as to eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence> equilibrium nature which is ontologically true’, under-accounts for ‘ temporal-nature which is not ontologically true’, and over-accounts for ‘ intemporal-nature which is equally not ontologically true’ –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of dimensionality-of-sublimating\(\langle<\text{amplituding/formative}>\text{supererogatory-dementativeness/epistemic-growth-or-conflatedness}/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle\) and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturering’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporal-nature’-symmetrising-by-desymmetrising-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality
enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference
towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the
need to refer analytically to human notional–firstnaturedness-formativeness—as-to–
eventualising–inkling-drive–or–seeding-misprising—temporal-to-intemporal-dispositions–
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the
circularity/recurrence/repetition/ repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicated_attendant–ontological-
contiguity—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency’–reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-
relative-ontological-completeness —unenframed/re-ontologising–conceptualisation
highlighting the uninstitutionalised-threshold 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 reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the
temporal defect of possible denaturing of such reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation. However, 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–categorical-imperatives/axioms/registry-teleology –implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposuring-{as-to-}
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
onological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

process) to define ‘social problem/questioning’ as implying a 8 reference-of-thought–
categorical-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-threshold of the registry-worldview/dimension
(the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-
unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–
onological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’
which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed
reference-of-thought–categorical-imperatives/axioms/registry-teleology99 whereas
postdication refers to a transcendentally/transdimensionally/interdimensionally/across-all-
institutional-cumulation/institutional-recomposuring-{as-to- historiality/ontological-
eventfulness /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-conflatedness/deconstruction); involving
avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a notional–firstnatures–formativeness
<as-to-eventualising–inking-drive–or–seeding-misprising>–temporal-to-intemporal-dispositions
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
representation (with the implication of notional–firstnatures–formativeness
<as-to-eventualising–inking-drive–or–seeding-misprising>–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 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicism/“intemporal-prioritisation-of-reference-of-thought”–as-conflatedness
–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology
) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
(‘intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation at it uninstitutionalised-threshold is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging–de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting-pedestalling) with the intradimensional ‘consciousness-awareness frame-of-social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing–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-
aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/charakteral-disposition whether of low or higher teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension reference-of-thought– categorical-imperatives/axioms/registry-teleology but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of universalisation (as percolation-channelling-undermining of ununiversalisation and its vices-and-impediments) –equivocates as of profound-supererogation to the highest teleologies of Positivism (as percolation-channelling-undermining of non-positivism/medievalism and its vices-and-impediments) –and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional–deprocrypticism (as percolation-channelling-undermining
transference> undermining of ‘procrypticism—or—disjointedness-as-of—reference-of-thought and its vices-and-impediments\(^{10}\)). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms—as-of-axiomatic-construct of notional—firstnaturedness-formativeness—as-to-eventualising—inkling—drive—or—seeding—misprising—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—disontologising/re-ontologising—aporeticism> projection that ‘had the vision’ in the prior/superseded subknowledging\(^{10}\)/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance\(^{10}\)/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—universal-virtue-over-the-vices-and-impediments\(^{10}\)—of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\(^{10}\)—apriorising-psychologism registry-worldview/dimension. So in terms—as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential—disontologising/re-ontologising—aporeticism—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-\langle in-deferential-formalisation-transference\rangle of a transcending registry-worldview/dimension as to dimensionality-of-sublimating\[25\] (<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ is the higher teleology\[99\] ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\[37\]) 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-\langle in-deferential-formalisation-transference\rangle 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-\langle in-deferential-formalisation-transference\rangle an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold\[102\]’, and as being notional–firstnaturedness-formativeness<as-to-eventualising-inkling-drive-or-seeding-mispricing>–temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just a ‘physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is an ‘even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-
cultural optimising of possibilities of the species towards intemporal virtue as civilisational over
temporal vices-and-impediments (philo-cultural and not cultural, because philosophy
notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional
possibility, in time and space, of human transformation/transcendence by philo-cultural skewing
(‘intemporality -symmetrising-by-desymmetrising-subsumption-of-temporality ’, for relative
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercratory-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-firstnaturally-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—
oneological-normalcy/postconvergence as to ‘existential idealism/success’ as these define
mental orientations or registry-worldview teleological-dispositions. Going by the human
‘institutional-cumulation/institutional-recosmlure-as-to-historicality/ontological-
eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’—) process
involving variously candored/straightness/prelogism and decandored/oblongated/distractive-
alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—mental-
devising-representation of registry-worldviews/dimensions dependent on which registry-
worldview is considered perversion-of—reference-of-thought—as-preconvergingly-
epriorising/axiomatising/referencing-in-nonconversion/madeupness/bottomlining-as-to-
shallow-supererogation or transcendental/superseding; in any given registry-worldview’s
social context, the notion of ‘existential idealism/success’ is averagely viewed invariably as
‘living to the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the
inherent registry-worldview’ irrespective of whether it is perversion-of—reference-of-thought—
transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then

given that what allows for the institutional-cumulation/institutional-recomposure-{as-to-

\textit{historiality/ontological-eventfulness }\langle\textit{ontological-aesthetic-tracing\rangle\langle\textit{perspective\rangle}\langle\textit{ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\rangle}\rangle-

process transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to take us

from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic

one; it is difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological

perspective (in contrast to a temporal <amplituding/formative> wooden-language—\langle\textit{imbued—

averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-

\textit{teleology-as-of-nondescript/ignorable—void }\langle\textit{with-regards-to-prospective-apriorising-

implications}\rangle\rangle }\rangle\rangle perspective) without identifying that intemperal-disposition in contrast to

temporal mental-dispositions is what is ‘truly existential—\langle\textit{disontologising/re-ontologising—
aporeticism}\rangle success’ as the intemperal-disposition is very much what allows for human

transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and subsequent

institutionalisation/intemperalisation, 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—\langle\textit{ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending}\rangle

individuation of the intemperal’ 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/intemperal’ (which is not readily available to the immediacy/shortness-of-register-

of—meaningfulness-and-\textit{teleology }\langle\textit{of minds of temporal-dispositions}\rangle). For instance, men did

not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron
ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation 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/re-ontologising/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking_-‘projective-insights’/‘epistemic-projection-in-conflicatedness ’-of-notional~ deprocrypticism-prospective-sublimation} ) originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of the notional–phenomenal-abstractiveness–of-presencing-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-contiguity ’~educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
historicality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>}
outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of their successive prior ‘(re-originary–as-unenframed/re-ontologising/unbeholding/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -’projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional– deprocrypticism-prospective-sublimation})’ originary/event ‘-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory– de-mentativity as of the notional–phenomenal-abstractiveness–of-presencing-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-operant-or-incidenting-predicative-insights-of ‘implicit/attendant–ontological-contiguity’”’-educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
conceptualisation’ leading up to our positivism– ‘procrypticism registry-worldview/dimension

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–

conceptualisation’ successively as of base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules–
relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process doesn’t dispense us from our own de-mentation-supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-in-deferential-formalisation-transference into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/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-disontologising/re-ontologising—aporeticism—destiny/teleology) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential-disontologising/re-ontologising—aporeticism—destiny/teleology) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to
nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential-disontologising/re-ontologising—aporeticism— destiny/teleology)—
‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically the ‘categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where a ‘skewing (‘intemporality—symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent- enabling/sublimating/supererogatory—de-mentativity) agency towards intemporality /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-disontologising/re-ontologising—aporeticism— destiny/teleology ‘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—nonpresencing,—for-explicating—relative—unreflexivity/relative-reflexivity—ontological-contiguity conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions—

notional–deprocrypticism is particular, as imbued/recomposuring with the other
institutionalisations and across all the successive institutional-cumulation/institutional-recomposure\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/>
<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’\}, in that it addresses the fundamental issue of \textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) defect by recognising the reality of human notional-firstnaturedness-formativeness-<as-to-eventualising-inkling-
drive-or-seeding-misprising>-temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising-registry to establish that this isn’t subknowledging-\textsuperscript{20}impulse/compulsive-
dementing/\textsuperscript{20}slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing-a priorising-psychologism
\textsuperscript{74}perversion-of-\textsuperscript{83}reference-of-
thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(>\) by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such ‘notional-\textsuperscript{18}deprocrypticism institutionalisation/intemporalisation transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over the prior now
dialectically-or-contendingly-out-of-phase/dialectically-primitive) \(^7\) perversion-of-\(^3\) reference-of-thought-\(\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\rangle\) positivistic \(^3\) reference-of-thought\(\langle\) categorical-imperatives/axioms/registry-teleology\(\rangle\)-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation stranded-rightfully-as-decanndored/oblongated, and so with the ‘aetiologisation/ontological-escalation-\(<\)ontological-\(\text{veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending}>\)’ highlighting temporal-dispositions \(^1\) de-mentation\(\langle\text{supererogatory-ontological-de-mentation-}\) or-dialectical-de-mentation—stranding-or-attributive-dialectics\(\rangle\). It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure-\(\langle\text{as-to-}\) historiality/ontological-eventfulness/ontological-aesthetic-tracing-\(<\)perspective-ontological-normalcy/postconvergence-reflected-\('<\text{epistemicity-relativism-determinism}>\)\rangle\) imply higher perversion of \(^3\) reference-of-thought\(\langle\) categorical-imperatives/axioms/registry-teleology\(\rangle\)-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 \(\langle\text{amplituding/formative-epistemicity}>\text{causality}\) as-to-projective-totallitative-implications-of-prospective- nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity \(\rangle\) and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-\(\langle\)reference-of-thought’-as-conflicatedness\(\rangle\)-or-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology—
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~1 deprocripticism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-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~firstnatures formativeness<-as-to-eventualising–inkling–drive-or-seeding–misprising> temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> conceptual articulation as <amplituding/ formative–epistemicity> causality <as-to-projective-totalitative-implications-of-prospective– nonpresencing, for explicating–relative–unreflexivity/relative–reflexivity–ontological-contiguity about the ‘abstract nature of man’. This will involve
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^\text{(3)}\) reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold \(^2\) as backdrop for ‘postconverging-or-dialectical-thinking\(^1\)–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—meaningfulness-and-teleology as of prospective notional–\(^2\) deprocrypticism \(^3\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^6\), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preempting procrypticism, so construed by ‘notional–\(^\text{deprocrypticism}\) ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\(^2\)-differentiation-as-of-supratransversality–<in-sublimating–existential—
eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing\(^\text{as—preconvergingly-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\)}. This fundamental psychological preconverging/postconverging–de-mentating/structuring/paradigming of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be \(^7\) perversion-of—reference-of-thought—<as—
preconvergently-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. This fundamental psychological preconverging/postconverging–de-mentating/structuring/paradigming operates by way of candoring/prelogism \(^8\)/dialectically-or-contendingly-in-phase or in preconverging-or—
dementing –apriorising-psychologism/decandoring/distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘as preconverging- or-dementing –apriorising-psychologism’ respectively, as is implied in all the transcendence- and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter- uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non- positivism-or-medicinalism, positivism/procrypticism, and prospectively perpetuation-of- deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/ reference-of-thought explaining while the ‘seemingly unlikely preconverging-or- dementing –apriorising-psychologism mental-devising-representation of its mind’ at its uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or- contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of- reference-of-thought so reflected/perspectivated from notional~ deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas amplituding/formative– epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking–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~deprocripticism 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-accordance\textsuperscript{275} as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with manifest uncertainty—as-failing-to-reflect-the-effective—‘existential-veracity-and-entailment-of—relative-unreflexivity/relative-reflexivity’, 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 universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supерerогatory—de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming rather than a temporal extricatory preconverging—de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality preconverging—de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming regarding the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of ‘notional—firstnaturedness-formativeness—as-to-eventualising—inkling-drive—or—seeding—misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> accountability as intemporality-skewing
‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality’, 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-accordance for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal directness/immediacy weaken on-the-one-hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more punctual/immediacy/constituted/compulsions-encumbered basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective– nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity>. This leads in the instance of perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought-categorical-imperatives/axioms/registry-teleology; requiring a referential ‘memetic reordering/psychoanalytic-unshackling for the entropic preservation of intemporalit/intrinsic-reality as validated by <amplituding/formative-epistemicity>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity. 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>causality ~as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcende-sublimity/sublimation/supererogatory—dementativit, 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/relative-reflexivity 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 seconndnatured 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’ reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’s)’ universal projection/intemporality keeps alive the notion of existential-disontologising/re-ontologising—aporeticism idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. In-the-bigger-scheme-of-things, all the vices-and-impediments of the <cumulating/recomposuring–attendant–ontological-contiguity >-successive registry-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ } conflation –in {preconverging–dissentailment–by} –
postconverging–entailment>/understanding/<amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing,–for-explicating—relative–unreflexivity/relative–reflexivity—ontological-
contiguity construct with corresponding virtuous consequences of knowledge or lack-of-
knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed
to be our own God; that is exactly what creates transcendental possibilities, otherwise we
syncretise and preserve and articulate our temporality @/shortness as being intemporal! (ii)
‘Intellectual solipsistic/emanant irresponsibility/relative–unreflexivity’ referring to ‘intellectual
idealism’ success in conceiving intemporal meaning but failure in preserving intemporal
meaning from ‘temporal mimicking, denaturing and subknowledging’ with corresponding
poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness
in relation to the bigger picture of human/social progress postconverging–de-
mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness
may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate
on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of
humans as temporal dispositions like postlogism -slantedness (the psychopath),
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-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/knowledge-
reification–gesturing-and-accounting—of-epistemic–phenomenalism–in-

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prospective psychologismic-apriorising/axiomatising/referencing-{of-‘prospectively-
impliedattendant-ontological-contiguity ’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency> }—conflatedness -in-{preconverging-disentailment-by}-
postconverging-entailment/understanding/<amplituding/formative-
epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity 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-
formativeness—as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-
temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
ormalcy/postconvergence s, i.e. secondnaturing as formalisation and internalisation. For
instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no
law’ as the institutionalising principle of the law is a tacit recognition that realistically we need
‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the
human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the
attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and
‘not any temporal romantic idealism’ which only leads to perversion-of-referenc eof-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that goes on to
undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-
rationalisng conjugations the virtue in knowledge, and so in particular in the ‘extended-
informality—{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology }’ (informal settings) where the constraining social
universal-transparency
\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}
\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\}

(usually introduced in formal settings) is not available. Hence intellectual responsibility/relative-
reflexivity 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\text{perversion-of-}\text{reference-of-thought-<as-}
\text{preconvergingly-apriorising/axiomatising/referencing-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \geq \text{as to preconverging-}
or-dementing\text{–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-formativeness–as to eventualising-}\text{inkling–drive or seeding-
misprising}–\text{temporal-to-intemporal-dispositions–so construed as from perspective–}
\text{ontological-normalcy/postconvergence}–\text{disambiguating realism that upholds/preserves
intemporality/longness and stifles temporal-dispositions\text{perversion-of-}\text{reference-of-
thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \geq \text{inclinations. Such an
approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum-of-
construal from human individuative manifestations of ‘ignorances’/desublimation/temporal-
dispositions to knowledge/sublimation/intemporal-disposition\text{52} which then allows for
scrutinising and preempting the ‘ignorances/desublimation’/temporal-dispositions, i.e.
apprehending not only intemporal implications of any knowledge construct, but being
transversally/logically-incongruent preemptive to potential temporal undermining of that
intemporal idealism construct). ‘Intemporal and temporal disjuncture’ basically refers to the fact
that in the elaboration of conventioning with respect to ontological-veridicality with regards to
social-stake-contention-or-confliction both the intemporal and temporal-dispositions are
preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting and intradimensional meaningfulness for instance respectively as notional~deprocrypticism and as procrypticism ( perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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 \*\^reference-of-thought– categorical-imperatives/axioms/registry-teleology\*/\^-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism \^\^reference-of-thought– categorical-imperatives/axioms/registry-teleology\*/\^-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement,—from-thinking-at-first/pure-predisposition-preemptive—of-prospective—
disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing” 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/ reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 B.C. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/ reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing–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~as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
This ontological insight (transversality<for-sublimating–existential-eventuating/denouement–from-'thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising‘—as-of-prospectively-disambiguated–affirmed-and-unaffirmed—'motif-and-apriorising/axiomatising/referencing‘><[0] that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional~‘deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing<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—meaningfulness-and-teleology as of prospective notional~‘deprocrypticism takes hold in the the-Good/knowledge-reification–gesturing-and-accounting—of-epistemic–phenomenalism—<in—prospective_psychologismic~apriorising/axiomatising/referencing—{of—‘prospectively—implicated_attendant—ontological-contiguity ‘~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional~cogency—>}—confilatedness—in {preconverging-disentailment–by}–postconverging-entailment>/understanding/<amplituding/formative—
epistemicity > causality as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-
contiguity  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 perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > construed in transversality for-sublimating–existential-
eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-’motif-and-apriorising/axiomatising/referencing’ involving
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the dem- 
mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) as the backdrop of new reference-of-thought–categorical-
impervations/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that enables prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Thus technically, preconverging-or-
dementing–apriorising-psychologism arises simply by a shift of reference-of-thought (in the 
strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein 
the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or–dementing–apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new 
transcending/superseding reference-of-thought (of postconverging/dialectical-thinking–
apriorising-psychologism) about the prior transcended/superseded reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity – between – prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing – qualia-schema and prospective-profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking – qualia-schema> and go on to be of <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Preconverging-or-dementing apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective reference-of-thought as notional–deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising ~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-
of-thought and corresponding (postconvergence) ontological-veridicality/relative-unreflexivity/relative-reflexivity—ontological-contiguity—and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the reference-of-thought with regards to say a non-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/reference-of-thought will be that A is preconverging-or-dementing—apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-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/akrasiac-drag into reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism reference-of-thought and its prior relative-ontological-incompleteness-of-reference-of-
registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{31}–narratives—of-the\textsuperscript{32} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{29}, which along the institutional-cumulation/institutional-recomposure-{as-to-}

\textsuperscript{33}historiality/ontological-eventfulness /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-threshold \textsuperscript{10}. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, 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 \textsuperscript{9}amplituding/formative–epistemicity>causality \textsuperscript{9}as-to-projective-totalitative–implications-of-prospective–

\textsuperscript{61}nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity \textsuperscript{12}that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation \textsuperscript{*}when \textsuperscript{<amplituding/formative–}

\textsuperscript{epistemicity>causality \textsuperscript{as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity \textsuperscript{4}so reveals it. Thus supposed an individual shows good-naturedness following the \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-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 ‘prospective postconverging~aporeticism~overcoming/unovercoming’ as the-Good/knowledge-reification~gesturing-and-accounting—of-epistic–phenomenalism—<in-
prospective_psychologismic~apriorising/axiomatising/referencing—of—prospectively—
implied–attendant~ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—
<imbued~notional~cogency’—confledness—\{preconverging~disentailment–by\}—
postconverging~entailment—understanding/<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative–implications–of–prospective–
nonpresencing,—for-explicating~relative~unreflexivity/relative-reflexivity—ontological-
contiguity’ as of ‘ontological-faith-notion–ontological-fideism—imbued-
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
\{reference–of–thought—\}categorical-imperatives/axioms/registry-teleology,—for-intemporal-
preservation-entropy–or-contiguity—or–ontological-preservation of recurrent-utter-
uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations.
For instance, the procrypticism inclination to stick to the \{reference–of–thought—\}categorical-
imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy–or-contiguity—
or–ontological-preservation of a positivistic registry-worldview/dimension viewed as
deterministic by projected <amplituding/formative> wooden-language—\{imbued—temporal—
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–or–dementing— \}—
totalising self-referencing-syncretising/mirage are necessarily preconverging-or-dementing apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking’ 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism arise, due to sub-par reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 ‘prospective postconverging–aporeticism–overcoming/unovercoming as the-Good/knowledge-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued—notional–cogency>’ }—conflatedness —in {preconverging-disentailment-by}—
postconverging-entailment>/understanding/<amplituding/formative—
epistemicity<causality ~as-to-projective-totalitative—implications-of-prospective—
nonpresencing,-for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity ’ 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/recomposing from recurrent-utter-
institutionalisation-to-deprocryptionism, reference-of-thought—categorical-
impervatives/axioms/registry-teleology‘,—for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation of successive institutional-cumulation/institutional-recomposure-
(as-to—historiality/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 reference-of-thought—categorical-
impertatives/axioms/registry-teleology‘,—for-intemporal-preservation-entropy-or-contiguity—
or—ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-
worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-
normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of
psychologism registry-teleology\(^9\) -mentation is critical in understanding how to circumvent
temporal-dispositions circumventive/distractive-temporal-prioritisation-of\(^8\) reference-of-

thought/temporal-preservation inclination associated with postlogism in hollow-constituting-

\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\)

(psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of\(^1\) reference-of-

thought’–as-conflatedness\(^1\) -or-ontological-reprojecting/intemporal-preservation inclination

associated with prelogism\(^1\) -as-of-conviction,-in-profound-supererogation \(<\text{existentially-

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-

precedes-disontologising-logical-outcome-arrived-at}>\). Fundamentally, conjugated-

postlogism /preconverging-or-dementing\(^1\) -integration hollow-constituting\(<\text{as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) is always based on a

wrong \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag}\(^4\) registry-teleology\(^9\) -mentation in

recurrent in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping–‘set-of-

dereifying-hollow-narratives-and-acts’}>\(^7\) as absolving/fleeting/escaping-reflex–logic\(^1\)

(psychopath) or hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation}>\) or \(^1\) conjoining-looping-set-of-narratives as-of-cohering-logic-

reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is \(^3\) reference-
of-thought; and correspondingly, a rightful transdimensional ontological-representation should

imply it is a preconverging-or-dementing\(^1\) –apriorising-psychologism\(<\text{stranded-as-rightfully-

oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}> \text{registry-teleology }\(^9\)

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology\(^9\) and by so doing, to start with, rightfully denying it \(^3\) reference-of-thought which then

fundamentally collapses its soundness-or-ontological-good-faith/authenticity\(^9\) -of- \(^3\) reference-
of-thought, as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism\textsuperscript{17}-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism counts on the natural inclination (as ‘prelogism -as-of-conviction,-in-profound-supererogation’-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation’\textsuperscript{26} mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge\textsuperscript{13} not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising–registry-elements of its \textsuperscript{33}psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99}; as being an even grander faulty-mentation-procedure-deception-or-urge\textsuperscript{13} of a registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85}’ nature of registry-teleology\textsuperscript{99} 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/intelligibilitysettingup/measuringinstrumenting, 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-sublimating \{<amplituding/formative> supererogatory–de-
mentativeness/epistemie-growth-or-conflatedness /transvalutive-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
projection nature and hardly just secondnatured, in thriving for an abstract sense of the
intemporal beyond just functioning within the ambits of given \$\text{reference-of-thought–}\$
\text{categorical-imperatives/axioms/registry-teleology}^{19}$ with their intemporal preservation
limitations as well as their corrupting nature as distractive/circumventive
\text{amplituding/formative–epistemicity} totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\]$. Within all registry-
worldviews/dimensions as institutional-cumulation/institutional-recomposure–\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–
ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’--\}.
there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–
onological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally
veridical’ among myriad possibilities and contradictions of human \$\text{reference-of-thought and}
meaningfulness, turning away from human shallow-limited-mentation-capacity—as subjecting–
‘educated-unlimitedness/existence-sublimating–nascence’ to limitedness/human-
subpotency/shortness of register of \$\text{meaningfulness and teleology/tempsorality}^{19}$-
potency/‘perversion-of ‘reference-of-thought’–<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /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 (categorical-imperatives/axioms/registry-teleology) establishes ‘reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or persion-of-‘reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology –of–preconverging-existential-extrication-as-of-existential-unthought> of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (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 logical-processing-or-
logical-implication—a supposed-apriorising-in-conviction-as-to-profound-supererogation

Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the causality-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity fact in that by-and-large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional–firstnaturesness-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-temporal.
psychologism> or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as epistemically-totalising psychologismic-subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing 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-
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfature-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-{by-their-specific-conjugations-to-the-slanting/postlogism } as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing apriorising-psychologism> as formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since their slanting/postlogism–induced-and-implied-registry-
disontologising–preconverging/dementing→apriorising-psychologism” implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) being prospective given human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency—to ‘educed unlimitedness/existence sublimating–nascence’\(^{20}\), the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking\(^{21}\)--apriorising-psychologism’ while the prior registry-worldview inherently failing/not-upholding-as-of-apriorising/axiomatising/referencing> the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing\(^{20}\)--apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency-to ‘educed unlimitedness/existence sublimating–nascence’\(^{21}\) along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior \(^{83}\) reference-of-thought in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (as the new preconverging-or-dementing\(^{20}\)--apriorising-psychologism), and the prospective/transcending/superseding \(^{83}\) reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking—apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing\(^{20}\)--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 \(^{83}\) reference-of-thought–
*which refers to how on-the-one-hand from a suprastructuring construal–{as-of·perversion-and-
derived·perversion-of·reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation =>as-to-uninstitutionalised-threshold -self-referencing-syncretising-
and–subtransversality<-in-desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-
conflatedness of-veridical·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_orimplicit_attendant–
ontological-contiguity’~/~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>¹⁰·reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by ⁵⁵·maximalising-recomposuring-for-
relative-ontological-completeness—unenframed/re-ontologising~conceptualisation insight,
the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging ⁴⁴·as_of_in–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-contiguity >¹—in-shallow-supererogation –<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-
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-intelligibility/epistemicity/reflexivity-contiguity-imbued-notional-cogency-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology
by-maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation insight, in-postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts-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-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/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- perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising-
and–subtransversality–<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing ‘and’–‘corresponding-ontological-reconstituting–as-to-
conflatedness | -of-veridical- 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_implicated_attendant–
ontological-contiguity ’–‘educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ —reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-
relative-ontological-completeness —unenframed/re-ontologising–conceptualisation insight,
on-the-other-hand how circumstantially it’s interlocutors unconsciously-or-
consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-
prelogic supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologismly alignment
(as conjoining) to this formulaic slanting 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>⟩
or postlogic meaningfulness, and so recurrently in "conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>"; wherein this rather requires from an ontological/intemporal perspective of threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation -<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> reflection of both the (postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’>) psychopathic/postlogic-character and by extension
the ("conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-
phase/dialectically-primitive, that is, as they are involved in the ‘perversion-of’ reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic-
meaningfulness or procrypticism, and beyond just procrypticism, with regards to ‘perversion-
of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of all institutional-
cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) in all registry-
worldviews/dimensions (given that postlogism as disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional– apriorising/axiomatising/referencing’-logical-dueness is behind all registry-
worldviews/dimensions ‘perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > whether instigated from a physiological condition or not). This
‘postlogic denaturing of temporal-dispositions individuations ontological-performance’-
meaningfulness’, the psychopathic/postlogic-character and its interlocutors will, going by the supplanting–conviction-as-to-profound-supererogation of attendant-intradimensional
conflatedness -of-veridical-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_implicited_attendant-
ontological-contiguity ’’~educated–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’’-reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology’’ by ’’maximalising-recomposing-for-
relative-ontological-completeness’’—unenframed/re-ontologising–conceptualisation insight of
meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity

<between—prior-shallow-supercerogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema_and_prospactive-profound-
supercerogation -of-mentally-aestheticised–postconverging/dialectical-thinking –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/relative-unreflexivity/relative-reflexivity–ontological-contiguity’, or
by the Sartrean argument, there is no essence-of-meaningfulness outside existential-
<disontologising/re-ontologising—aporeticism> contextualisation of meaningfulness); as the
wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-
dots_or_implicited_attendant–ontological-contiguity’’~educated–
existentialising/contextualising/textualising ’intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’’-reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology’’ or mere-formulaicity/ritualisation-<as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of'\textsuperscript{33}epistemic-totalising \textsuperscript{33}re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’\textsuperscript{33} state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere-formulaicity/ritualisation\textsuperscript{33}as-to-mere-formulaic—

methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
\textsuperscript{33}epistemic-totalising \textsuperscript{33}re-apriorising/re-axiomatising/re-referencing~residuality—in–re-originariness/re-origination’ of \textsuperscript{33}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in-the-very-first-place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology\textsuperscript{<of–preconverging-existential-extrication-as-of-existential-unthought>}) hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} (to the \textsuperscript{33}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} but failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supererogation \textsuperscript{—of–‘attendant-intradimensional’-postconverging/dialectical-thinking ~apriorising-psychologism (be it implied bad or good supplanting–conviction-as-to-profound-supererogation \textsuperscript{—of–‘attendant-intradimensional’-postconverging/dialectical-thinking ~apriorising-psychologism, to falsely initiate the ‘implicitation-of-notion-of-agreement-or-disagreement’ as \textsuperscript{5}logical-processing-or-logical-implicationation ~supposedly-apriorising-in-conviction-as-to-profound-supererogation issue rather than the more profound issue of perversion-and-derived–perversion-of\textsuperscript{33}reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \Rightarrow \) in lieu of their true veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation \( \Rightarrow \) as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing–apriorising-psychologism> (which speaks of perversion-of–reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \( \Rightarrow \) with the corresponding need rather for a différence-disambiguation-
of-ontologically-veridical–‘meaningfulness-and-teleology’), and thus wrongly eliciting that they are in a state of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ whereas in veridicality they are in a state of preconverging-or-dementing–apriorising-psychologism and thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-as-of–perversion-and-derived-perversion-of–reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \( \Rightarrow \)–as-to-
uninstitutionalised-threshold–self-referencing-syncretising–and–subtransversality–<in-
desublimating–existential-eventuating/denouement–of-motif-and-
apriorising/axiomatising/referencing–and–‘corresponding-ontological-reconstituting–as-to-
conflatedness–of-veridical–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_implicated_attendant–
ontological-contiguity~'~educed–
existentialising/contextualising/textualising–‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued-notional–cogency>–reification_or_intrinsic-reality–ontological–
coherence_or_superseding–oneness-of-ontology\textsuperscript{1} by \textsuperscript{5} maximalising–recomposuring–for-relative-ontological-completeness\textsuperscript{7}—unenframed/re-ontologising–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 \textsuperscript{8} reference-of-thought and meaningfulness that is veridically supplanting–conviction-as-to-profound-suprerogation \textsuperscript{ —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by overriding the prior \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9} that is failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with new/prospective \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking –apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of \textsuperscript{8} reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived–perversion-of- reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > as-to-uninstitutionalised-threshold \textsuperscript{1}–self-referencing-syncretising–and–subtransversality–<in- desublimating–existential-eventuating/denouement>~of-motif-and- apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-conflatedness \textsuperscript{1}–of-veridical–\textsuperscript{8} 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_implicited_attendant–ontological-contiguity’—educed–
coherence_or_superseding–oneness-of-ontology₁ by ⁵⁵ maximalising-recomposuring-for-relative-ontological-completeness⁷—unenframed/re-ontologising–conceptualisation insight of essence-of-meaningfulness keeps/upholds the ‘superseding–oneness-of-ontology’ in relative-unreflexivity/relative-reflexivity—ontological-contiguity⁷/ontological-veridicality and consequently is ‘postconverging-or-dialectical-thinking—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—disontologising/re-ontologising—aporeticism> and thus is of notional-discontiguity/epistemic-discontiguity⁷ <between—prior-shallow-supерerogation -of-mentally-aestheticised—preconverging/dementing —qualia-schema and prospective-profound—supерerogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> and consequently is preconverging-or-dementing—apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising—registry apply?, i.e. the faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising—registry as of —reference-of-thought—categorical-imperatives/axioms/registry—teleology (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal—as-of—perversion-and-derived—perversion-of—reference-of-thought—as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation >—as-to-uninstitutionalised-threshold —self-referencing-syncretising—
and subtransversality <in-desublimating existential-eventuating/denouement> ~ of-motif and apriorising/axiomatising/referencing ^- and ^- corresponding-ontological-reconstituting ~ as-to conflatedness of-veridical 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_implicated_attendant ontological-contiguity ^- ~ educed existentialising/contextualising/textualising ' intelligibility/epistemicity/reflexivity-contiguity ^- imbued notionality cogency ^- reification_or_intrinsic-reality-ontological-coherence_or_superseding oneness-of-ontology ^- by maximalising-recomposuring-for-relative-ontological-completeness ^- unenframed/re-ontologising ~ conceptualisation insight of essence-of-meaningfulness which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology ^- (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge ^- but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity ^- of reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity ^-
of reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought do protract and an ignorant prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-profound-supererogation’ -<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 12 conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>76. This is known as postlogism77 or preconverging-or-dementing-integration or compulsive-slanting—preconverging-or-dementing–apriorising or conjugated-postlogism77 (whether conjugated to in 5 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>76 and once it is induced by ignorance it leads to an undermining of ‘deductive social10 universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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-threshold10’ of registry-worldviews, with subsequent conjugating
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/preconverging-or-dementing-integration is derived from the psychopath’s initiated postlogism 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 ‘Différence-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’ technique which is able to disambiguate the underlying existential-disontologising/re-ontologising—aporeticism reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought and preconverging-or-dementing-apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting-conviction-as-to-profound-supererogation-of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism as prelogism-as-of-conviction, in-profound-supererogation-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 epistemic-totalising psychologismic-
subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology with respect to contestation, and by foregoing this it wrongly attributes the implied
essence-of-meaningfulness without the insight of existential-contextualisation by simply and
wrongly implying that everybody must be of intemporal-disposition and voiding the notion of
disambiguating-and-establishing the existential-contextualisation of the-various-characters-
states-of-minds/the-various-characters-registries with respect to ontological/intemporal
meaningfulness in establishing veridicality in-the-very-first-place (whether of temporal-
dispositions (conjugated-postlogism), intemporal-dispositions or postlogism compulsory-
slanting—preconverging-or-dementing -apriorising), hence wrongly turning the analysis into a
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation issue, rather than an analysis of perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation in-the-very-first-
place, as a différence-disambiguation-of-ontologically-veridical—meaningfulness-and-
teleology. So without existential-contextualisation, the hollow forms of the essence-of-
meaningfulness are available for arrogation/impostoring by slanted/postlogic as of
preconverging-or-dementing —apriorising-psychologism and in protraction/conjugation by the
temporal-dispositions (beyond-the-consciousness-awareness-teleology as-of—preconverging-
existential-extrication-as-of-existential-unthought). - As previously explained, it is important
to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that
are individuals, and hence there is no contradiction in saying that all individuals potentially have
both the intemporal-disposition and temporal-dispositions, with the major existential/contextual
difference among individuals with regards to the existential/contextual inclination to preserve-intemporality\(^2\) or fail-intemporality\(^2\)/temporality\(^9\) as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality\(^2\)/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again a ‘sense of intemporality\(^2\)’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality\(^2\) or fail-intemporality\(^2\)/temporality\(^9\); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional–firstnaturedness-formativeness\(<\text{as to} \text{eventualising-inking-drive-or-seeding-misperceiving}>\)–temporal-to-intemporal-dispositions\(<\text{so-construed-as-from-perspective-ontological-normalcy/postconvergence}>\) as shortness-of-register-of–meaningfulness-and-teleology\(^9\) to longness-of-register-of–meaningfulness-and-teleology\(^9\), and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality\(^2\)-symmetrising-by-desymmetrising-subsumption-of-temporality\(^9\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) towards and encourage the intemporal-disposition to preserve-intemporality\(^2\) over failing-intemporality\(^2\)/temporal-dispositions of postlogism\(^7\)-slantedness (postlogism\(^7\)-as-perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to
to ‘educated-unlimitedness/existence-sublimating-nascence’ by a re-equilibrating metaphysics-of-absence\{implicated-epistemic-veracity-of nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\}/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation to the postlogic compulsion–nonconviction/madeupness/bottomlining\{‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing\}–induced-disontologising’–of-the–attendant-intradimensional–ontologising’–imbued–\langle contextualising/existentialising–attendant–ontological-contiguity \rangle;in-shallow-supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness\rangle) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect>, because the temporal-dispositions-so-conjugated-to-postlogism are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect–of–logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), while wrongly implying (beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> ) they are ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism. By ‘dynamic-cumulative-artefact of subontologisation’ this defines the given registry-worldview’s ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation

intradimensional’-prospectively-disontologising–preconverging/dementing 

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews/dimensions as recurrency-of-utter-uninstitutionalisation ( ´persion-of-´reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in recurrent-utter-uninstitutionalisation), ununversalisation ( ´persion-of-´reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of base-
institutionalisation), non-positivism/medievalism ( ´persion-of-´reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of universalisation), and procrypticism ( ´persion-of-´reference-of-thought<as-

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preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ of positivism’). This reflects human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturesness-
formativeness—<as to eventualising-inking drive or seeding misprising>—temporal-to-
temporal-dispositions—<so construed as from perspective–ontological-
ormalcy/postconvergence>—existentialism-form-factor whereby ontologically speaking,
temporal-dispositions are hollow-constituting—<as disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> (as they are ‘postlogicly-conjugated to the
respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in
perversion-of—reference-of-thought—<as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥) thus
endemising/enculturating at the respective registry-worldviews/dimensions ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing—</apriorising-
psychologism>’ (uninstitutionalised-threshold or socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation) the (postlogic) ‘perversion-of—reference-
of-thought—<as preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥>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, <amplituding/formative-
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
projective-totalitative–implications-of-prospective- nonpresencing—for-explicating—relative-
unreflexivity/relative-reflexivity—ontological-contiguity of a prospective reference-of-
thought/prospective-registry-worldview established in the middle to long run construed as of
de-mentation—\{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics\}, which then voids the prior reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^9\) as ‘postconverging-or-dialectal-
thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In-
many-ways issues of perversion-of reference-of-thought–as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \(>\) are rather with respect to ‘a-country-of-the-blind-scenario’, so to
speak; wherein perversion-of reference-of-thought–as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \(>\) 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-formativeness–as to eventualising–inkling-drive or seeding–
misprising–temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor, the relative-
unreflexivity/relative-reflexivity—ontological-contiguity\(^*\)–of-the-human-institutionalisation-
process\(^9\) where this is skewed (‘intemporality’–symmetrising-by-desymmetrising-
subsumption-of-temporality\(^*\), 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-accordance with regards to the cross-section of human interest in the middle to long run construed as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics). However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a syncretising/circularity/interiorising/akrasiatic-drag 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 reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—formativeness<as-to-eventualising—inkling—drive—or—seeding—misprising>—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, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at
least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional–deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemperality is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued‘notional–firstnaturedness-formativeness—as to eventualising–inkling–drive–or–seeding–misprising—temporal-to-intemperality/postconvergence’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemperality 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-formativeness—as to eventualising–inkling–drive–or–seeding–misprising—temporal-to-intemperality/postconvergence’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-chanelling—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-accordance in the short run and secondnatururing in the middle to long run construed as of de-mentation—(supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–or–attributive–dialectics). The fact is that while the social-construct is by-and-large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-
atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms–
as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-
reference construct relationship to the abstract summative social. Such insight on the nature of
human transcendence-and-sublimity/sublimation/superreration/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
perversion-of- reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-superreration > (by the prior relative-ontological-incompleteness -induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-superreration’ -<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’, as-it-is-thus–‘in-wait’–for- perversion-of- reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-superreration >,–or-temporal-
preservation-as-pseudointemporality”-preservation, say of a medieval mindset/° reference-of-
thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy),
is that there was obviously no mutually common/same ° reference-of-thought between the
Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any
mutually intelligible logical exercise. But rather it was a case of transversality-<for-sublimating-
existential-eventuating/denouement, from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising°-as-of-prospectively-disambiguated–affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’>° wherein the
ontological-contiguity of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism—of-social-functioning-and-accordance from its relative ontological effectiveeness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-{implicated-
epistemic-veracity-of- 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/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-
uninstitutionalised-threshold\textsuperscript{12}–defect–\textsuperscript{15}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > \textsuperscript{1}amplituding/formative\textsuperscript{2}wooden-language\textsuperscript{\{imbued—averaging-of-thought\textsuperscript{\langle}\textsuperscript{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textsuperscript{\rangle}}\textsuperscript{\}} 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 ("reference-of-thought") perversion, by the \textsuperscript{amplituding/formative–epistemicity\textsuperscript{causality →}\textsuperscript{as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for}-explicating-relative-unreflexivity/relative-reflexivity–ontological-contiguity\textsuperscript{of the prospective apriorising–registry as it elicits by its positive-opportunism—of-social-functioning- and-accordance\textsuperscript{15}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-existentia- transitory-articulation-of-the-protraction-of- perversion-of\textsuperscript{13}reference-of-thought–\textsuperscript{as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{2}–of-meaningfulness’ technique which allows essence-of-meaningfulness to be seen for what it really is as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-contiguity ’~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued–notional~cogency>’ -reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~conceptualisation-and-contextualisation, as can be understood insightfully by the notion of ‘existence defining/preceding essence’, as existential-disontologising/re-ontologising—aporeticism—reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-contiguity ’~educed–


normalcy/postconvergence-reflected-'epistemicity-relativism-determinism' as of
‘diminishing–human-epistemic-abnormalcy-or-preconvergence’ so that the perspective is one
of ‘abnormalcy’, such that the mindset/reference-of-thought in no institutionalisation including
ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-
normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its
uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-
unprimitivivable 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/inauthenticity’ for the prospective possibilities of the
future. - As it is important to grasp that the postlogic/psychopathic characters instigation of
conjugated-postlogism/preconverging-or-dementing-integration in the other temporal-
dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-
aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-
phase/dialectically-primitive registry-worldview as preconverging-or-dementing–apriorising-
psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
‘reduced-unlimitedness/existence-sublimating-nascence’ at that registry-
worldview/dimension-level or registry-worldview/dimension as the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation as to ‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-
ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the
registry-worldview’s/dimension’s corresponding postlogism/perversion-of reference-of-
‘tends to reference/accommodate/orientate for a disposition to rather seek other humans ‘temporal-validation’ as rather ‘angling for the summative human mental-disposition’ with respect to social-stake-contention-or-confliction as ‘extrinsic-attribution’ over a ‘validation by inherent-veridicality/intrinsic-reality’ of meaningfulness as ‘intrinsic-attribution’ leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly’, and thus inducing notional-discontiguity/epistemic-discontiguity between prior-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema_and_prospective-profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking –qualia-schema speaking of epistemic-decadence (postlogism ). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’, that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality/shortness with human temporality/shortness. Intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-
positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality⁵²/ontological-construct/longness-of-register-of-meaningfulness-and-teleology⁵⁵) is not-to-come-to-and-construe ‘meaningfulness-and-teleology’⁵⁹ 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 (temporality⁵⁴) is ‘necessarily escalated ontologically at a humanity-at-large scale of


nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesness—formativeness—as-to-eventualising—inkling-drive—seed—misprising’—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/pversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

transcendental-dialecticism going by a différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology

This differs from issues in relation with existentially-disontologising/re-
onologising—aporeticism-veridical logical-dueness and from thence enabling the construing
of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation

that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-
of-meaning/soundness-or-ontological-good-faith/authenticity reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common
reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism 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 reference-of-thought
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, then what is its
relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening—as-subjecting-
limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence

warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-
entropy-or-contiguity—or-ontological-preservation at the registry-worldview/dimension
uninstitutionalised-threshold that correspondingly mark the successive uninstitutionalised-
threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional~cogency>’ ,<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context>) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing ‘apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking ‘apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality -preservation once social universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > or registry-worldview-perversion is established together with the
untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ and what is preconverging-or-dementing—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 universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative-ontological-completeness} of pervasion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such pervasion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing the apriorising-registry-elements as psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology) takes the form of ‘denaturing\textsuperscript{16}’ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{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-dementativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{77} 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-\textsuperscript{83}reference-of-thought\textsuperscript{44}’ as conjugated-postlogism//preconverging-or-dementing\textsuperscript{20}-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality\textsuperscript{77}/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism-slantedness/\textsuperscript{88}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{3}reference-of-thought-devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/justice/etc. takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{15}–defect<as-Being-or-ontological-or-existential–defect\textsuperscript{85} when these become temporally-preservational-as-pseudointemporality\textsuperscript{72}-preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{15} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant–ontological-
contiguity~`~-educed–
existentialising/contextualising/textualising~`intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>\textsuperscript{40}\ wisdom~or_intrinsic-reality~ontological-
coherence_or_superseding~oneness-of-ontology\textsuperscript{41} in a ‘dynamic-cumulative-aftereffect of
subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-
rationalisina, and temporal-enculturation/temporal-endemisation-effect), thus defining the
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ~<as-to-
‘attendant-intradimensional’~prospectively-disontologising~preconverging/dementing ~
apriorising-psychologism>\textsuperscript{42} (as the uninstitutionalised-threshold \textsuperscript{1})
as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social \textsuperscript{10}universal-transparency\textsuperscript{15}~<transparency-of-
totalising-entailing,~as-to-entailing~<amplitudung/formative~epistemicity~totalising~in-
relative-ontological-completeness \textsuperscript{87} and untenability/internal-contradiction/internal-
incoherence/institutional-constraining are decisive enough to instigate prospective
institutionalisation as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity,
breaking the temporal-dispositions acts-execution/logical-processing defects that had become
registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{10}~defect~<as-Being-or-
onontological-or-existential~defect>\textsuperscript{85} by temporal-preservation-as-pseudointemporality\textsuperscript{82}~
preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{16} delineating existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant~ontological-
contiguity \textsuperscript{7}~`~-educed–
existentialising/contextualising/textualising~`intelligibility/epistemicity/reflexivity~contiguity-
<imbued~notional~cogency>\textsuperscript{40}\ wisdom~or_intrinsic-reality~ontological-
coherence_or_superseding~oneness-of-ontology\textsuperscript{41} due to relative-ontological-incompleteness\textsuperscript{1}~-
induced,~‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{82}~
Of course, in registry-worldview terms it’s more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold level. Basically, by blurring (by way of hollow-constituting in-iterating alterations or slanting) the notion that a reference-of-thought is preconverging-or-dementing–apriorising-psychologism given it relative-ontological-incompleteness–induced–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –or-temporal-preservation-as-pseudointemporality–preservation, postlogism induces temporal-preservation by circularity/recurrence/repetition/repeatability of unprincipled-or-derived-unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect by temporal-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant–ontological–
contiguity emerged in existentialising/textualising/ontological-contiguity
<imbued-notional-cogency>-reification_or_intrinsic-reality-ontological-coherence_or_superseding-oneness-of-ontology-of-recurrence/repeatability in principle.
postlogism as-of 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-contiguity >}-in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing'-logical-dueness>} as to '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-
duense>}
and conjugated-postlogism can possibly be explained by the notion of pseudointemporality wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality’ induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level relative-ontological-incompleteness-induced,-
‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-<as-to-
attendant-intradimensional'-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>’, as-it-is-thus-’in-wait’-for- persion-of-’reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, -or-temporal-
preservation-as-pseudointemporality -preservation, as it strives to act as if it was intemporal, 
whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-
teleology <of-preconverging-existential-extrication-as-of-existential-unthought> - 
manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the
‘weakest human mental-disposition for acting intemporally in supplanting–conviction-as-to-
profound-supererogation —of–attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism reflex to ⁵⁰meaningfulness-and-teleology ⁹⁹ as of its 
intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of 
pseudointemporality ⁵², for pathological reasons, as it takes a faulty-mentation-procedure-
shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its 
mere-formulaicity/ritualisation <as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising,-prospectively-losing-track-of-
⁵⁰epistemic-totalising ⁶⁰-re-apriorising/re-axiomatising/re-referencing~residuality—in–re-
originariness/re-origination  > as being deterministic of how others will act’, such that this is 
actually part-and-parcel of its developmental psychology. While other temporal-dispositions 
individuations come to pseudointemporality ⁵² by 
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-
teleology <of-preconverging-existential-extrication-as-of-existential-unthought> - 
manifestation. postlogism ⁷⁷-as-of-¹¹ compelling–nonconviction/madeupness/bottomlining-
{<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing> <induced-disontologising ’of-the–attendant-

are effectively in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally 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temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation, such that equally temporal-dispositions-preservation-as-pseudointemporality-preservation.
existential-extrication-as-of-existential-unthought
manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/reference-of-thought at its core is fundamentally and preconverging/postconverging-de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness -induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’, as-is-it-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality -preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic
perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness\(^{88}\)-induced,-'threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{96}\)-as-to-'attendant-intradimensional'-prospectively-
disontologising-preconverging/dementing-'apriorising-psychologism\(^{20}\)~-threshold (as-it-is-
thus-'in-wait'-for- pversion-of- reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >--or-temporal-preservation-as-pseudointemporality‘-preservation)
the human mindset/\(^{74}\)reference-of-thought (medieval in this instance) with respect to social-and-
confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-
consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-
existential-unthought>-manifestation intradimensionally, inclined to engaged in what is in
reality preconverging-or-dementing –apriorising-psychologism (as notions-and-accusations-
of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-
threshold\(^{18}\) or relative-ontological-incompleteness‘-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-‘attendant-
intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism\(^{20}\)-threshold (as-it-is-thus-‘in-wait’-for- pversion-of- reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >--or-temporal-
preservation-as-pseudointemporality‘-preservation), its disposition for temporal-preservation-
as-pseudointemporality\(^{52}\)-preservation (whether instigated postlogically or arising from
enculturated-postlogism ) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\(^{77}\)–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness‘-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–psychologism’ (as-it-is-thus-‘in-wait’-for-’perversion-of-’reference-of-thought-‘as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ –or-temporal-
preservation-as-pseudointemporality’-preservation, whether-consciously-or-unconsciously-
and-so-beyond-the-consciousness-awareness-teleology’-<of–preconverging-existential-
extrication-as-of-existential-unthought>’-manifestation intradimensionally); and equally so, as
the successive relative-ontological-incompleteness’-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’’-<as-to-’attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism’’-threshold will reflect as of preconverging-or-dementing’–apriorising–
psychologism the ‘recurrent-utter-institutionalised mindset/’ reference-of-thought with respect
to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective,
likewise the ‘ununiversalised mindset/’ reference-of-thought with respect to ‘ununiversalised
mental-dispositions’ as from the ‘universalised perspective, the ‘non-positivism/medievalism
mindset/’ reference-of-thought with respect to positivistic mental-dispositions’ as from the
positivistic perspective, and prospectively so, the ‘procrypticism mindset/’ reference-of-thought
with respect to notional–1 dep procrypticism mental-dispositions’ as from the
notional–1 dep procrypticism perspective. (This preconverging-or-dementing’–apriorising–
psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-
representation naturally occurs to us but not when our positivism–1 procrypticism registry-
worldview/dimension is so-construed as of preconverging-or-dementing’–apriorising–
psychologism with respect to prospective dep crypticism; and so as from the overall insight of
a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics
or natural–psychological-dynamics’ grounded at the successive institutional-
formativeness—as to eventualising—inkling—drive or seeding—misprision—temporal-to-intemporal-dispositions—so construed as from perspective—ontological-normalcy/postconvergence—existentialism—form-factor across all institutional-cumulation/institutional-recomposure—as to historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—determinism}, as at the point of a prospective/superseding/transcending institutionalisation’s relative-ontological-incompleteness—induced—threshold of nonconviction/madeupness/bottomlining—in shallow-supererogation—threshold of nonconviction/madeupness/bottomlining—in shallow-supererogation—attendant-intradimensional—prospectively—disontologising—preconverging/dementing—priorising—psychologism—threshold of nonconviction/madeupness/bottomlining—as to shallow-supererogation—or—temporal—preservation—as pseudointemporality—preservation, there is an eliciting of hollow—constituting—as—disjointed—misappropriation—of—meaningfulness—and—failing—intemporal—preservation of its reference of thought—categorical—imperatives/axioms/registry—teleology by temporal-dispositions as temporal—preservation—pseudointemporality—preservation instigated by postlogism and enculturated-postlogism manifested in various social constructions of meaningfulness such that these are in effect derived—threshold of nonconviction/madeupness/bottomlining—in shallow—supererogation—attendant—intradimensional—prospectively—disontologising—preconverging/dementing—priorising—psychologism—and whose ontologically—veridical—meaningfulness is defective as intradimensional existential—decontextualised—transposition, requiring prospective transcending/superseding institutionalisation by ontological—reconstituting—as—to—conflatedness/deconstruction/(engaged)—destruktion, with temporal-dispositions further in
uninstitutionalised-threshold (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 reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating-nascence it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus
the reason why we institutionalise as secondnaturing taking cognisance of the reality of our
temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the
skewing (‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality’, for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercorogatory-de-mentativity) (from shortness-of-register-of-
meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology) of
capacity as shallow-limited-mentation-capacity— as subjecting ‘educed-unlimitedness/existence sublimating nascence’ to limitedness/human subpotency to deeper-limited-mentation-capacity— as subjecting ‘educed unlimitedness/existence sublimating nascence’ to limitedness/human subpotency, is the transcendental construct of human virtue, and
so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains
the capacity for humankind to accumulate/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 preemiting the ‘incidental resolution of temporal-
preservation-as-pseudointemporality’-preservation’ (with respect to themselves in their specific
locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag,
sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging-de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing
incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-
preservation-as-pseudointemporality’-preservation’ (at humanity-at-large scale) as it advances
an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery.
This approach of temporal-dispositions of dealing with temporality\textsuperscript{9}/shortness with respect to perversion-of-reference-of-thought\textsuperscript{8} in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recomposure\textsuperscript{(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{(as-to-ontological-normalcy/postconvergence-reflected\textsuperscript{96}'epistemicity-relativism-determinism')}\rangle) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species\textsuperscript{101} universal/transcendental\textsuperscript{7} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{7}—unenframed/re-ontologising~conceptualisation postconverging–de-mentating/structuring/paradigmizing warrants ‘a transcendental posture of\textsuperscript{10} universal-projection as of aetiologisation/ontological-escalation\textsuperscript{(ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending}>’ that overlooks resolving temporality\textsuperscript{9}/shortness with temporality\textsuperscript{9}/shortness and seeks to grasp the\textsuperscript{10} universal implications of all such temporal-preservation-as-pseudointemporality\textsuperscript{2}-preservation inclinations of perversion-of-reference-of-thought\textsuperscript{8}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at the humanity-at-large/intemporal level of all locales and situations, and only then in transversality\textsuperscript{8}for-sublimating–existential-eventuating/denouement-from\textsuperscript{‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’}\textsuperscript{2}—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-\textsuperscript{101}’motif-and-apriorising/axiomatising/referencing\textsuperscript{7}that all such incidentals of perversion-of-reference-of-thought\textsuperscript{8}apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal-preservation-as-pseudointemporality\textsuperscript{2}—preservation
endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology -of-preconverging-existential-extrication-as-of-existent-unthought -of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-reference-of-thought of procrypticism—or—disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional~ deprocrypticism-prospective-sublimation) (as longness-of-register-of—meaningfulness-and-teleology ) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the (epistemic-totalising/hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-decompulsing)-delinearity—for-cogency orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and more precisely psychopathy and social psychopathy in the social-
construct even though from a simplistic temporal perception it may seem at times overblown
(very much like in a core medieval setup a positivistic maximalising-recomposuring-for-
relative-ontological-completeness —unenframed/re-ontologising~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-
reference-of-thought’ ways of thinking and instead strives for a universal implications depth-
of-thought. Basically, on the same token the maximalising-recomposuring-for-relative-
ontological-completeness —unenframed/re-ontologising~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 maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~conceptualisation
the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~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 maximalising-
recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising~conceptualisation
the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of
intemporality/utter-ontological-veridicality in the quest for reifying abstract universal
projection very much unlike everyday informal conceptualisations that are rather driven by

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vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-psychologism’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising-reference-of-thought/apriorising-registry—elements which are psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation like postlogism/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality—(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality—(susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology) disruption of formal effectiveness). Abstractly maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation meaningfulness carries an intemporal/longness—
of register of meaningfulness and teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring-for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/superoerogatory—de-mentativity in reflecting holographically—<conjugatively-and-transfusively> the relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process successive institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’>), with human ontological development from ‘shallow limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence-sublimating—nascence—to—limitedness/human-subpotency’ {as of relative apriorising/axiomatising/referencing—{of—‘prospectively—implied_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—constitutedness {in—preconverging—entailment} to deeper limited-mentation-capacity—as-subjecting—‘educed—unlimitedness/existence-sublimating—nascence—to—limitedness/human-subpotency’ {as of relative apriorising/axiomatising/referencing—{of—‘prospectively—implied_attendant—ontological-contiguity ’~educed—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—conflatedness {in—{preconverging—disentailment—by}—postconverging—entailment} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. maximalising-recomposuring—for-relative-ontological-completeness —unenframed/re-ontologising—conceptualisation as such is the mental-disposition to uphold ‘sublimating-epistemic—
imbricatedness/threadedness/recomposuring as of ‘implieited_attendant–ontological-contiguity’~duced–


reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation to match developing ‘shallow limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency—\(\text{as of relative apriorising/axiomatising/referencing- \{of ‘prospectively-implicited_attendant_ontological-contiguity ‘~duced–}
\)
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-\(<\text{imbued–notional–cogency}>\)\}—constitutedness \{in preconverging entailment\} to deeper limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency—\(\text{as of relative apriorising/axiomatising/referencing- \{of ‘prospectively-implicited_attendant_ontological-contiguity ‘~duced–}
\)
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-\(<\text{imbued–notional–cogency}>\)\}—conflicatedness \{in preconverging disentailment by\}– postconverging entailment\}/relative-ontological-completeness /diminishing–human-epistemic-abnormalcy-or-preconvergence\}. Whereas \(\text{incrementalism-in-relative-ontological-incompleteness} \{\text{enframed/disontologising–conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as mere–formulaicity/ritualisation<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising–prospectively-losing-track-of–}
\{\text{epistemic-totalising33}\} re-apriorising/re-axiomatising/re-referencing–residuality—in–re-originariness/re-origination\}>\) and thus \(\text{incrementalism-in-relative-ontological-incompleteness} \{\text{enframed/disontologising–conceptualisation is non-transcendental, and so with reference to the underlying intemporality /longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from ‘shallow limited-}
mentation-capacity—as-subjecting−‘educed-unlimitedness/existence-sublimating−nascence’—
to limitedness/human-subpotency—as of relative apriorising/axiomatising/referencing- of−
‘prospectively−implicited−attendant−ontological-contiguity ’−‘educed−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity−contiguity−
<imbued−notional−cogency>’ }—constitutedness in preconverging entailment] to deeper
limited-mentation-capacity—as-subjecting−‘educed-unlimitedness/existence-sublimating−
nascence’ to limitedness/human-subpotency—as of relative apriorising/axiomatising/referencing- of−‘prospectively−implicited−attendant−ontological−
contiguity ’−‘educed−
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity−contiguity−
<imbued−notional−cogency>’ }—conflicatedness in {preconverging−disentailment by}−
postconverging entailment]/relative-ontological-completeness /diminishing−human−
epistemic-abnormalcy-or-preconvergence 21 elicits, and in lieu it is rather of a
temporality/shortness reflex mental-disposition such that correspondingly developed
reference-of-thought−2 categorical-imperatives/axioms/registry-teleology−. for-intemporal−
preservation-entropy-or-contiguity−or−ontological-preservation is related to in virtuality-or−
ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and−
shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance),
expeditiously (affordability) or consciously. Thus as mental-disposition, 3 incrementalism-in−
relative-ontological-incompleteness 28 —enframed/disontologising−conceptualisation across all
registry-worldviews/dimensions involves teleological-decadence−<in-dimensionality-of−
desublimating-lack-of 〈<amplituding/formative> supererogatory−de-mentativeness/epistemic−
growth-or-conflicatedness /transvalutative-rationalising/transepistemicity/anamnestic−
residuality/spirit-drivenness−equalisation) at the uninstitutionalised-threshold 22 , speaking
fundamentally of the reality of human-subpotency−aporia/undecidability/dilemma/ought−
indeterminacy/deficiency/limitation/constraint—imbued-notional-firstnaturedness-formativeness—as to eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor and underlining the ‘de-mentation’
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’—conflicatedness in {preconverging-disentainment by–
postconverging-entailment} by way of the ‘de-mentation-{supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} of ‘reference-of-
thought’ ‘meaningfulness-and-teleology’ develops rather as a maximalising-recomposuring-
for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation
process of recomposuring towards a deeper superseding–oneness-of-ontology, with
recomposuring reflecting that human progress is rather an relative-unreflexivity/relative-
reflexivity—ontological-contiguity—of-the-human-institutionalisation-process (as
secondnaturing/institutional-design defined by skewing (‘intemporality’-symmetrising-by-
desymmetrising-subsumption-of-temporality*, for relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) as deferential-
formalisation-transference by the intemporal-disposition/longness-of-register-of–
meaningfulness-and-teleology) and critically without the transformation of the reality of
human individuation dispositions as temporal (shortness-of-register-of–meaningfulness-and-
teleology—to–intemporal (longness-of-register-of–meaningfulness-and-teleology) as of
human existential-form-factor. Thus the implication is that the relative-unreflexivity/relative-
reflexivity—ontological-contiguity—of-the-human-institutionalisation-process succumbs to
uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human
temporality/temporal-dispositions as of shortness-of-register-of–meaningfulness-and-
teleology in inducing uninstitutionalised-threshold which can only further be
preconverging/postconverging–de-mentatively/structurally/paradigmatically resolved by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–conceptualisation recomposre as transcendent-
enabling/sublimating/supererogatory–de-mentativity. Basically,
ontological-incompleteness—enframed/disontologising-conceptualisation relation to meaningfulness as a ‘comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (whether unconsciously, expeditiously or consciously), involving flawed-existential-elevation-of-reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology/teleological-differentiation involving rather a ‘continuous’ maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity— as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency—{as of relative apriorising/axiomatising/referencing—of ‘prospectively-implied attendant ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity—<imbued–notional–cogency>’ }—conflicatedness in {preeconverging-disentailment by—postconverging entailment} arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-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- 
sublimating–nascence’ to limitedness/human-subpotency—(as of relative
apriorising/axiomatising/referencing—of—prospectively—implicit_attendant—ontological-
contiguity ’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ }—confatedness in {preconverging-disentailment by—
postconverging entailment}’ wherein the relative-unreflexivity/relative-reflexivity—
ontological-contiguity ’—of—the-human-institutionalisation-process is rather construed as of
‘sublimating-epistemic–imbribedness/threadedness/recomposuring as of
‘implicit_attendant–ontological-contiguity’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ }—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’ providing existential-context
priorly-and-over elaboration–as–to—mere–
extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–outside—
‘prospectively—implicit_attendant—ontological-contiguity’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued—notional–cogency>’ due to the fact that when not so existentially-contextualised our
limited-mentation-capacity-deepening—as–subjecting–limitedness/human–subpotency–to
‘educated–unlimitedness/existence–sublimating–nascence’ in an elaboration–as–to—mere–
extrapolating/constituting/abstracting/deducing/inferring–of–elucidation–outside—
‘prospectively–implicit_attendant—ontological-contiguity’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’
exercise is bound to induce ‘wrongly-projected

decontextualising–unimbribedness/untetheredness/unrecomposing/-as-virtuality-or-
onontologically-flawed-construal (which is rather a ‘prior threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-‘attendant-

intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism>- [reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-
understanding), in wrong grasp of ‘implicitied_attendant–ontological-contiguity’-<educed-
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>-<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’. This further explains why
meaningfulness is effectively an existentialism construct; existentialism in the sense that our
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-
‘educed-unlimitedness/existence-sublimating–nascence’ needs to grasp sublimating-
epistemic–imbribedness/threadedness/recomposing as of ‘implicitied_attendant–ontological-
contiguity’~educed–
existentialising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>-<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, as a-priori over any subsequent
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively-implicit-attendant-ontological-contiguity’—educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency’ 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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over incrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating—nascence’ of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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 preconverging/postconverging–de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the preconverging/postconverging–de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality/longness that is further summonable in improving the law with human ‘shallow limited-mentation-capacity—as-subjecting-‘educed—
...limitedness/existence-sublimating-nascence’ to limitedness/human-subpotency—as of relative apriorising/axiomatising/referencing-‘of-‘prospectively-implicated-attendant—ontological-contiguity ’~educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ —constitutedness in preconverging entailment⟩ to deeper limited-mentation-capacity—as subjecting ‘educed unlimitedness/existence-sublimating—nascence’ to limitedness/human-subpotency—⟨as of relative apriorising/axiomatising/referencing-‘of-‘prospectively-implicated-attendant—ontological-contiguity ’~educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ —confiliatedness in {preconverging-disentailment by—postconverging-entailment} reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of <amplituding/formative> wooden-language⟨imbued—averaging-of-thought—⟨as-to—leveling/ressentiment/closed-construct—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void —with-regards-to—prospective-apriorising-implications⟩⟩ that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction—of—thought/principled—thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the <amplituding/formative> wooden-language⟨imbued—averaging-of-thought—⟨as-to—leveling/ressentiment/closed-construct—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/formative—epistemicity> causality ~as—to—projective—totalitative—implications—of—prospective—
nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity
implied predicative-effectivity–sublimation–(as-to-underlying, ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ¬postconverging–de-mentating/structuring/paradigming –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–panintelligibility/panreflexivity {existentially–imbued-and-educing<epistemic
totalising hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
decompulsing>delinearity~for-cogency>–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing~conceptualisation,–
as-herein-specifically-relevant-to-human-subpotency}), since it priorly implies existential–
<disontologising/re ontologising—aporeticism> emanance-or-becoming validated by
<amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity—
ontological-contiguity about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between
solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency as sublimating—nascence, disclosed from prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality to solipsistic-intemporality and as such solipsism as of solipsistic-intemporality 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 notional-reflexivity—relative-reflexivity—in-existence/relativising—from-limited-mentation-as-its-deepening/psychologismic—residualising—delinearity—forcency—by—{flawed/unsound}—relative-unreflexivity—in-existence/absolutising—from-limited-mentation/psychologismic—epistemic-acutisation—nonresidualising—imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation of perceived
existential meaning is central to a notional deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism 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 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 amplituding/formative-epistemicity causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness of register of meaningfulness and teleology relative to temporality/shortness of register of meaningfulness and teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’, further explaining in-the-bigger-picture why maximalising-recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation pursuits, apparently
unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment ~<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially <disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled
obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct’). By extension, our consciousness-awareness-teleology as of a solipsistic notional/epistemic/bindingness construct is equally the result of our animate-existential-referencing/subjectification as of our existential <disontologising/re-ontologising—aporeticism> underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality –as-to-projective-totalitative–implications-of-prospective– nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially <disontologising/re-ontologising—aporeticism> 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 <disontologising/re-ontologising—aporeticism> so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~/sublimating–nascence,-disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity—as-subjecting–educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency 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
unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially <dissantologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) with other humans from whence the existential <dissantologising/re-ontologising—aporeticism> specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective "meaningfulness-and-teleology". Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness 'of' reference-of-thought implied beyond-the-consciousness-awareness-teleology <of–preconverging-existential-extrication-as-of-existential-unthought> of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism> at their non-positivism uninstitutionalised-threshold ). 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-
human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness-of-reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment—implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality> as of amplituding/formative—epistemicity> causality—as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially-disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology 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-
faith/authenticity ~postconverging~ de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially <disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity <amplituding/formative> wooden-language–(imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>–) mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality as to ontological-performance –<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 temporality⁄/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-
intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (so-underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-reifying/as-to-knowledge-developing-and-empowering-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 amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency ~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/inferring-of-elucidation-outside—prospectively-implicated_attendant-ontological-contiguity-educed–existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of presencing—absolutising-identitive-constitutedness or apriorising/axiomatising/referencing-{of-
prospectively-implicited-attendant-ontological-contiguity-~educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }=conflatedness 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 epistem-projection perspective, more like ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed/re-ontologising–conceptualisation from the most profound of conceptualisation which is intemporality /longness or intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, as of inherent superseding—oneoneness-of-ontology, and so on the basis of the absolute a priori, ‘implicited-attendant-ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ }<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, construed as of increasing human limited-mentation-capacity-deepening—as subjecting limitedness/human subpotency to-
educed-unlimitedness/existence-sublimating–nascence’ in the
apriorising/axiomatising/referencing of ‘meaningfulness-and-teleology’ construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this epistemic-totalising hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,-decompulsing-delinearity~for-cogency design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to ‘educed-unlimitedness/existence-sublimating–nascence’ (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 historiality/ontological-eventfulness/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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation as of transversality<for-sublimating–existential-eventuating/denouement–from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-and-unaffirmed–’motif-and-apriorising/axiomatising/referencing’> overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of amplituding/formative–epistemicity–totalising–renewing-realisation/re-
representation/mentation/consciousness-awareness-teleology in grasping a superseding–
oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of
transcending from shallow to deeper superseding–oneness-of-ontology is no more than about
human 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-teleology as ‘subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency ~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression already given as ontological-normalcy/postconvergence
oneness) along the same lines with the notion of \(\text{de-mentation\{supererogatory–ontological–}
\text{de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\}}\) in compensation
of human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-
subpotency to ‘duced-unlimitedness/existence-sublimating–nascence’ as ‘shallow limited-
mentation-capacity—as-subjecting-‘duced-unlimitedness/existence-sublimating–nascence’
to limitedness/human-subpotency\{as of relative\ apriorising/axiomatising/referencing-\{of-
‘prospectively–implicated-attendant–ontological-contiguity ’-duced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness \{in preconverging entailment\} to deeper
limited-mentation-capacity—as-subjecting-‘duced-unlimitedness/existence-sublimating–
nascence’-to-limitedness/human-subpotency\{as of relative\ apriorising/axiomatising/referencing-\{of-‘prospectively–implicated-attendant–ontological-contiguity ’-duced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confalatedness \{in \{preconverging disentailment 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 teleology\(^9\). 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– meaningfulness-and-teleology } that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’-to-limitedness/human-subpotency); as a conclusion driven by the insight that human thought/limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’-to-limitedness/human-subpotency in construing existence/being implies human \(^{99}\) meaningfulness-and-teleology\(^{99}\) is necessarily of <amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating~relative-unreflexivity/relative-reflexivity—ontological-contiguity or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness\(^{13}\) of human thought/limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating–nascence’-to-limitedness/human-subpotency will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology\(^{99}\)’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather an ‘unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as
itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’—to limitedness/human subpotency increasingly narrows the framework of human existential <disontologising/re-ontologising—aporeticism—
contingency/AMPLITUDDING/FORMATIVE—CAUSALITY—IMPLICATIONS-OF-PROSPECTIVE—
NONPRESENCING—FOR-EXPPLICATING—RELATIVE—REFLEXIVITY/RELATIVE—
REFLEXIVITY—ONTLOGICAL—CONTIGUITY ‘enabling human existential <disontologising/re-
ontologising—aporeticism—
development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
OF-THE-HUMAN-INSTITUTIONALISATION-PROCESS as of difference-conflicatedness—
As-to-totalitative-reification-in-
singularisation—as-to-the-nondisjointedness/entailment-of-prospective—
Nonpresencing—As—a-ONTOLOGICAL—CONTIGUITY—
With attendant reconstruals/reconceptualisations of existence/being as of our
human deepening thought/limited-mentation-capacity—as-subjecting ‘educed—unlimitedness/existence—sublimating-nascence’—to
limitedness/human subpotency in apprehending existence/being as of our
unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency so enabled by our capacity for \[\text{de-mentation-\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics\}}\] behind the successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-\langle\text{perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle) narrowing the framework of human existential-\langle\text{disontologising/re ontologising—aporeticism}\rangle contingency, with the further possibility of prospective \langle\text{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-reference-of-thought’ and temporally-preservational-as-pseudointemporality -preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality-symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) \[\text{meaningfulness-and-teleology}\] towards the universal/intemporal as of implication. In other words, \[\text{maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation}\] is construed as of the apparently least possibly perceived
constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation, across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—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-deepening—as-subjecting-limitedness/human-subpotency-to—educed-unlimitedness/existence-sublimating—nascence and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of an animal of notional—firstnaturedness-formativeness—as-to-eventualising-inkling-drive—so-construed-as-from-perspective—ontological-normalcy/postconvergence> in need for skewing (intemporality—symmetrising-by-desymmetrising-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality/shortness which
left to its own device will strive for incrementalism-in-relative-ontological-incompleteness—enframed/disontologising-conceptualisation temporal-accommodation/extrication.

maximising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation is an intemporal framework of dimensionality-of-sublimating

mental-disposition going by their different existential preconverging/postconverging–de-mentating/structuring/paradigming; as the ordinariness in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such arose all by itself whereas a maximalising-recomposing-for-relative-ontological-completeness —unenframed/re-ontologising–conceptualisation mental-disposition and an ordinariness
completeness — unenframed/re-ontologising—conceptualisation mental-disposition emphasises the human existential — disontologising/re-ontologising — aporeticism — tale as of the succession of opened-structures of meaningfulness-and-teleology that account for the possibility of our present and prospectively opened-construct-of—meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in-many-ways as of human ordinariness wooden-language ⟨imbued—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 maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising—conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology as of preconverging-existential-extrication—as-of-existential-unthought as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising—conceptualisation postconverging—de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness—sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging—in-disontologising-formulaic—dragging-out/hollowing-out of
the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with
the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token
falsely upholding the ontological-pertinence of ordinariness <amplituding/formative> wooden-
language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>} as a non-decenterable
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded
knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into
question the underlying intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity <amplituding/formative–
epistemicity> causality ~as-to-projective-totalitative—implications-of-prospective-
nonpresencing,-for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity notion, which is the prior <amplituding/formative–
epistemicity> totalising/circumscribing/delineating —reference-of-thought—devolving-as-of-
instantiative-context—meaningfulness-and-teleology as of its (given consciousness’s
neuterising-induced) —reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise
as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring articulation by its crossgenerational transcendental
implications. By the mere fact of implied prospective relative-ontological-completeness —of-
reference-of-thought over prior relative-ontological-incompleteness —of— reference-of-
thought a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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: } implicit ‘nondescript/ ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness ) all humans in our procripticism—or-disjointedness-as-of reference-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 relative-unreflexivity/relative-reflexivity—ontological-contiguity/—of-the-human-institutionalisation-process 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—firstnatures—formativeness—<as-to-eventualising—inking-drive—or—seeding—misprising>—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 ‘incrementalism-in-relative-ontological-incompleteness’—enframed/disontologising—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 tends to wrongly define the ‘reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging—or-dialectical-thinking’—apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recompose-{as-to—historiality/ontological-eventfulness /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
meaningfulness by prospective \(^{5}\)reference-of-thought with new \(^{8}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{9}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the ‘incrementalism-in-relative-ontological-incompleteness’—enframed/disontologising–conceptualisation

\(<\text{amplituding/formative}>\text{wooden-language-}\langle\text{imbued-averaging-of-thought-}\langle\text{as-to-leveling/ressentiment/closed-construct-of-}\text{meaningfulness-and-teleology-}\langle\text{as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}>\rangle\text{’}\rangle\text{' simply engages in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ to its prior/transcended/superseded \(^{7}\)reference-of-thought with its prior(old \(^{7}\)reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^{9}\) 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 \(^{7}\)perversion-of\(^{8}\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > threshold. It is only the \(<\text{amplituding/formative-epistemicity}>\text{causality-}\langle\text{as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity and positive-opportunism—of-social-functioning-and-accordance}\rangle\text{ of the prospective/transcending/superseding \(^{8}\)reference-of-thought in the middle to long run construed as of ‘de-mentation-}\langle\text{supererogatory–ontological-de-mentation-or-dialectical-de-mentation–stranding-or-attributive-dialectics}\rangle\text{ that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking\(^{7}\)–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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34}, cannot correspondingly ‘dialectically-think’ in terms—as-of-axiomatic-construct of the reference-of-thought mindset\textsuperscript{40} reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening—as-subjecting-limitedness-human-subpotency to ‘educed unlimitedness/existence-sublimating-nascence’ as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional-firstnaturesdness-formativeness—as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective-ontological-normalcy/postconvergence’—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/demitting-apriorising-psychologism (or uninstitutionalised-threshold\textsuperscript{40} 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 ‘incrementalism-in-relative-ontological-incompleteness’—enframed/disontologising-conceptualisation wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications)} disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality
alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendent limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating–nascence’ to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-ordenting–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/relative-unreflexivity/relative-reflexivity—ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed unlimitedness/existence-sublimating–nascence’ of notional~firstnaturedness-formativeness—as-to-eventualising–inkling-drive–or–seeding-misprising—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, from ‘thinking-at-first/pure-predisposition–preemptive-of-prospective-disontologising/subontologising’ as-of-prospectively-disambiguated–affirmed-and-unaffirmed–’motif-and-apriorising/axiomatising/referencing’> led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by <amplituding/formative–epistemicity>causality—as-to-projective-totalitative.
implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity'. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of <amplituding/formative–epistemicity> causality -as-to-projective-totalitative–implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity/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-<disontologising/re-ontologising—aporeticism> 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 relative-unreflexivity-relative-reflexivity-ontological-contiguity~/of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence-{implicit-epistemie-veracity-of-nonpresencing-{perspective–ontological-normalcy/postconvergence}>} insights as the successive transcendental-enabling/sublimating/supercerogatory–de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the relative-unreflexivity-relative-reflexivity-ontological-contiguity ~/of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-{implicit-{‘nondescript/ignorable-void ‘as-to-presencing—absolutising-identitive-constitutedness} construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional~/deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure–ontology’ as one that is beyond existential-<disontologising/re-
ontologising—aporeticism—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—disontologising/re-ontologising—aporeticism—implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a "maximalising-recomposuring-for-relative-ontological-completeness"—unenframed/re-ontologising—conceptualisation insight, the "amplituding/formative—epistemicity,totalising—self-referencing-synergetising/circularity/interiorising/akrasiatic-drag" of "incrementalism-in-relative-ontological-incompleteness"—enframed/disontologising—conceptualisation "wooden-language{(imbued—averaging-of-thought—as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications}>’ disposition is rather the prior/transcended/superseded 'reference-of-thought to be construed as preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding ‘reference-of-thought that is ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—'notional—firstnaturedness-formativeness—as-to-eventualising—inkling-drive-or-seeding—misprising”—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 relative-unreflexivity/relative-reflexivity—ontological-contiguity—of-the-human-institutionalisation-process (accounting for the institutional-cumulation/institutional-recomposure—(as-to—
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>⟩ as
‘the-transcendental/transdimensional/interdimensional/’ maximalising-recomposuring-for-
relative-ontological-completeness—unenframed/re-ontologising~conceptualisation’, the
notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness—as to eventualising–inkling-drive or seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’–existentialism-form-factor (accounting for any given
reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the
notion of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness-
formativeness—as to eventualising–inkling-drive or seeding-misprising>—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–meaningfulness-and-
teleology based on the technique of ‘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’); and so, in drawing out and analysing the
<amplituding/formative–epistemicity> causality as to projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity with regards to the différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology 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-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism—as-of-conviction, in-profound-supererogation —existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex (or ‘conviction-as-to-profound-supererogation-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought with the reference-of-thought reflecting the registry-worldview—devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation disjointedness-as-of-reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction' (whether consciously, expeditiously or unconsciously) and particularly so at thresholds where
there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as supposedly of prelogism-as-of-conviction,-in-profound-supererogation - <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation’-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-drag positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism -as-of-conviction,-in-profound-supererogation - <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or ‘conviction-as-to-profound-supererogation’-reflex’ or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines a ‘threshold of circularity/recurrence/repetition/repeatability of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking – apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability, effectively as its uninstitutionalised-threshold. For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-
critical in defining notional-firstnaturedness-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—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-formativeness-as-to-eventualising-inkling-drive–or–seeding-misprising—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/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–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 of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting—as-to-conflatedness/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processes at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
ontological-completeness unenframed/re-ontologising-conceptualisation

level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by a ‘human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to—‘educted-unlimitedness/existence-sublimating–nascence’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of—meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of—meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting—as-to-conflatedness/deconstruction’ by intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of—reference-of-thought-as-of-conflatedness). In-the-bigger-picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation–level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge’/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbaration or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as
the ‘induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the inte...-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation > (as opposed to issues of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), can
only be construed as implying a ‘perpetual construct for upholding intemporality’-in-
preservational-compensation-ality/alteration over temporality ‘in-preservational-distorting-
ality/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-constual-on-the-basis-of-an-intemporal/ontological-
definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-variou-
notional–firstnaturedness-formativeness <as to eventualising–inking-drive or seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality ‘in-
preservational-ality/alterations to ‘hollow-constitute’ at that supposed
‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-
meaningfulness-of-the-variou–firstnaturedness-formativeness <as to eventualising–inking-drive or seeding-
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at
the-interdimension level where the registry-worldviews/dimensions are intemporally
‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’
requiring prospective intemporal ‘ontological-reconstituting—as-to-
conflatedness’/deconstruction explaining the successive institutional-cumulation/institutional-
recompose<as-to-historiality/ontological-eventfulness /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-
notional–firstnaturedness-formativeness—temporal-to-intemporal-dispositions—so-constroed-as-from-perspective–
ontological-normalcy/postconvergence>’, likewise at registry-worldview level, différance-
disambiguation-of-ontologically-veridical—meaningfulness-and-teleology ensures that (by
factoring in the distraction/circumvention of intemporally/ontologically-veridical-
meaningfulness in circularity/recurrence/repetition/repeatability, by temporal-preservation-
alterity/alteration in circularity/recurrence/repetition/repeatability, requiring the further
intemporal-preservation compensation-alterity/alteration of such temporal-preservation-
alterity/alteration in circularity/recurrence/repetition/repeatability to uphold
intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply
a same/common reference-of-thought with temporal-dispositions, and in so doing avoid to
wrongfully elevate postlogism-and-conjugated-postlogism in preconverging-or-dementing-
integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation-reflex’
rather as of postconverging-or-dialectical-thinking–apriorising-psychologism when dealing
with their meaningful-reference-defect/registry-defect/ persion-of- reference-of-thought-
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect. The
implication being that the intemporal-disposition ontological-reference of meaningfulness is
suprastructural (beyond-the-consciousness-awareness-teleology <of–preconverging-
existential-extrication-as-of-existential-unthought> ) of the postlogism-and-conjugated-
postlogism which is in preconverging-or-dementing-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 ’-as-to- presencing—absolutising-identitive-constitutedness } (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising—self-
referencing-syncretising) and metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence> } as postdication
(suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} in their evolving
dem-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics} registry.registry-worldview/ontological-reference
dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’–apriorising-
psychologism’ and at another preconverging-or-dementing ‘–apriorising-psychologism are
effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence-
{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness ’ } and ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normalcy/postconvergence>};’ retracing of

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of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal
(as-of-‘perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >–as-to-uninstitutionalised-threshold -self-referencing-syncretising-
and–subtransversality–<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-
conflatedness –of-veridical- 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_implicated_attendant–
ontological-contiguity’‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency’~reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology of ontologically-veridical-meaningfulness
that is not actually spoken-of by non-positivism/medievalism mindset/‘reference-of-thought
wrongly contending’; with the Derridean (existential)-trace being the suprastructuring
possitivistic ~reference-of-thought of ontologically-veridical meaningfulness with respect to
intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism and
notional~ deprocrypticism as well, with the associated postlogic ~perversion-of-‘reference-of-
thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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-
normacy/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/preconvergence\(^{31}\)-perception-\{preconverging-or-dementing\(^{20}\)-apriorising-psychologism- reference-of-thought\}-and-hence-suprastructure\ by ‘metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>\}'-perception-\{‘postconverging-or-dialectical-thinking – apriorising-psychologism’- reference-of-thought\} which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence\(^{1}\)); and not ‘metaphysics-of-presence-\{implicated-‘nondescript/ignorable–void ’-as-to- presencing—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 <ampliating/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{14}\). This posture is validated by the decreasing epistemic-abnormalcy/preconvergence\(^{31}\) nature of the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>\} from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence\(^{31}\) as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to \(^{10}\)universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism ‘-as-of- compelling–nonconviction/madeupness/bottomlining-\{‘<decontextualising/de-existentialising~of-attendant-intradimensional– apriorising/axiomatising/referencing-\}-induced-disontologising'-of-the-'attendant-
transitioning-or-iterability-trace-of-narratives-as-dots_or_implicited_attendant–ontological-contiguity\textsuperscript{*}-~educed–
existentialising/contextualising/textualising_\textquotesingle\textquotesingle intelligibility/epistemicity/reflexivity–contiguity–\textless imbu\textgreater \textless notional\textgreater ~cogency\textgreater \textgreater reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1} being (metaphysics-of-absence-\textless implicited-epistem\textgreater \textless veracity-of\textgreater nonpresencing-\textless perspective–ontological-normalcy/postconvergence\textgreater \textgreater ) suprastructuring notional\textsuperscript{~} deprocrypticism\textsuperscript{8} reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\textsuperscript{7}–preservation iterability-{of-ontological-veridicality}-by-{hollow-constituting}-{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\textgreater –alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic wherein the postlogic mindset\textsuperscript{\prime} reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-suprerogation—of\textsuperscript{\prime}–attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism\textsuperscript{8} reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of\textsuperscript{3} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{9} that are not in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in temporal-preservation-as-pseudointemporality\textsuperscript{7}–preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicited_attendant–ontological-contiguity\textsuperscript{*}-~educed–
existentialising/contextualising/textualising_\textquotesingle\textquotesingle intelligibility/epistemicity/reflexivity–contiguity–\textless imbu\textgreater \textless notional\textgreater ~cogency\textgreater \textgreater reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{1}, with the fundamental faulty-mentation-
‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-
reference-of-thought-relative-to-the-notional–firstnaturedness-<transvaluative–transvaluative-
firstnaturedness-formativeness—ass-to-eventualising–inkling-drive–or–seeding-misprisng>–
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—<disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}
appearance/alteration/alterity of ontologically-veridical meaningfulness by the postlogism—<alteration/alterity-of-ontologically-veridical-meaningfulness>-as-the-fundamental-{amplituding-formative—
and-failing-intemporal-preservation>—in-alterity/alteration’ by ‘perverting the ‘reference-of-
thought of ontologically-veridical meaningfulness’in iteration/succession; as a ‘dynamic-
cumulative-<transvaluative–transvaluative–transvaluative–transvaluative–transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation>
transformation as instigative intemporal-disposition (longness-of-register—of—meaningfulness—
and-teleology), but rather ‘institutionalisation-skewing (‘intemporality—including-by-
desymmetrising-subsumption-of-temporality’, 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
upon instigation of postlogism\textsuperscript{7}--as-of--'compulsing--nonconviction/madeupness/bottomlining--as-of--<decontextualising/de-existentialising--of--attendant--intradimensional--apriorising/axiomatising/referencing>--induced--disontologising--of--the--'attendant--intradimensional--ontological-contiguity--imbuement--<contextualising/existentialising--attendant--ontological-contiguity--in--shallow--supererogation--<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--threshold--defect--<as--Being--or--ontological--or--existential--defect--or--intradimensional--as--of--the--circularity/recurrence/repetition/repeatability--delineating--existential-transitioning--or--iterability-trace-of-narratives-as--dots--or--implicated--attendant--ontological--contiguity--'~educed--existentialising/contextualising/textualising--'intelligibility/epistemicity/reflexivity--contiguity--<imbued--notional--cogency--reification_or_intrinsic-reality--ontological-coherence_or_superseding--oneness-of-ontology--. This is the abstract foundation that defines registry-worldviews/dimensions--uninstitutionalised--threshold, and so, as fundamentally imbued in human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued--'notional--firstnaturredness--formativeness--<as--to--eventualising--inkling--drive--or--seeding--misprising>--temporal-to-intemporal-dispositions--<so--construed--as--from--perspective--ontological-normalcy/postconvergence--'--existentialism-form-factor which is preconverging/postconverging--de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness--induced--'threshold-of--nonconviction/madeupness/bottomlining--in-shallow--supererogation--<as--to--'attendant--intradimensional'--prospectively--disontologising--preconverging/dementing--apriorising--
psychologism>', up to notional~ deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional~ deprocrypticism psychologism is one that factors in in its {cumulated/recomposured}-consciousness-awareness-teleology the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness-formativeness—as to eventualising–inkling drive or seeding misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor. Thus issues of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation including postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental preconverging/postconverging–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’–entailing>–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-dementing–apriorising-psychologism consciousness-awareness-teleology which reference-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 perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > structural-resolution is very much in line with human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturesness-formativeness—< as to eventualising~inkling drive or seeding~misprising >—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~firstnaturesness-formativeness—< as to eventualising~inkling drive or seeding~misprising >—temporal-to-intemporal-dispositions—< so construed as from perspective~ontological-normalcy/postconvergence >’—existentialism-form-factor mental-dispositions ‘induced by social universal-transparency {transparency-of-totalising-entailing~-as-to-entailing~<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness } of the prior registry-worldview’s/dimension’s unsound reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism—of-social-functioning-and-accordance thereof, and thus undermining human temporal-preservation-as-pseudointemporality preservation behind the uninstitutionalised-threshold and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of—meaningfulness-and-teleology to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitative-
constitutedness poorly appreciative of dimensionality-of-sublimating
(<amplituding/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-
formativeness—<as to eventualising–inkling–drive or seeding–mistaking>—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence>—existentialism-form-factor thus needing its seconndnatured
skewing (‘intemporality’–symmetrising-by-desymmetrising-subsumption-of-temporality’’), for
relative intrinsic-reality/ontological-veridicality transcendent-
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
seconndnatureing institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation in individuals purporting prospective emancipation comes from and
are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-
worldview/dimension, and such prospective emancipation involves such individuals own
‘moulting’, as actually intemporality’/longness is a ‘potential construct of orientation’ as
implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) and it is
only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional~deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in-many-ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation. Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ (as an ontology-driven <amplituding/formative–epistemicity>totalising–ratiocination-as-referentialism—‘implicated_attendant–ontological-contiguity‘~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>’;–phenomenal-abstractiveness–of-presencing-in–‘protensive-consciousness’–enabling-
apriorising/ axiomatising/referencing/ intelligibility/setting up/ measuring/instrumenting/ for- operant- or- incidenting- predicative- insights- of ‘implicated- attendant- ontological- contiguity ’ ~ educed—

With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same...
species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness-
formativeness—\textit{as to eventualising–inkling–drive or seeding–misprising}—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective–ontological-
ormality/postconvergence—\textit{–existentialism–form-factor induced dynamism of shallow limited-
mentation-capacity—\textit{as subjecting} ‘educed unlimitedness/existence sublimating nascence’—
to limitedness/human-subpotency—\textit{as of relative} apriorising/axiomatising/referencing–\{of-
‘prospectively–implicit–attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ \}—constitutedness \textit{in preconverging entailment} to deeper
limited-mentation-capacity—\textit{as subjecting} ‘educed unlimitedness/existence sublimating–
nascence’–to limitedness/human-subpotency—\textit{as of relative} apriorising/axiomatising/referencing–\{of–prospectively–implicit–attendant–ontological-
contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ \}—confatedness \textit{in preconverging disentailment by}–
postconverging entailment}. In fact, psychoanalysis is actually a natural existential–
\textit{disontologising/re-ontologising–aporeticism} human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology \textit{process with the difference that}
such comprehensively conceptually-directed constructs as is implied with
notional–deprocrypticism with respect to the present positivism/procrypticism are relatively
more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be
ontologically-pertinent’; and by-and-large form part-and-parcel of the human psychoanalytic
experience with regards to passive to conceptually-directed constructs of human teleological
projection. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
(prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(99)}\) effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(99)}\) (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing\(^{(20)}\)–apriorising-psychologism\(^{(83)}\) reference-of-thought’, and so implied by the ‘prospective\(^{(83)}\)reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(99)}\) defect as ‘postconverging-or-dialectical-thinking\(^{(21)}\)–apriorising-psychologism\(^{(21)}\) reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology\(^{<\text{of–preconverging-existential-extrication-as-of-existential-unthought}>}\)) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(^{15}\) de-mentation\(^{(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) of ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ and preconverging-or-dementing\(^{(20)}\)–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism’), but such \(^{15}\) de-mentation\(^{(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) is rather about decentering and preconverging-or-dementing\(^{(20)}\)–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{(99)}\) of the present as preconverging-or-dementing\(^{(20)}\)–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’
totalitative–implications-of-prospective–nonpresencing–for-explicating–relative
unreflexivity/relative-reflexivity—ontological-contiguity construct, (while equally reflecting
the flaws induced in misrepresenting ontological-references arising from elaborative
elucidation), on the backdrop of a more profound superseding–oneness-of-ontology
construal/conceptualisation. As maximalising-recomposing–for-relative-ontological-
completeness—unenframed/re-ontologising–conceptualisation achieves this by not letting
non-veridical/vacuous hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-
and-failing-intemporal-preservation> reference-of-thought by postlogism/psychopathic and
conjugated-postlogism/preconverging-or-dementing-integration mental-dispositions
wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’
reference-of-thought and thus wrongly implying their ontological-veridicality, and equally
avoiding their perversion-of-representation of supplanting–conviction-as-to-profound-
supererogation—of–‘attendant-intradimensional’-postconverging/dialectical-thinking–
apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-
decontextualising’ (of the latter rightfully existentially-veridical reference-of-thought) implied
in their non-veridical/vacuous hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> reference-of-thought; such that a
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology defect as preconverging-or-dementing–apriorising-psychologism by mere non-
veridical/vacuous hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> (of reference-of-thought) is what restores the ontologically-
veridical ‘existentialist reality’ reference-of-thought. Thus unlike elaboration–as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring–outside—
‘prospectively–implicated–attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
profound-supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-

supererogation of the registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of perversion-of- reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and thus not

upholding intemporality /longness in the contiguity as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-

iterability-trace-of-narratives-as-dots_or_implicited_attendant—ontological-

contiguity—educated—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-

<imbued—notional—cogency>—reification_or_intrinsic-reality—ontological-

coherence_or_superseding—oneness-of-ontology and reflected/perspectivated as

preconverging—de-mentating/structuring/paradigming registry-worldview’s/dimension’s-

uninstitutionalised-threshold—defect—<as-Being-or-ontological—or-existential—defect> or

intradimensional defect’. Basically, maximalising-recomposuring-for-relative-ontological-

completeness—unenframed/re-ontologising~conceptualisation creatively puts into perspective

temporality/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—

meaningfulness-and-teleology in existentialist/’ontologically-reconstituting’ terms as

‘deeper superseding—oneness-of-ontology construal/conceptualisation’ veering towards

transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. That is, by

transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is meant dispose to
construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold’s-defect-as-Being-or-ontological-or-existential–defect as transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting-into-question positivism–procrypticism postlogism -and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposing–for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation, can be demonstrated as follows: supposed A has the (existentially-disontologising/re-ontologising–aporeticism>veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogicly-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency-transparency-of-totalising-entailing,-as-to
develop a mix-up of our representation (with unsound/vacuous/denaturing\(^a\) hollow-
constituting\(^e\) misappropriation-of-meaningfulness-and-failing-intemporal-
preservation\(^c\) of \(^b\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^d\))
when reflecting/perspectivating ontologically-veridical existential\(^a\) disontologising/re-
ontologising aporeticism\(^a\) reality, such that there is a rule of recurrence in existential-
transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-
contiguity \(^c\)-educed–
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity–contiguity-
imbued–notional–cogency\(^a\)-reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology\(^d\) defined by the uninstitutionalised-
threshold\(^d\) which arises preconverging/postconverging–de-
mentatively/structurally/paradigmatically and accounts for vices-and-impediments \(^d\). This is
more than just a question of acts-execution/logical-processing defects but registry-
worldview’s/dimension’s-uninstitutionalised-threshold \(^c\)-defect<as-Being-or-ontological-or-
existential–defect\(^d\), that speaks of the registry-worldview’s/dimension’s inherent relative-
ontological-incompleteness\(^d\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation\(^c\)-as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing apriorising-psychologism\(^c\)’,
as-it-is-thus–‘in-
wait’-for- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation \(^c\)-or-temporal-preservation-as-pseudointemporality\(^c\)-preservation.
That is at the basis of the \(^a\) amplituding/formative–epistemicity totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag\(^c\) 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 \textit{amplituding/formative–epistemicity}\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its \textit{amplituding/formative–epistemicity}\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} as utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively–implicated\_attendant\_ontological-contiguity’ educed–existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity–contiguity–\textit{imbued–notional\_cogency}\textsuperscript{40} with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional– deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/ reference-of-thought will rather be utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively–implicated\_attendant\_ontological-contiguity’ educed–existentialising/contextualising/textualising\_intelligibility/epistemicity/reflexivity–contiguity–\textit{imbued–notional\_cogency}\textsuperscript{40} recognition of the soundness of our ‘procrypticism–or–
disjointedness-as-of\(^{1}\) reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence\(\{\text{implicated-epistemic-veracity-of-} \text{nonpresencing-}
\langle \text{perspective—ontological-normalcy/postconvergence} \rangle \}\) 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—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by \(^{15}\) de-mentation\(\{\text{supererogatory—ontological—de-mentation-or-dialectical—de-}
\text{mentation—stranding-or-attributive-dialectics} \}\) as-uninstitutionalised-threshold\(^{102}\)-suprastructuring \(^{15}\) de-mentation\(\{\text{supererogatory—ontological—de-mentation-or-dialectical—de-}
\text{mentation—stranding-or-attributive-dialectics} \}\) that is the mechanism that enables ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. *The fundamental ontological/meaningful question is: which is the ‘superseding’ reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded’ reference-of-thought’ aligned to as ‘preconverging-or-dementing’—apriorising-psychologism and not-contending”? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as universalisation’ over perversion-of reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) of-base-
institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over perversion-of reference-of-thought-<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over > perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking –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-nonpresencing-<perspective–ontological-normalcy/postconvergence⟩⟩/postdication of the individual as ‘metaphysics-of-presence ⟨implicated-’nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness ⟩’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking –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- nonpresencing-<perspective–ontological-normalcy/postconvergence⟩⟩/postdication (as the existential-<disontologising/re-ontologising—aporeticism> social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation as is necessarily the case with all metaphysics-of-absence ⟨implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence⟩⟩/postdication (as the existential-<disontologising/re-ontologising—aporeticism> social) articulation.
postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirage as harmoniser
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasia-drag as metaphysics-of-presence-{implicated-
‘nondescript/ignore–void ’-as-to- presencing—absolutising-identitive-constitutedness })
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-aria/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued—firstnaturedness-
formativeness—as to eventualising-inkling-drive or seeding-misprision—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective–ontological-

normalcy/postconvergence—existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporality-symmetrising-by-desymmetrising-subsumption-
of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference’ of meaningfulness—{and-value} towards the intemporal-disposition (ontologisation/ontological-
veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-
advancement-of-intemporality 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/paradigmimg resolution of the vices-and-impediments of the
prior/transcended/superseded registry-worldview/dimension’, human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
 ‘notional–firstnaturedness-formativeness<as-to-eventualising–inkling-drive–or–seeding–
misprising>—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–
ontical-normalcy/postconvergence>’—existentialism-form-factor implies that the
‘determination of the ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ of the human placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicated_attendant–ontological-
contiguity—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency> reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology involving iterability-by-alterations-and-
realterations as ‘ontological-reconstituting–as-to-conflatedness’ realterations over hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> alterations in upholding ontology over subontologisation/subpotentiation and so
beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the
‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing 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

or postlogism\(^\text{77}\)), whereas the positivistic registry-worldview\(^\text{83}\) reference-of-thought has the prospective relative-ontological-completeness-of reference-of-thought for the eliciting of such notions-and-accusations-of-sorcery threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{96}\) or postlogism\(^\text{77}\) and conjugated-postlogism/preconverging-or-dementing apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporal\(-\)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 compelling–nonconviction/madeupness/bottomlining\(^\text{14}\) 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\(^\text{77}\) or postlogism/apriorising-psychologism to induce social universal-transparency\(^\text{10}\) transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity totalising-in-relative-ontological-completeness of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the
positive-opportunism—of-social-functioning-and-accordance \(^{75}\) thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory/de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold \(^{112}\) endemised/enculturated temporal-preservation-as-pseudointemporality\(^2\)-preservation. This aspect of postlogism \(^1\) and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudointemporality\(^2\)-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound \(^{83}\) reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold \(^{102}\); (in contrast with either a state of \(^5\) logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold \(^{1}\) but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality -preservation instigated by postlogism’-as-of-compulsing–nonconviction/madeupness/bottomlining\(^{11}\)<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising~attendant–ontological-contiguity >;\(^1\)-in-shallow-supерerogation \(~<\text{as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness}>\))}. Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism \(^7\) and conjugated-postlogism /preconverging-or-dementing \(^\prime\)-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness\(^{17}\)/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold \(^{112}\) of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
The so-reflected ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(-\text{as-to-}'\text{attendant-intradimensional'}\)-prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) and supplanting-conviction-as-to-profound-supererogation \(-\text{of-'}\text{attendant-intradimensional'}\)-postconverging/dialectical-thinking \(-\text{apriorising-psychologism}\)’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-\(\langle\text{implicited-'nondescript/ignorable–void'}\,-\text{as-to-}\text{presencing—absolutising-identitive-constitutedness}\rangle\) and metaphysics-of-absence-\(\langle\text{implicited-epistemic-veracity-of-}\text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}\rangle\), with the capacity of easily reflecting both preconverging-or-dementing \(-\text{apriorising-psychologism}\) and postconverging-or-dialectical-thinking \(-\text{apriorising-psychologism}\) as implied from a renewed human mentation transcendental insights (in notional-reflexivity-\(\langle\text{veridical/sound}\rangle\)-relative-reflexivity–in-existence/relativising–from-limited-mentation-as-its-deepening-psychologismic–\(\langle\text{residualising-\{decompulsing\}delinearity~for~cogency}\rangle\) by \{flawed/unsound\}-relative-unreflexivity–in-existence/absolutising–from-limited-mentation/psychologismic–epistemie-acutisation—nonresidualising-imbued–\(\langle\text{compulsing\}linearity~in~eclecticism~of~prior~mere-formulaicity/ritualisation}\rangle\) about intrinsic-reality/ontological-veridicality. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(-\text{as-to-}'\text{attendant-intradimensional’}\)-prospectively-disontologising–preconverging/dementing \(-\text{apriorising-psychologism}\) implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence \(\langle\text{as shallow superseding–oneness-of-ontology construal/conceptualisation}\rangle\) 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),

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axiom of a ‘universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality/longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional–firstnaturedness–formativeness—a to eventualising–inking–drive–or–seeding–misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is preconverging/postconverging—de-meanently/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 ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/longness ‘as people do not act medieval by-and-large’ but at our uninstitutionalised-threshold wherein procrypticism—or—disjointedness-as-of-reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional–firstnaturedness–formativeness—a to eventualising–inking–drive–or–seeding–misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite intemporalisation-as-institutionalisation as depriocrypticism—or—preempting—disjointedness—as-of—reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance 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-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’⟩}, no institutionalisation effectively transforms human notional–firstnaturedness-formativeness--as-to eventualising–inkling drive–or–seeding misprising—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence 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 (‘intemporality⁴–symmetrising-by-desymmetrising-subsumption-of-temporality ’, 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-formativeness—as-to eventualising–inkling drive–or–seeding misprising—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-thinking¹–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring required in fully assuming the ‘reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply a ‘new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘amplituding/formative–epistemicity’ totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a 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-historiality/ontological-eventfulness/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- \( \text{(implicated-}'\text{nondescript/ignorable–void}'-as-to- presencing—absolutising-identitive-constitutedness \text{)} \). Thus metaphysics-of-absence- \( \text{(implicated-epistemic-veracity-of-}'\text{nonpresencing-}'\text{perspective–ontological-normalcy/postconvergence}'\text{)} \) notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation- \( \text{(<as-to-}'\text{attendant-}\text{intradimensional’-prospectively-disontologising–preconverging/dementing ‘–apriorising-}\text{psychologism>)} \text{ (substituting, to induce a ‘preconverging-or-dementing ‘–apriorising-}\text{psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence-}'\text{(implicated-}'\text{nondescript/ignorable–void}'-as-to- presencing—absolutising-identitive-constitutedness \text{)} \), which rather wrongly induces a ‘postconverging-or-dialectical-thinking ‘–apriorising-}\text{psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to \text{(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage)} \text{ effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology overincrementalism-in-relative-ontological-incompleteness—enframed/disontologising–conceptualisation notional–procrypticism or notional–disjointedness-as-of-} \text{reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness ‘-induced,’} \text{threshold-of–nonconviction/madeupness/bottomlining-} \text{in-shallow-supererogation-}'\text{(<as-to-}'\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing ‘–apriorising-}\text{psychologism>), as-it-is-thus-} \text{’in-wait’-for-} \text{perversion-of-} \text{reference-of-thought-}'\text{as-preconvergently-}\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-} \text{}} \text{.}
shallow-supererogation—or-temporal-preservation-as-pseudointemporality—or-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), which incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation notional—procrypticism or notional—disjointedness-as-of reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold. In other words, without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will be possible, as base-institutionalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation construct over a summative mental-disposition of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasia—drag in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, likewise universalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation construct over a summative mental-disposition of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasia—drag in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, so too with positivism over non-positivism, and prospectively notional—deprocrypticism over procrypticism/as-the—perversion-of reference-of-thought—a-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of—positivism—reference-of-thought—a-categorical—
An 'existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality' conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of the ‘ignorances/desublimation’/temporal-dispositions as part-and-parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality’-symmetrising-by-desymmetrising-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-reference-of-thought,-as-to–‘amplituding/formative–epistemicity>growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Ultimately the purpose of ’maximalising-recomposuring-for-relative-ontological-completeness’—unenframed/re-ontologising–conceptualisation as an intemporal conceptualisation of transcendental implication should be of ’presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of
the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in-the-very-first-place’), but rather it is a middle to long run construed as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding—or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance of the prospective institutionalisation <amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking—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 maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms—as-of-axiomatic-construct of the ‘now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In-the-bigger-scheme-of-things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology—of–preconverging-existential-extrication-as-of-existential-unthought> of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking—
apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing\(^{20}\)–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{20}\)–\(\text{as-to-}\text{attendant-}\text{intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism} \text{defect} \) of ontology/ontologically-veridical-meaningfulness/intemporality\(^{52}\) in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting\(\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) on the basis of, first and critically, the validity of the reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity\(^{63}\)-of-reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity\(^{64}\)-of-reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking\(^{21}\)–apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing\(^{20}\)–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(\text{as-to-}\text{attendant-}\text{intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism} \) is rather of conceptual metaphysics-of-absence\(\text{(implicated-epistemic-veracity-of- nonpresencing-}\text{perspective–ontological-normalcy/postconvergence}>\) (meant to ensure a natural \(\text{maximalising-recomposuring-for-relative-ontological-completeness}^{57}\)–unenframed/re-ontologising–conceptualisation to avoid mix-up of \(\text{reference-of-thought})\) with such a mix-up arising from the \(\text{amplituding-formative–epistemicity}^{70}\text{totalising-self-}
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{34} (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-{\textit{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }}. 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-formativeness-\textit{as-to- }eventualising–inkling drive or seeding misprising—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to ontologically-veridical \textsuperscript{33} reference-of-thought, and by extension it is the concept of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-{\textit{implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>}} perspective since it avoids the \textit{amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-{\textit{implicated-‘nondescript/ignorable–void ’-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–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>\}
hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> mental-disposition that will induce temporal-preservation-as-
pseudointemporality\(^\circ\)-preservation in temporal-dispositions as conjugated-
postlogism /preconverging-or-dementing\(^\circ\)-integration (by hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the 8\(^\circ\)reference-
of-thought– categorical-imperatives/axioms/registry-teleology 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
relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^\circ\)-of-the-human-
institutionalisation-process\(^\circ\) as of diminishing–human-epistemic-abnormalcy-or-
preconvergence\(^\circ\). Effectively, such a highlight of how human secondnaturong within
institutionalised construct implies a pseudo-conceptual\(^\circ\) universal human intemporal-
disposition as metaphysics-of-presence\{(implicted-'nondescript/ignorable–void’-as-to-
presencing—absolutising-identitive-constitutedness\} in contrast to a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness-formativeness<as-to-eventualising–inking-drive–or–seeding-
misprising>—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-<perspective-ontological-normalcy/postconvergence> is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned–as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism instigates the temporal-preservation-as-pseudointemporality-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for’ perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>--or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy’ by ‘undermining social universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality-preservation by supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting–conviction-as-to-profound-supererogation—of-‘attendant-
intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality—preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating (\langle\text{amplituding/formative}\rangle\text{supererogatory-} \text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle) in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness-formativeness— as to eventualising–inkling drive or seeding-misprising— temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor across all the institutional-cumulation/institutional-recomposure—(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) as of human shallow-to-deepening–limited-mentation-capacity—as-subjecting–‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency, as-limited-mentation-capacity-deepening—as-subjecting–limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in
hollow-constituting \(<\text{as disjointed misappropriation of meaningfulness and failing}\>\) with regards to the \(\text{reference of thought} \neq \text{categorical imperatives/axioms/registry-teleology}^{(9)}\) of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrysticism. * Ultimately, an ‘ontological-reconstituting-as-to-conflatedness\(^{1}\)/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\(^{10}\) from prospective institutionalisation point-of-reference, such as can be retrospectively implied of nonpositivism/medievalism from positivism or prospectively implied of procrysticism from deprocrysticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{9}\) \(<\text{as to}\>\) ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> (enabling the EXISTENTIAL-TRACING-as-<amplituding/formative–epistemicity>causality \(\neq \text{as to projective-totalititative implications of prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity}\) of disambiguated notional–firstnaturedness-formativeness< as to–eventualising–inkling-drive--or–seeding-misprising>—temporal-to-intemporal-dispositions-\(<\text{so construed as from perspective–ontological-normalcy/postconvergence}\>\) and their-associated \(^{8}\)reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity \(\neq \text{reference of thought/postconverging–or–dialectical-thinking} \neq \text{apriorising-psychologism (as in–intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over unsoundness-or–ontological-bad-faith/inauthenticity} \neq \text{reference–of–thought/preconverging–or–dementing}\(^{9}\)–apriorising-psychologism (as–failing–intemporal–
preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous
reference-of-thought–categorical-imperatives/axioms/registry-teleology/same-terms-of-
expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and
contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant–ontological-contiguity → educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency> reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-
relative-ontological-completeness—unenframed/re-ontologising–conceptualisation, reflecting
‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–
oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural
superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-
conception teleology. - As beyond the epiphenomenon of psychopathy and social psychopathy,
as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology with respect to reference-of-
thought and meaningfulness; différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology implies preempting—disjointedness-as-of–reference-of-
thought, as to: <amplituding/formative–epistemicity> growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence
establishes beyond human limited-mentation-capacity-deepening—as subjecting–
limitedness/human-subpotency to ‘educed–unlimitedness/existence-sublimating–nascence’
that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness
which transverses and supersedes all other conceptualisations of ‘reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy).

Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/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–meaningfulness-and-teleology) 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 presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity ’ ~educated–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ <reifying-or-elucidating-of-prospective-relative-ontological-
completeness of reference-of-thought- devolving-as-of-instantiative-context> construal, representing virtue ‘contiguously’ in terms–as-of-axiomatic-construct of human limited-
mentation-capacity-deepening—as-subjecting limitedness/human-subpotency to ‘educated-
unlimitedness/existence sublimating–nascence’ of shortness-to-longness-of-register-of–
meaningfulness-and-teleology 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-formativeness <as-to-eventualising–inkling-drive–or–seeding-
misprising>—temporal-to-intemporal-dispositions <so-construed-as-from-perspective–
ontological-normalcy/postconvergence>’—existentialism-form-factor points out that it is rather such intemporality /longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-
worldviews/dimensions as institutional-cumulation/institutional-recomposure {as-to-
historiality/ontological-eventfulness /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-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-
cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-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/ reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in-the-very-first-place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence—{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>} insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence—{implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnatures-formativeness <as to eventualising~inkling drive or seeding~misprising>—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—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—<disontologising/re ontologising—aporeticism> speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency—{as of relative apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological-contiguity ‘~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’}—constitutenedness—in preconverging entailment] to deeper limited-mentation-capacity—as-subjecting ‘educed unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency—{as of relative apriorising/axiomatising/referencing—of—prospectively—implicited_attendant—ontological—contiguity ‘~educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’}—conflatedness—in {preconverging—dissentiment—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-threshold \textsuperscript{10} states, with a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness—as-to-eventualising~inkling-drive~or~seeding-
misprising>—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–
onological-normalcy/postconvergence>’–existentialism-form-factor mental-disposition due to
lack of social \textsuperscript{10} universal-transparency \textsuperscript{11} {(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness )} about
virtue inducing supplanting~conviction-as-to-profound-supererogation —of~‘attendant-
intradimensional’~postconverging/dialectical-thinking—apriorising~psychologism\textsuperscript{1}) and the
secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite
human psychical pivoting/decentering. In another respect, ontological-consistency as
highlighted previously is in coherence with the notion of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness—as-to-eventualising~inkling-drive~or~seeding-
misprising>—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–
onological-normalcy/postconvergence>’–existentialism-form-factor, and as of the
circularity/recurrence/repetition/repeatability\textsuperscript{10} delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicated_attendant~ontological-
contiguity’ ‘~educed~
existentialising/contextualising/textualising ~‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued~notional~cogency>\textsuperscript{10}~reification_or_intrinsic-reality~ontological-
coherence_or_superseding~oneness-of-ontology\textsuperscript{14} with the implication that the
implications-of-prospective-nonpresenting,-for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant—ontological-contiguity ’educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity<imbued—notional—cogency>—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant—ontological-contiguity ’educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity<imbued—notional—cogency>—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology 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-formativeness—as to eventualising—inkling-drive or seeding—misprising—temporal—to-intemporal-dispositions—so—construed—as—from—perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional—firstnaturedness-formativeness—as to eventualising—inkling-drive or seeding—
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in various instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots or implicit attendant–ontological-contiguity ~as deduced–


‘prospectively implicit attendant–ontological-contiguity’ ~as deduced–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency—to-‘educed-unlimitedness/existence-sublimating-nascence’ by a re-equilibrating metaphysics-of-absence ⟨implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>/postdication, and thus subjects meaningfulness to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-’poor or bad supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant—ontological-contiguity—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology’ by maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation basis of meaningfulness on the ground that successive-instances-of-‘existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’
reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-
relative-ontological-completeness—unenframed/re-ontologising–conceptualisation requires
their subjection to ‘ontological-reconstituting–as-to-conflatedness’/deconstruction to establish
the existential <disontologising/re-ontologising–aporeticism> context of reality thus
establishing ontologically-veridical-meaningfulness. On-the-other-hand, the
postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-
postlogism/preconverging-or-dementing-integration dispositions) adhere to an elaboration-
as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicit–attendant–ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ 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 ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology 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 \textsuperscript{3} reference-of-thought–categorical-imperatives/axioms/registry-teleology)’ of essence-of-meaningfulness terms, so long as their existential \textsuperscript{disontologising/re-ontologising–aporeticism} 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 \textsuperscript{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–reference-of-thought/apriorising–registry—elements (out of \textsuperscript{implicated-attendant-ontological-contiguity}~\textsuperscript{educed–existentialising/contextualising/textualising \textsuperscript{intelligibility/epistemicity/reflexivity-contiguity}~\textsuperscript{imbued–notional–cogency}, \textsuperscript{reifying-or-elucidating-of-prospective-relative-ontological-completeness}~\textsuperscript{of reference-of-thought–devolving-as-of-instantiative-context})’ as \textsuperscript{epistemic-totalising}, psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} as highlighted priorly. This preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking\textsuperscript{21}–
apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good
supplanting–conviction-as-to-profound-suprerogation—which is always inclined to
ensure that the succession-of-narratives it propounds are tied to successive-instances as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-contiguity
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation. Thus, the
reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic
individuation characters and conjugated-postlogism/preconverging-or-dementing-integration individuation characters is rather as an intemporal/ontological suprastructuring
(implying de-mentation-(supererogatory–ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics)) of their hollow-constituting-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
<amplituding/formative–epistemicity>totalising-ratiocontiguity/ratiocination-as-referentialism—implicated_attendant-ontological-contiguity ’~educted–
existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued–notional–cogency>-phenomenal-abstractiveness–of-presencing-in–'protensive-
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological-contiguity’ ~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ ~reifying-or-elucidating-of-prospective-relative-ontological-
completeness ~of~ reference-of-thought ~devolving-as-of-instantiative-context> and not

analogy (epistemic-totalising) ~ratiocontiguity/ratiocination-as-referentialism—

‘implicited_attendant–ontological-contiguity’ ~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ ~reifying-or-elucidating-of-prospective-relative-ontological-
completeness ~of~ reference-of-thought ~devolving-as-of-instantiative-context> insightfully

implying all institutionalisations/registry-worldviews/dimensions are about ‘construing the same
underlying ontology’, though yield different but more and more accurate representations of
ontology, due to different but improving human limited-mentation-capacity —as subjecting—
‘educed-unlimitedness/existence-sublimating nascence’ to limitedness/human-subpotency —as
from apriorising/axiomatising/referencing {of ‘prospectively implicited_attendant—ontological-contiguity’ ~educed–

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’ } ~constitutedness ~in preconverging entailment towards
apriorising/axiomatising/referencing {of ‘prospectively implicited_attendant—ontological-
contiguity ’-duced-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>- conflagratedness }—conflatedness in {preconverging-disentailment by}-
postconverging-entailment} from shallow-to-deepening—limited-mentation-capacity—as-
subjecting ’-duced unlimitedness/existence sublimating—nascence’ to limitedness/human-
subpotency,—as—limited-mentation-capacity-deepening— as—subjecting—limitedness/human-
subpotency to ’-duced unlimitedness/existence sublimating—nascence’ 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 blurred disposition to <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing
transcendental issues within our present positivistic/procryptic registry-worldview/dimension as
its own metaphysics-of-presence{(implicated—’nondescript/ignorable—void ’—as-to-
presencing—absolutising-identitive-constitutedness } 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-
ormalcy/postconvergence implication of construing not only the accuser as being of ‘medieval
mental-perversion/’ perversion-of— reference-of-thought— as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation ≥ but the temporal-dispositions and overall social-enculturation of that
inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetio-
llogically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medi-

6 reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—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 reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation to start with in-the-very-first-place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect-of-logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different circumstance, is invalidated when dealing with perversion-of reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism ); with the implication that there can’t be mutual contention but rather transversality—<for-sublimating–existential-eventuating/denouement—from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed—motif-and-apriorising/axiomatising/referencing’> wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional—deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal—reference-of-thought over temporal perversion-of reference-of-thought—<as-preconvergingly—
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > that allows for the superseding of vices-and-impediments\textsuperscript{105} as prospective registry-worldview/dimension structural-resolution of positivism--\textsuperscript{1} procrypticism preconverging-or-dementing\textsuperscript{70}--apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species\textsuperscript{103}/universal/transcendental/\ maxmialising-
recomposuring-for-relative-ontological-completeness\textsuperscript{92}—unenframed/re-
ontologising-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 \textsuperscript{87} reference-of-thought as ‘postconverging-or-dialectical-thinking’--\textsuperscript{1} apriorising-psychologism’), and not incremental/\ textsuperscript{1} disjointedness-as-of-\ textsuperscript{1} reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{11}--defect-\ textsuperscript{1} as-Being-
or-ontological-or-existential--defect>\textsuperscript{85} \textsuperscript{81} reference-of-thought which is actually preconverging-
or-dementing\textsuperscript{70}--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 \textsuperscript{83} reference-of-thought terms but rather by the transcendental undermining of such non-
positivism/medievalism mindset/\textsuperscript{62} reference-of-thought with an altogether superseding positivistic \textsuperscript{8} reference-of-thought that is in transversality<\textsuperscript{1} for-sublimating--existential-
eventuating/denouement,-from-‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’--as-of-prospectively-disambiguated--affirmed-
and-unaffirmed-‘motif-and-apriorising/axiomatising/referencing’\textsuperscript{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 \textsuperscript{14} perversion-of-\ textsuperscript{1} reference-of-thought<\textsuperscript{1} as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation ≫ phenomena), there is bound to be more or less a dumb-and-dumb
effect of summative social acquiescence to a superstitious mindset/"reference-of-thought in a
non-positivism/medievalism setup, that will in the short term temporal perspective be a
drawback to such a transcendental projection of positivistic mental-disposition, and likewise
there will inevitably be more or less be a dumb-and-dumb effect of summative social
discontentment where a transcendental notional~deprocrypticism mental-disposition is implied
in a procrypticism setup. This shows that going by human-subpotency~
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional~firstnaturedness-formativeness—as to eventualising~inkling-drive or seeding-
misprising>—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/"reference-of-thought is bound to
be incremental/‘disjointedness-as-of:"reference-of-thought’ and not transcending such that
would-be emancipating individuation’s projection (that is, if ontologically pertinent) is
necessarily the middle to long run construed as of 15 de-mentation–(supererogatory~ontological~
de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics) percolation-
channelling,<in-deferential-formalisation-transference> for the necessary ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring accompanying such prospective transcendental
institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity is meant dispose to construe the ontological resolution of an intradimensional
ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for
instance, capable of putting in question non-positivism/medievalism intradimensional
superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting-into-question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} of psychopathy and social psychopathy as of the registry-worldview in-the-very-first-place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of sublimating-epistemic–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,\langle\text{as‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’}\rangle\text{apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules\textsuperscript{102} universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a
transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing', as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is preconverging/postconverging–de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence\langle\text{implicated-epistemic-veracity-of}\text{nonpresencing-}\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\text{epistemic-totalising-}\text{self-referencing-syncretising}\rangle\text{projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising-}\text{self-referencing-syncretising}\text{epistemic-totalising-}\text{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-teleology\text{works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–\text{as-Being-or-ontological-or-existential–defect} is non-transcendable/unsupersedable by its \text{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence–\{(implicated–‘nondescript/ignorable–void’–as-to–presencing–absolutising–}
identitive-constitutedness ⟩ thus upholding its soundness-or-ontological-good-faith/authenticity reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existent–defect> while the prospective registry-worldview/dimension implying a new reference-of-thought that preconverging/postconverging–de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold defect–<as-Being-or-ontological-or-existent–defect> represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold ). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consознательно–сознательно–тело литература allusions to superstition in its amplituding/totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructured, a notional deprocrypticism placeholder-setup/mental-devising-representation/mentation/ cumulative/recomposed consciousness-awareness-teleology of procrypticism–or–disjointedness-as-of- reference-of-thought mindset/reference-of-thought will rather be construed as decentered and preconverging-or-dementing –apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence implicated-epistemic-veracity-of- nonpresencing-perspective–ontological-normalcy/postconvergence} necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, as implied by \(\text{de-mentation-(supererogatory-ontological-de-mentions-or-dialectical-de-mention-stranding-or-attributive-dialectics)}\) as-uninstitutionalised-threshold\(102\)-suprastructuring \(\text{de-mentation-(supererogatory-ontological-de-mention-stranding-or-attributive-dialectics)}\) that is the mechanism of a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentioning-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(\text{–defect-<as-Being-or-ontological-or-existential–defect>}\) is central to superseding it, and so the idea of implying preconverging-or-dementing \(\text{–apriorising-psychologism/out-of-phase/dialectically-primitive}\) 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-mention-capacity—as-subjecting ‘educed–unlimitedness/existence-sublimating–nascence’—to-limitedness/human-subpotency—(as of relative apriorising/axiomatising/referencing—{of—‘prospectively–implicated_attendant–ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—imbued–notional–cogency’}—constitutedness—in-preconverging-entailment) to deeper limited-mention-capacity—as-subjecting ‘educed–unlimitedness/existence-sublimating–nascence’—to-limitedness/human-subpotency—(as of relative
apriorising/axiomatising/referencing—of—prospectively—implicited—attendant—ontological—contiguity—’—educated—existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity—contiguity—**<imbued—notional—cogency>**—conflatedness—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-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ behind human seconndaturing across the successive 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 relative—unreflexivity/relative—reflexivity—ontological-contiguity—of—of—the—human—institutionalisation-process. 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-eventfulness /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-teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms—as—of—axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later
psychologism\textsuperscript{> per} individuation characters, and supplanting–conviction-as-to-profound-
supererogation\textsuperscript{—of–attendant-intradimensional–postconverging/dialectical-thinking\textsuperscript—}
apriorising-psychologism\textsuperscript{> per} individuation characters. Basically the ontological-veridicality of
meaningfulness is construed in ‘non-veridical/vacuous’ terms of \textsuperscript{8}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{>\textsuperscript{;} ‘supposedly’ in intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated
if ‘existentially–disontologising/re-ontologising–aporeticism\textsuperscript{> real’ as ontologically-
veridical. However there is an ‘existentialist-shortfall’ of the human supplanting–conviction-as-to-profound-
supererogation\textsuperscript{—of–attendant-intradimensional–postconverging/dialectical-
thinking\textsuperscript—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the
face of ‘non-veridical/vacuous terms of \textsuperscript{8}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{>. 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–
\textsuperscript{8}reference-of-thought/apriorising–registry—elements (out of ‘implicated-attendant–
tonological-contiguity\textsuperscript{—}~educed–
existentialisising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency\textsuperscript{>\textsuperscript{;}><reifying-or-elucidating-of-prospective-relative-ontological-
completeness \textsuperscript{—of– reference-of-thought– devolving-as-of-instantiative-context\textsuperscript{>)} of \textsuperscript{epistemico–
totalising \textsuperscript{—}\textsuperscript{\textsuperscript{;} psychologismic-subliminality-of–individuation—effusing/worlding imbued logical-
duene\textsuperscript{—}or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology\textsuperscript{> of every interlocutor, and so mentally the human mind has
developed a ‘referencing scheme of trusting that involves closeness, familiarity, reputation and
appearance’; but such a scheme is strictly speaking ontologically incomplete and can be
undermined and usurped, but it is standard as it ‘saves mental energy and time’. This
‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of
prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> or ‘implicitated-_attendant–ontological-
contiguity’<~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency>’,-<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> and even
better when mutually of good supplanting–conviction-as-to-profound-supererogation of-
‘attendant-intradimensional’-postconverging/dialectical-thinking _apriorising-psychologism
(than when one or the other is of ‘poor or bad supplanting–conviction-as-to-profound-
supererogation’<of-‘attendant-intradimensional’-postconverging/dialectical-thinking _
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- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance rather
than registry-worldview’s/dimension’s-uninstitutionalised-threshold as-Being-or-
ontological-or-existential–defect> as defect-<as-Being-or-
ontological-or-existential–defect>13 associated with postlogism , whether
pathological/psychopathic or enculturated, and conjugated-postlogism ). However, with the
psychopathic/postlogic and social psychopathic case where 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-

or postlogism 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-subknowlingding, this ‘existentialist-
shortfall’ is highly consequential as it is the basis of the induced registry-
worldview’s/dimension’s-uninstitutionalised-threshold as-defect-as-Being-or-ontological-or-
existential–defect; by wrongly and so comprehensively implying the ‘existential-reality’ of
‘non-veridical/vacuous wooden-language{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-dragedenatured/preconverging-or-dementing—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology} articulated in hollow-constituting-as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation or otherwise by the rather non-
veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-
veridical/vacuous implied meaningfulness and reference-of-thought based on inductive
limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot
truly be of entailing-totalling-in-relative-ontological-completeness as they require that others do not act likewise or their implications should be
limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is
not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words
meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical
construct’ validated in the construal of the circularity/recurrence/repetition/repeatability
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicited_attendant—ontological-contiguity ’~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{77} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{76}-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing\textsuperscript{6} postlogic-backtracking\textsuperscript{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>}\textsuperscript{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 postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{76}-integration lies in the fact that it provides the ‘as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising’ for \textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>} as ‘denaturing\textsuperscript{6} postlogic-backtracking\textsuperscript{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>}\textsuperscript{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-supererogation’\textsuperscript{76} representation 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>}
or postlogism instigation as a false-sense-of-good-to-poor or bad supplanting–conviction-as-
to-profound-supererogation –of–‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising–psychologism postlogism and conjugated-postlogism /preconverging-
or-dementing -integration in psychopathic and social psychopathic situations. Thus unlike in
the instance of defect–of logistic-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the
same exercise to correctly do the exercise ( logistic-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different
circumstance, is invalidated when dealing with perversion-of reference-of-thought—as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as registry-
worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-
existential–defect > (with regards to both postlogism and conjugated-postlogism ); with the
implication that there can’t be mutual contention but rather transversality–<for-sublimating–
existential-eventuating/denouement–from–thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising as-of-prospectively-disambiguated-affirmed-
and-unaffirmed–motif-and-apriorising/axiomatising/referencing’> wherein the superseding
(and sound) reference-of-thought can only construe of the superseded (and non-veridical) as
preconverging-or-dementing –apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity–of reference-of-thought/oblongated requiring psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism) as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–reference-of-thought/apriorising–registry—elements (out of ‘implicated_attendant–ontological-contiguity’–educed–
<reifying-or-elucidating-of-prospective-relative-ontological-completeness–reference-of-thought–devolving-as-of-instantiative-context>’ as epistemic–psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism mental-disposition will, but rather in terms—as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism–as-of-conviction,–in-profound-supererogation–existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its postlogism–formulaic slanting 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-contiguity>–in-shallow-supererogation–<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

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or–ontological-preservation and undermining transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy-or-preconvergence}), 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-

meaningfulness-and-teleology as of prospective notional~deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnatures~formativeness—<as-to-eventualising~inkling~drive–or–seeding~mispri~sising>—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking’—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–meaningfulness-and-teleology as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its
uninstitutionalised-threshold \(^\text{15}\) as it will fail to account and register for the ontological/being-construal-defect of the present as pro crypticism which should enable superseding for the prospective transcendent institutionalisation seconadnaturin g as deprocrypticism. This explains how a différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\(^{29}\) gives ontological-anchoring for a Derridean metaphysics-of-presence-(implicated-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) (due to human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ \(^{23}\) ) propped up by a metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence) (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening— as subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’, 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 de-mentionation—(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) of reference-of-thought in construing the reference-of-thought and meaningfulness of the ‘prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-sup ererogation—<as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–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-formativeness—as to eventualising~inkling~drive~or~seeding-
misprising—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—meaningfulness-and-teleology is rather about the ontological-
veridicality of reference-of-thought. It should not be confused with the more familiar issue
involving existentially-disontologising/re-ontologising—aporeticism—veridical logical-
dueness and from thence enabling the construing of relevant soundness or unsoundness of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, and this doesn’t put into question the soundness/appropriateness or
unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect–
of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-
social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do
the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated
when dealing with perversion-of reference-of-thought—as-preconvergingly-apriorising/
axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect (with regards to both
postlogism and conjugated-postlogism); with the implication that there can’t be mutual
contention but rather transversality—for-sublimating—existential-eventuating/denouement,—
from-thinking-at-first/pure-predisposition-preemptive-of-prospective-
disontologising/subontologising—as-of-prospectively-disambiguated—affirmed-and-
functioning-and-accordance, and worst still when conjugated to postlogism as temporally-preservational-as-pseudointemporality\textsuperscript{77}-preservation or conjugated-postlogism\textsuperscript{77} as of circularity/recurrence/repetition/repeatability\textsuperscript{10} in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicit_attendant-ontological-contiguity\textsuperscript{87}—educed-existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity—contiguity—\textsubscript{<imbued—notional—cogency>\textsuperscript{10}}—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneeness-of-ontology in contrast to defect—of—logical-processing—or-logical-implicitation\textsuperscript{10}—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘preconverging—dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{10}—defect—\textsubscript{<as-Being-or-ontological-or-existential—defect>\textsuperscript{55}} that defines a registry-worldview/dimension as preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting—\textsubscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing—intemporal-preservation>\textsuperscript{10}} (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—\textsubscript{perversion-of—reference-of-thought—\textsubscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism (which directly perverts \textsuperscript{83}reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>\textsuperscript{55}, in
line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing –apriorising-psychologism, while the intemporal-disposition is inclined to ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed/re-ontologising–conceptualisation intemporal projection-of-thought’ (implying notional~

maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation intemporal projection-of-thought’ (implying notional~

projection’ in transcending as a metaphysics-of-absence \{implicated-epistemic-veracity-of-
nonpresencing<-\{perspective-ontological-normalcy/postconvergence->\}
conceptualisation over hollow-constituting<-\{as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>\} as a ‘failing, due to limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating-
nascence’,’ metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness \} conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure<-\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-\{perspective–
ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\}> as it dialectically leaves by the wayside human temporality\^{9}/shortness and temporal \^{8} reference-of-
thought and meaningfulness. Critically, the placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology \^{9} implications are utterly different between such a familiar \^{2} logical-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound-supererogation and a différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology \^{9} as the latter calls upon \^{5} de-
mention-\{supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-
or-attributive-dialectics\} in setting up two dialectical \^{1} reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing \^{9}–apriorising-
psychologism and the other as prospective/transcending/superseding is postconverging-or-
dialectical-thinking \^{1}–apriorising-psychologism. In other words, différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology \^{9} 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) 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-formativeness<as-to-eventualising-inkling-drive–or–seeding-misprising>—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 <as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity ontological-contiguity> of a différance-disambiguation-of-ontologically-verification meaninglessness-and-teleology renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing—apriorising-psychologism to a prospective-as-deprocryptic reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking—apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking—apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality–potency’ validated by its greater
prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity
ontological-contiguity 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,-from ‘thinking at first/pure predisposition preemptive of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–motif-and-apriorising/axiomatising/referencing’ for a positivistic
mindset/^ reference-of-thought to convince a non-positivism/medievalism mindset/^ reference-
of-thought that it ^ reference-of-thought is better but for the fact that its better
<amplituding/formative–epistemicity> causality ~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating~relative-unreflexivity/relative-reflexivity
ontological-contiguity will in the middle to long-run be ontologically untenable thus
‘collapsing’ the non-positivism/medievalism mindset/^ reference-of-thought; and so reflecting
‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian
knowledge/power conception construed as knowledge-empowerment/ignorance-
disempowerment’ as to supererogating ‘sublimation
affirmation/projection/assertion/notional~self-distantiation/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism>’ over ‘desublimation
unaffirmation/deprojection/deassertion/epistemic-decadence/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism>” so-underlining existence—as-the-absolute-a-priori-
of-conceptualisation~and~existence—as-sublimating-withdrawal/unenframing/re-
ontologising,-elicited-from-prospective–profound-supererogation <as-to-perspective–
ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
overcoming/unovercoming'. This is the only basis for establishing the relative ascendency of
divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in-the-very-first-place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-psychologism over preconverging-or-dementing—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing—apriorising-psychologism>) with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—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,
universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional—deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather preconverging-or-dementing—apriorising-psychologism (from its own present placeholder-setup/mental-devising-

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representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing apriorising-psychologism (as procrypticism–or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional– deprocrypticism higher registry-worldview ontological-completeness-of reference-of-thought; as in both instances, the différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology highlights that the prior preconverging-or-dementing apriorising-psychologism reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness’ of the prospective postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought over the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation of the prior preconverging-or-dementing apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—of–‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially disontologising/re-ontologising aporeticism veridical logical-dueness and

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,-
delinearity~for-cogency-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging—de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues
as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of\(^{74}\) reference-of-thought:\(^{82}\) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(^{36}\) pointing to différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology \(^{33}\), and so across all registry-worldviews/dimensions, is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness-formativeness as to eventualising–inking drive or seeding misprising—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\(\{\text{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflect_ed–‘epistemicity-relativism-determinism’}>\},


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-historyiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}


nonconviction/madeupness/bottomlining-as-to-shallow-superrerogation > (as human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturesness—
formativeness—as to eventualising—inkling-drive or seeding—misprising—temporal—to-
temporal—dispositions—so—construed—as—from—perspective—ontological—normalcy/postconvergence—‘—existentialism—form—factor as of postlogism—
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism—or—social—discomfiture—or—negative—social-aggregation/temporal—enculturation—or—temporal—endemisation,
so-disambiguated as of ‘reference—of—in thought—devolving—ontological—performance—
<including—virtue—as—ontology>/morality/ethics/justice/etc. ‘conjugate with and thus pervert
intemporal/ontological meaningfulness’ requiring ‘ontological—reconstituting—as—to—
conflatedness’ 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—firstnaturesness—
formativeness—as to eventualising—inkling-drive or seeding—misprising—temporal—to—
temporal—dispositions—so—construed—as—from—perspective—ontological—normalcy/postconvergence—‘—existentialism—form—factor, and in registry-worldview terms
différance—disambiguation—of—ontologically—veridical—‘meaningfulness—and—teleology’ is the
mechanism of transcending the registry-worldview ‘reference—of—in thought as ‘ontological—
reconstituting—as—to—conflatedness’/deconstruction’ articulates better and better ‘reference—of—in thought—categorical—imperatives/axioms/registry—teleology’, for—intemporal—preservation—
entropy—or—contiguity—or—ontological—preservation and is geared exclusively for prospective
intemporal—preservation—entropy—or—contiguity—or—ontological—preservation, and thus
recomposuring—in—a—snowballing—effect base—institutionalisation, universalisation, positivism,
and prospectively deprocrypticism. It also points out that the exercise of
institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnatureng exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality/shortness as of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness-formativeness<as to eventualising~inkling-drive or seeding~misprising>—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~meaningfulness-and-teleology or perversion-of~reference-of-thought<as preconvergingly~apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as to shallow supererogation > (conjugated: postlogism~slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so disambiguated as of reference-of-thought<devolving ontological-performance<including virtue as ontology>) to the new reference-of-thought< categorical-imperatives/axioms/registry-teleology>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure<as to historiality/ontological-eventfulness/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-historiality/ontological-eventfulness/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-formativeness-as-to-eventualising~inkling-drive~or~seeding~misprising’—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’—existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness-formativeness-as-to-eventualising~inkling-drive~or~seeding~misprising’—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-formativeness-as-to-eventualising~inkling-drive~or~seeding~misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’ given our human-subpotency ever limited-mentation-capacity—as
subjecting ‘educed unlimitedness/existence sublimating nascence’ to limitedness/human-subpotency relative to the full-potency of existence as existence-potency~sublimating-nascence, disclosed from prospective epistemic digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance reference-of-thought when in reality it is of notional~firstnaturedness-formativeness<as to eventualising inkling drive or seeding misprising>—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-formativeness<as to eventualising inkling drive or seeding misprising>—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/ universal/transcendental/ maximalising-recomposuring—for-relative-ontological-completeness—unenframed/re-ontologising—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-formativeness<as to eventualising inkling drive or seeding misprising>—temporal-to-intemporal-dispositions<so construed as from-perspective—
ontological-normalcy/postconvergence’–existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>: as basically intemporality/longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional-deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-conjugatively-and-transfusively the relative-unreflexivity/relative-reflexivity–ontological-contiguity–of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness-formativeness—‘as-to–eventualising–inking–drive–or–seeding–misprizing’—temporal-to-intemporal-dispositions—so-construed-as–from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that
human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional-firstnaturedness-formativeness—as to eventualising—inkling drive or seeding—misprising—temporal-to-intemporal-dispositions—so construed—from perspective—ontological-normalcy/postconvergence—as shortness-to-longness-of-register-of—meaningfulness-and-teleology—or perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective 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 universalisation without a recognition of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology as of prospective deprocripticism, 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–deprocripticism registry-worldview.
Actually the notional–deprocripticism registry-worldview/dimension we will be able to
supersede human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnatures–
formativeness<as-to-eventualising–inking-drive-or-seeding-misprising>—temporal-to-
temporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence’–existentialism-form-factor because its preempting—
disjointedness-as-of–reference-of-thought,-as-to–‘amplituding/formative–
epistemicity>growth-or-conflatedness<transvalutative-
rationalis/ranseptistemic/anamnestic-residuality/spirit-drivenness’—in-superseding-
mere-formulaic-positising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism enables ‘absolute social
universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ about
the real nature of human action’ thus undermining the disposition for human temporal-
preservation-and-prevarication behind relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–
supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’
with a non-positivism/medievalism uninstitutionalisation-mindset/ reference-of-thought as the
point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase
decentering and preconverging-or-dementing —apriorising-psychologism, likewise the point-
of-meaningful-engagement from futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of— meaningfulness-
and-teleology as of prospective notional— deprocrypticism perspective with our registry-
worldview/dimension — procrypticism—or—disjointedness-as-of— reference-of-thought is ‘not a
thinking relation’ but a ‘decentering and preconverging-or-dementing —apriorising-
psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of
intermittent/relative  universal transparencies induced by knowledge in grasping over
recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-(as ‘first-level presencing—absolutising-
identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) social
universal-transparency —(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) as
base-institutionalisation which temporal hollow-constituting—<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness’ of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting) social
universal-transparency —(transparency-of-totalising-entailing,-as-to-entailing—
ontological-veridicality in naively assuming the intemporal-longness-of-register-of-
meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-veridicality,
and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional-philosophy-as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness-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/reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social
universal-transparency  
(transparency-of-totalising-entailing,-as-to-entailing- 
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) for the 
tenability of the supposed critiques of rationalism, which are actually in complement to it, by 
latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies 
with respect to the prior as the core-medieval mindset/ reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different 
<amplituding/formative–epistemicity>-totalising–renewing-realisation/re-perception/re-
thought of human mindset/ reference-of-thought/consciousness-awareness-teleology, 

together with the naïve predisposition for categorisation of knowledge in artificial human 
categories undermining the ‘natural referentialism ontological-normalcy/postconvergence 
nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, 
as in fact these will actually be better construed as Extended Rationalism –rationalism, 
empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter 
claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific 
endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for 
our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-
proposition psyche’ is not a given as of its epistemological and ontological implications as to 
projective dimensionality-of-sublimating 
(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation) as to 
existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-
prospective–profound-supererogation, and in the same token there is a case to be made that 
suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite 
human teleology of mindset/ reference-of-thought/{cumulated/recomposured}- 
consciousness-awareness–<amplituding/formative–epistemicity>-totalising–renewing-
realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} as to existence—as-sublimating-withdrawal/unenframing/re-ontologising,-elicited-from-prospective–profound-supererogation; 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/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional–deprocrypticism psyche. Suprastructuralism ultimately reflects the relative-unreflexivity/relative-reflexivity–ontological-contiguity–of-the-human-institutionalisation-process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness } the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking–narrative—by—the-preconverging-or-dementing–narrative’
grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by de-mentation-
(suprerogatory-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-
formativeness—as to eventualising-inkling-drive or seeding-misprising—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-
reference-of-thought,-as-to—\( \langle \text{amplituding/formative-epistemicity} \rangle \text{growth-or-conflatedness} \)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-
vices-and-impediments—arising-from-disjointedness-as-of—reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-
consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by an ‘increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. - As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and
corresponding perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to ushering in the requisite preempting—disjointedness-as-of reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism that should define and conceptualise the notional-deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and transcendent/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation meaningfulness reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicited_attendant–ontological-contiguity—~educed–

existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>—reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-
relative-ontological-completeness—unenframed/re-ontologising–conceptualisation; with the
idea that notional~ deprocrypticism ‘implicited_attendant–ontological-contiguity—~educed–
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>—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 ‘preempting the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing—apriorising-
psychologism> of rational-empiricism/positivising-rules’ is attainable as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots_or_implicited_attendant–ontological-
contiguity—~educed–
existentialising/contextualising/textualising_'intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>—reification_or_intrinsic-reality–ontological-
coherence_or_superseding–oneness-of-ontology by maximalising-recomposing-for-
relative-ontological-completeness—inunenframed/re-ontologising–conceptualisation clear
delineating, in human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–'notional–firstnaturedness--
natural-psycho-existing

reference conceptual-scheme involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathemathico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdictatory (as metaphysics-of-absence⟨implicated-epistemic-veracity-of nonpresencings-perspective-ontological-normalcy/postconvergence⟩ conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency⟩~sublimating–nascence−disclosed−from-prospective-epistemic-digression, as 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. (Interestingly 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, experimentation, observation or survey depending on the inherent nature of the said subject-matter, so long as this
then allows for causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-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 meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-educed-unlimitedness/existence-sublimating–nascence. The fact is science is preconverging/postconverging–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 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/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future
philosophical <amplituding/formative–epistemicity>-totalising–renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in-many-ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential —disontologising/re-ontologising—aporeticism— tale in prolongation as of ontological-faith-notion-or-ontological-
drivenness–equalisation) projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating’

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- 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-totalising~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as E=MC\(^2\) is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part-and-parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity), which ultimate knowledge-credential is

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ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology), with regards to the fact that the ‘reflex supplanting–conviction-as-to-profound-supererogation’ of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of reference-of-thought–categorical-imperatives/axioms/registry-teleology representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation reference-of-thought where intemporality/longness-of-register-of meaningfulness and teleology has been more or less secondnatured, at its uninstitutionalised-threshold) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturesness–formativeness—as-to-eventualising–inkling-drive–or–seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold, 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_implicated_attendant–ontological-contiguity’—educated—existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity–contiguity–imbed–notional–cogency—reification_or_intrinsic-reality–ontological–
imperatives/axioms/registry-teleology as perversion-of reference-of-thought-as.

preconvergingly-apriorising/axiomatising/referencing-in:

direction/madeupness/bottomlining-as-to-shallow-supererogation with the apriorising-

registry-elements as psychologismic subliminality of individuation—
effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology as non-existent

and bogus). With respect to social-and-confliction-stakes the ‘same-terms-of-

expressions/seemingly-same-implied-meaningfulness’ have different implications with respect
to whether the interlocutor is a supplanting–conviction-as-to-profound-supererogation —of-

‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism

interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-
dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/ conjoining-

looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-

iterability-trace-of-narratives-as-dots_or_implicit_attendant-ontological-

contiguity ~educed–

effusing/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-

<imbued–notional–cogency> reification_or_intrinsic-reality–ontological-

coherence_or_superseding–oneness-of-ontology by maximalising-recomposuring-for-

relative-ontological-completeness —unenframed/re-ontologising–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’> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-
narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicited_attendant-ontological-contiguity~educed–existentialising/contextualising/textualising~intelligibility/epistemicity/reflexivity–contiguity~<imbued–notional–cogency>_reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology~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>_interlocutor or conjugated-postlogic/~conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of~reference-of-thought’ misappropriated meaningfulness-and-teleology~in arrogation that shines the light on the fundamental driver/<amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications-of-prospective~nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity~ontological-contiguity of the postlogism/psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation~as-to~attendant-intradimensional~prospectively-disontologising~preconverging/dementing~apriorising-psychologism whereas the same exercise with supplanting–conviction-as-to-profound-suprerogation~of~attendant-intradimensional~postconverging/dialectical-thinking~apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives
and actually in the case where a supplanting–conviction-as-to-profound-supererogation \( \text{–of-} \) ‘attendant-intradimensional’-postconverging/dialectical-thinking \( \text{–apriorising-psychologism} \) interlocutor is actually the target of such postlogism \( \text{-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’} \) about the latter, that trace-of-dots-as-narratives from the supplanting–conviction-as-to-profound-supererogation \( \text{–of-} \) ‘attendant-intradimensional’-postconverging/dialectical-thinking \( \text{–apriorising-psychologism} \) and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting–conviction-as-to-profound-supererogation \( \text{–of-} \) ‘attendant-intradimensional’-postconverging/dialectical-thinking \( \text{–apriorising-psychologism} \)’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—‘prospectively-implicitly-attendant-ontological-contiguity’ \( \text{–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-refubed–notional-cogency’} \) of separate dots as separate narratives, and thus is existentially-<disontologising/re-ontologising—aporeticism> involved in construing the reality to the point of revealing ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation in the trace-of-successive-dots-as-\{hollow\}-narratives that shines the light on the fundamental driver/<amplituding/formative-epistemicity>causality \( \text{–as-to-projective-totalitative-implications-of-prospective-} \) nonpresencing, for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity of the postlogic and/or conjugated-
postlogic interlocutor as well as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially-disontologising/re-ontologising—aporetism—veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation outside—‘prospectively–implicated_attendant–ontological-contiguity’—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’ of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially-disontologising/re-ontologising—aporetism—real, rather than existentially-disontologising/re-ontologising—aporetism—trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicited_attendant–ontological-contiguity—educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’—reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology, at the relative-ontological-incompleteness–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’–threshold (as-it-is–thus–‘in-wait’–for–perversion-of–reference-of-thought–<as-preconvergingly>
defining the typical threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing—apriorising-psychologism—psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness-teleology-of—preconverging-existential-extrication-as-of-existential-unthought—manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing—psyche, ununiversalisation preconverging-or-dementing—psyche, non-positivism/medievalism preconverging-or-dementing—psyche and our uninstitutionalised-threshold as procrpticism—or—disjointedness-as-of—reference-of-thought preconverging-or-dementing—psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing—psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism/preconverging-or-dementing—integration to psychopathy is not significant as its perversion-of—reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism/preconverging-or-dementing—integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness—induced—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—threshold (as the-relative-ontological-incompleteness—is-
inherently-thus-‘in-wait’ for 'perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > or temporal-preservation-as-pseudointemporality -preservation) as so-manifested at the uninstitutionalised-threshold<as-to-
shallow-supererogation >, 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-formativeness<as-to-
eventualising-inking-drive-or-seeding-misprising>—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 secondnaturings, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/infering hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-
hollow=narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology 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/inerring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social\textsuperscript{10} universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\rangle totalising-in-relative-ontological-completeness) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology\textsuperscript{99} (\langle\text{preconverging-existential-extrication-as-of-existential-unthought}\rangle), operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential\textsuperscript{aporeticism} reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality\textsuperscript{98} (shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{98}) and intemporality\textsuperscript{52} (longness-of-register-of-meaningfulness-and-teleology\textsuperscript{99}) are both basically the same notion of intemporality\textsuperscript{52}, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality\textsuperscript{longness} (longness-of-register-of-meaningfulness-and-teleology\textsuperscript{99}) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology\textsuperscript{purposefulness} as if of intemporal-disposition leading to their ‘pseudointemporality\textsuperscript{52}’ (and so with respect to their apriorising-registry-elements as epistemically-totalising psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99}), inducing preconverging-de-mentating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold (defect-as-Being-or-ontological-or-existential-defect)\textsuperscript{10}.
where such false-retention construed as temporal-preservation-as-pseudointemporality\(^5\) preservation is rather in conjugated-postlogism\(^7\); with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of- reference-of-thought’ misappropriated\(^6\) meaningfulness-and-teleology\(^9\) in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become an ‘exercise in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(-<\text{as-to-}^*\text{attendant-}
\text{intradimensional}\text{'-prospectively-disontologising~preconverging/dementing \text{'}-apriorising-}
\text{psychologism}\text{'}>\) (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability\(^10\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_implicated_attendant-ontological-contiguity\(^6\)’-educed-
existentialising/contextualising/textualising_\text{‘intelligibility/epistemicity/reflexivity-contiguity-}
<\text{imbued–notional–cogency}>\text{’}\text{-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology}^1 \text{by }^5\text{maximalising-recomposing-for-relative-ontological-completeness}^\text{—unenframed/re-ontologising~conceptualisation. This conceptualisation of temporality\(^7\)/shortness as being about failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporality\(^5\)/longness (which perfectly syncs intemporality\(^5\)/longness and temporality\(^9\)/shortness as longness-of-register-of–meaningfulness-and-teleology\(^9\) and shortness-of-register-of–meaningfulness-and-teleology\(^9\), beyond just a qualification notion but rather a <amplituding/formative-epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism—‘implicated_attendant-ontological-contiguity’\text{'~educed–}
existentialising/contextualising/textualising_\text{‘intelligibility/epistemicity/reflexivity-contiguity-}
<\text{imbued–notional–cogency}>\text{’};\text{-phenomenal-abstractiveness–of-presencing-in–‘protensive-
consciousness’-enabling-}
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicated_attendant–ontological-
contiguity’ ’--educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ’<reifying-or-elucidating-of-prospective-relative-ontological-
completeness’ -of- reference-of-thought- devolving-as-of-instantiative-context> construct),
equally perfectly renders the notion of temporality /shortness and intemporality /longness
operant for a ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-
tautologisation/psycho-existential-reference conceptual-scheme’. The notion of
temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such
traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically,
in the moral sense as temporality/shortness is much more than morality as derived from
intemporality/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by
de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-
dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather
highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations
induces ‘notional-disjointedness-as-of- reference-of-thought’ misappropriated
meaningfulness-and-teleology in arrogation (at individuation–level as relative-ontological-
incompleteness–induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ ’<as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’, as-it-is-thus–‘in-
wait’-for-‘perversion-of’ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation’ 2–or-temporal-preservation-as-pseudointemporality’-preservation,
which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought devolving ontological-performance - <including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation/subpotentiation in ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation–level relative-ontological-incompleteness –induced,–threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to–‘attendant-inradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, as it is thus ‘in-wait’–for– perversion-of– reference-of-thought–<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>–or-temporal-preservation-as-pseudointemporality –preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturesness-formativeness—<as-to-eventualising-inking-drive—or-seeding-mispering—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking –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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled an ‘animal in-many-ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than a ‘cultural universe of several decades of modernity’, as it conceives that human
psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-institutionalised mindset/reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medicinal mindset, the latter from that of a positivistic/procrysticism mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—to procrysticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence as diminishing—human-epistemic-abnormalcy-or-preconvergence. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency as of
relative apriorising/axiomatising/referencing- \{of-'prospectively-implicated_attendant-ontological-contiguity'~educated\-
existentialising/contextualising/textualising 'intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>' \}—constitutedness' in preconverging entailment⟩ to deeper limited-mentation-capacity— as subjecting 'educated unlimitedness/existence sublimating-nascence' to limitedness/human-subpotency—(as of relative apriorising/axiomatising/referencing- \{of-'prospectively-implicated_attendant-ontological-contiguity'~educated\-
<disontologising/re-ontologising—aporeticism> reality’ (given that our limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency-to-‘educed-unlimitedness/existence-sublimating–nascence’ 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>’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for an ‘implicated_attendant—ontological-contiguity’—‘educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ of existence-potency —sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further—epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential <disontologising/re-ontologising—aporeticism> 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 <disontologising/re-ontologising—aporeticism> reality will not be superseded simply by such elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring—outside—‘prospectively—implicated_attendant—ontological-contiguity’—‘educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ of arithmetic rules in protraction as ‘virtuality—or-Being—construal—as-abstract-construal—as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a—‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential <disontologising/re-ontologising—aporeticism> reality
implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence-⟨implicated-'nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness ⟩ (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-conflatedness/deconstruction (i.e. implying ‘projective-insights of sublimating-epistemic—imblicatedness/threadedness/recomposuring as of ‘implicated_attendant—ontological-contiguity’”—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency>”→<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’). 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/inferring-of-elucidation-outside—‘prospectively—implicated_attendant—ontological-contiguity’”—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-<imbued—notional—cogency>” 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/inferring-of-elucidation-outside—

‘prospectively–implicit–attendant–ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ in protraction of the abstract arithmetic operations wrongly
overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential—disontologising/re-ontologising—aporeticism—pathological condition), instead of ‘projective-insights of sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicit–attendant–ontological-contiguity’—educed—

existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ —reifying-or-elucidating-of-prospective-relative-ontological
completeness —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 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 sublimating-epistemic–imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially—disontologising/re-ontologising—aporeticism—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—disontologising/re-ontologising—aporeticism—reality as an ‘implicated-attendant-ontological-contiguity’—educated—
veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening—as subjecting-limitedness/human-subpotency-to-
‘educed-unlimitedness/existence-sublimating–nascent’ 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’. An abstract-construal
is of vague-reference/vague-tautologisation, and is of existential–disontologising/re-
ontologising–aporeticism import only as of a being-construal, and is effectively
conceptualised by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicited_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ and this is ontologically-veridical by abstract-
construal/abstractly. Being-construal on-the-other-hand is of existential-reference/existential-
tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-
teleology). If by mere derivation of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicited_attendant–ontological-contiguity’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ (given human limited-mentation-capacity-deepening—as-
subjecting-limitedness/human-subpotency-to–educed-unlimitedness/existence-sublimating–
nascent) 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’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-

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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- 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–void ’-as-to- presencing—absolutising-identitive-constitutedness } has as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence> ‘projective-insights of sublimating-
epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated_attendant–ontological-
contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency ’,<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’), which is ontologically-veridical with regards to being-
construal/existential-reference/existential-tautologisation. More precisely, ‘projective-insights of 
sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated_attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional~cogency ’,<reifying-or-elucidating-of-prospective-relative-ontological-
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-existent 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-existent-reference reflex’ as metaphysics-of-presence-{implicit-‘nondescript/ignorable–void ’-as-to-
presencing—absolutising-identitive-constitutedness }) with respect to being-construal/existential-reference/existential-tautologisations to attain ontological-veridicality by ontological-reconstituting–as-to-conflatedness\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\uffs\ufs
that is the ‘honing exercise’/recomposure backdrop for metaphysics-of-absence as ‘projective-insights of sublimating-epistemic-imbricatedness/threadedness/recomposuring as of ‘implicated_attendant-ontological-contiguity’ educed—


implicited_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising Intelli:ability/epistemicity/reflexivity—contiguity-
<imbued—notional-cogency—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 the ontologically deepest being-construal/existential-
reference/existential-tautologisation, and thus will be the universal nested-congruence of the
comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can
equally grasp that the uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the
reference-of-thought—categorical-imperatives/axioms/registry-teleology of corresponding
prior institutionalisations and thus failing/not-upholding—intemperal-preservation-entropy-
or-contiguity—ontological-preservation as threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—as-to—attendant—intradimensional—prospectively—
disontologising—preconverging/dementing—apriorising-psychologism—(beyond-the-
consciousness-awareness-teleology—of—preconverging-existential-extrication-as-of-
existential-unthought—manifestation intradimensionally); wherein temporal-dispositions are
involved in temporal-preservation-as-pseudointemporality—preservation by wrongly
elaboration—as-to—mere—extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively—implicited_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising Intelli:ability/epistemicity/reflexivity—contiguity-
<imbued—notional-cogency—reference-of-thought—categorical—
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 reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially-disontologising/re-ontologising-aporeticism> with respect to mental-dispositions along the apriorising-registry-elements/anchoring-of-meaning-elements of psychologismic-subliminality-of-individuation-effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology representing and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—

implicated attendant ontological-contiguity ~educed existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency~> 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-afereffect/aftereffect’ nature and it is about implying a prospective ~reference-of-thought, rather than just a différance (differentiation) as within the same prior/given ~reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the ~reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness to the existential<disontologising/re-ontologising–aporeticism> 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<disontologising/re-ontologising–aporeticism> reality being dealt with by improving human limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to ‘educed-unlimitedness/existence-sublimating–nascence’ as shallow-limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency to deeper-limited-mentation-capacity—as-subjecting ‘educed-unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency ontological-reconstituting–as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential<disontologising/re-ontologising–aporeticism> reality
whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential—disontologising/re-ontologising—aporeticism—reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of de-mentation⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩ of reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential—disontologising/re-ontologising—aporeticism—reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to ‘educated-unlimitedness/existence-sublimating-nascence’ in ‘engaging the same existential—disontologising/re ontologising—aporeticism—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—meaningfulness-and-teleology ⟩ as ‘subpotent-mimetic-echoness-derivation—within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency—sublimating—nascence, disclosed—from-prospective-epistemic-digression, it is thus analysed as maximalising-recomposuring-for-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or
existence-in-reverberation or existence-potency\textsuperscript{59}~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression already given as ontological-normalcy/postconvergence
oneness, and prospectively transcendentally a ‘psychoanalytic-rescheduling from
procrypticism—or–disjointedness-as-of- reference-of-thought to deprocrypticism—or–
preempting—disjointedness-as-of-\textsuperscript{53} reference-of-thought ‘implicited_attendant–ontological-
contiguity ’~educated–
existentalising/contextualising/textualising _intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>_\textsuperscript{11}, _<reifying-or-elucidating-of-prospective-relative-ontological-
completeness _of_ reference-of-thought_ devolving-as-of-instantiative-context> involving
existence-potency\textsuperscript{50}~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ ~as-to~‘attendant-
intradimensional’~prospectively-disontologising~preconverging/dementing —apriorising-
psychologism> of rational-empiricism/positivising-rules’ while intradimensionally it is about an
analytical rescheduling ( ‘maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{87}—unenframed/re-ontologising~conceptualisation that ‘decenters the prior
\textsuperscript{83}reference-of-thought’ for the ‘centering of the prospective \textsuperscript{83}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 sublimating-epistemic–
imbricatedness/threadedness/recomposuring as of ‘implicited_attendant–ontological-
contiguity’ ~educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ as to existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality as: Base-institutionalisation-as-rule-
making, universalisation-as-universalisation-of-rules-making, Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews/dimensions at the uninstitutionalised-threshold of the corresponding-successive-
prospective-institutionalisations-registry-worldviews, ‘as of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-
prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-
superseding of prospective reference-of-thought over the prior one’ (even where the prior as
the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in
grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-
construal or being-construal/existential-reference/existential-tautologisation in order to avoid the
ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicated–attendant–ontological-contiguity’ ’–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
insights of sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated–attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’~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 relative-unreflexivity/relative-reflexivity—ontological-
contiguity~of-the-human-institutionalisation-process behind base-
institutionalisation/universalisation/positivism/prospective-deprocrypticism, and likewise it is
the notional-discontiguity/epistemic-discontiguity~<between—prior-shallow-
supererogation~<of–mentally-aestheticised–preconverging/dementing—qualia-
schema_and_prospective-profound-supererogation~<of–mentally-
aestheticised–postconverging/dialectical-thinking—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—reference-of-thought’ misappropriated
meaningfulness-and-teleology~<of–preconverging-existential-extrication-as-of-existential-unthought>
manifestation), that induces the uninstitutionalised-threshold process behind recurrent-utter-
imuninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism. The
implications at the individuation–level is that our limited-mentation-capacity—as-subjecting–
educed–unlimitedness/existence-sublimating–nascence’ to limitedness/human-subpotency, as
of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic–

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reality/ontological-veridicality tends towards temporality/shortness as of apriorising/axiomatising/referencing-{of-'prospectively-implicated-attendant-ontological-contiguity}’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-<imbued-notional-cogency>’—constitutedness—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<disontologising/re-ontologising—aporeticism> ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective–nonpresencing—of-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity and not any notion of vague innateness besides existentially-
<disontologising/re-ontologising—aporeticism> 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


to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively-implicated-attendant-ontological-contiguity’\(^\d\) educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>\(^\d\) (as letting our limited-mentation-capacity—as-subjecting-
‘educed-unlimitedness/existence-sublimating-nascence’ to limitedness/human-subpotency 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,
historiality/ontological-eventfulness\(^\d\)/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-oneseness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-
commitment \(<implied—self-assuredness-of-ontological-good-
faith/authenticity~postconverging-de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as of \(<amplitunding/formative-epistemicity>causality~as-to-projective-
totalitative-implications-of-prospective- nonpresencing,-for-explicating-relative-
unreflexivity/relative-reflexivity—ontological-contiguity\) and not any notion of vague
innateness besides existentially \(<disontologising/re-ontologising—aporeticism> inherent
human-subpotency potential to manifest as human) which as of derivation by \(^\d\) presencing—
absolutising-identitive-constitutedness \) or \(<apriorising/axiomatising/referencing-\{of-
‘prospectively-implicated-attendant-ontological-contiguity’\>} educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness 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-echoness/existence-in-reverberation/existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as of the underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment ~implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming as-being-as-of-existential-reality>
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating relative-unreflexivity/relative-reflexivity
ontological-contiguity and not any notion of vague innateness besides existentially-
<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to
manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as
logic ‘ontological \( ^2 \) reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by
underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-
existence-coherence/contiguity, -and-so-construed-as-the-enabler-of-insight-or-intuition-or-
foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent
ontological-commitment ~implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming as-being-as-of-existential-reality>
<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating relative-unreflexivity/relative-reflexivity
ontological-contiguity

ontological-contiguity and not any notion of vague innateness besides existentially-
<disontologising/re-ontologising—aporeticism> inherent human-subpotency potential to
manifest as human); with the further insight that all knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional-referential-
notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity are about
‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality> as of
<amplituding/formative—epistemicity> causality —as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—
onological-contiguity and not any notion of vague innateness besides existentially-
<disontologising/re-ontologising—aporeticism> 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—prospectively—implicated—attendant—
onological-contiguity ~educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
<imbued—notional—cogency~’ }—conflatedness } in—{preconverging—disentailment—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-subjecting-‘educed-unlimitedness/existence-sublimating-nascence’-to-limitedness/human-subpotency as human-subpotency preconverging-existential-extrication-as-of-existing-unthought, construed rather as of the implied given registry-worldview’s/dimension’s \[ n \] reference-of-thought (given consciousness’s \[ m \] neuterising-induced-or-deneuterising -induced)- reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\[ k \] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s \[ n \] reference-of-thought ontological-performance -<including-virtue-as-ontology>/morality/ethics/justice/etc. as of its \[ h \] historiality/ontological-eventfulness\[ g \]/ontological-aesthetic-tracing.<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as so-analysed as from notional~\[ i \] deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential-<disontologising/re-ontologising—aporeticism> instance’. It is critical to uphold this distinction with respect to the existentially-<disontologising/re-ontologising—aporeticism> attendant nature, as of sublimating-epistemic-imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity—as-subjecting-‘educed-unlimitedness/existence-sublimating—nascence’-to-limitedness/human-subpotency 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 sublimating-epistemic–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 intrinscieness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit a ‘correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology 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-‘prospectively–implicated_attendant–ontological-contiguity ’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—constitutedness in any such
<amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-
as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a ‘reference-of-
thought– categorical-imperatives/axioms/registry–teleology’/for-
aposteriorising/logicising/deriving/intelligising/measuring– ‘meaningfulness-and-teleology’ of
a given <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality as of apriorising/axiomatising/referencing-
{of-‘prospectively–implicated_attendant–ontological-contiguity ’~educated-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—confatedness in {preconverging-disentailment by}—postconverging–entailment. Pointing out that there must necessarily be an exercise in developing
the requisite ‘ontological ‘reference-of-thought or axiomatic-construct of an epistemic-
totalising ~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-
veridicality’ to which logic and mathematics (and any knowledge-con structs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating–
nascence, disclosed-from-prospective-epistemic-digression), 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 \(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^3\)meaningfulness-and-teleology of a given \(<\text{amplituding–formative–epistemicity}>\)totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a \(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^3\)meaningfulness-and-teleology of the specific biology \(<\text{amplituding–formative–epistemicity}>\)totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a \(^3\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^3\)meaningfulness-and-teleology of a given \(<\text{amplituding–formative–epistemicity}>\)totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual-patterning\(^{(as–devoid–of–prospectively–implicated–attendant–ontological-contiguity \sim educed–existentialising/contextualising/textualising \sim intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency)}\)’ s–reifying-or-elucidating-of-‘prospective-relative-ontological-
completeness ’; so-rather-enabled<by-a nonpresencing-divulging-of-momentous-
• historiality/ontological-eventfulness /ontological-aesthetic-tracing <perspective–
ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’}’
particularly in such domains-of-study where the positive or negative sanctioning by
<amplituding/formative–epistemicity> causality • as-to-projective-totalitative–implications-of-
prospective- nonpresencing, for-explicating–relative-unreflexivity/relative-reflexivity—
onontological-contiguity 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 ‘re-ontologising, re-epistemic-totalising, re-apriorising/re-
axiomatising/re-referencing–residuality—in re-originariness/re-origination
{decompulsing}–delinearity/delinear-accreting/recomposuring cogency/tensing/limpidity<as-of-
prospective-profound-supererogation, -for-residuality—in re-originariness/re-
origination>—prospective_reifying–mental-aestheticising<as-of ‘prospective_reformulating-
of-mental-aestheticising’as-to ‘residuality—in re-originariness/re-origination’ of mental-
aestheticising’ 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 • historiality/ontological-
eventfulness /ontological-aesthetic-tracing <perspective–ontological-
normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’> grounded
methodology on the basis of just vague impression’ it will rather be mere conceptual-patterning.
What is required is an underlying • reference-of-thought—• categorical-
 imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—• meaningfulness-and-teleology
(as implied herein, as of ‘human limited-mentation-capacity—as subjecting ‘educed-
unlimitedness/existence sublimating—nascence’ to limitedness/human-subpotency construed as
of ontological-normalcy/postconvergence metaphysics-of-absence ⟨implicated-epistemic-
veracity-of nonpresencing⟨perspective—ontological-normalcy/postconvergence⟩⟩Doppler-
thinking as it elicits human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness-
formativeness—as to eventualising—inking drive or seeding misprising—temporal-to-
temporal—dispositions—⟨so-construed-as-from-perspective—ontological-
normalcy/postconvergence⟩’—existentialism-form-factor amplituding/formative-
epistemicity> causality —as-to-projective-totalitative—implications—of—prospective—
onpresencing.—for—explicating—relative—unreflexivity/relative—reflexivity—ontological-
contiguity ⟩). 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—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-
devoid—of—‘prospectively—implicated—attendant—ontological—contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional—cogency>’—reifying—or—elucidating—of—‘prospective—relative—ontological-
completeness ’—so—rather—enabled—⟨by—a—nonpresencing—divulging—of—momentous—
historiality/ontological—eventfulness /ontological—aesthetic—tracing—⟨perspective—
onological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism⟩⟩ as of
reference of thought apriorising/axiomatising/referencing—⟨of—‘prospectively—
implicated—attendant—ontological—contiguity ’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
threshold. Thus, basically ontological-reconstituting—as-to-conflatedness/deconstruction as ‘projective-insights of sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated_attendant–ontological-contiguity’‘~educed—
contiguity ‘-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’<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’, of ‘relevant aetiologisation/ontological-escalation<-ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
storied-construct/ontologically-valid-narration’, is necessarily of ‘notional– depcrypticism
sublimating-epistemic–imbricatedness/threadedness/recomposuring referential-depth-or-
existential-reference-or-tautologisation’, reflecting/perspectivating/highlighting (the
corresponding postlogism-and-conjugated-postlogism uninstitutionalised-threshold
perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > as) ‘procrypticism–virtuality-or-Being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (the- perversion-
of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, of positivistic-
meaningfulness or the- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation >, of positivistic-categorical-imperatives-or-axioms-or-registry-
teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> (beyond-the-consciousness-awareness-teleology\textsuperscript{99} manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology\textsuperscript{99}, as it is preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism and dialectically-out-of-phase). This ‘aetiolisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, \textsuperscript{103} universalisation and base-institutionalisation sublimating-epistemic–imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism\textsuperscript{77}–and-conjugated-postlogism\textsuperscript{77} uninstitutionalised-threshold\textsuperscript{92} perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as ‘non-positivistic-or-mediieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold\textsuperscript{92} (as beyond their respective corresponding consciousness-awareness-teleology\textsuperscript{99}) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional~<deprocrypticism as beyond-the-consciousness-awareness-teleology\textsuperscript{-}\textsuperscript{<of-preconverging-existential-extrication-as-of-existential-unthought>}}
of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-
and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically
inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as
we are more likely to have complexes about our positivistic/procrypticism registry-
worldview/dimension as untranscendenable) by articulating the same
aetiologisation/ontological-escalation-<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
storied-construct/ontologically-valid-narration at a ‘notional~’ deprocrypticism sublimating-
epistemic–imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as
well as ‘positivism sublimating-epistemic–imbricatedness/threadedness/recomposuring as
against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position
we’ll recognise the suprastructurally implied preconverging-or-dementing—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—meaningfulness-and-teleology as of prospective
notional—deprocrypticism about the suprastructurally implied preconverging-or-dementing—
apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality;
and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking—
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 perversion-of—reference-of-
thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as the
preconverging–de-mentating/structuring/paradigmning vices-and-impediments of our
positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/suprerogatory-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 reference-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-incompleteness-induced-‘threshold-of–nonconviction/madeuplessness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-psychologism’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness-induced-‘threshold-of–nonconviction/madeuplessness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-psychologism> or uninstitutionalised-threshold meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness-induced-‘threshold-of–nonconviction/madeuplessness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-psychologism> as of threshold-of–nonconviction/madeuplessness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-apriorising-psychologism> (beyond-the-consciousness-awareness-teleology-of–preconverging-existential-extrication-as-of-existential-unthought> ) hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same
reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a
new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with
respect to existential—disontologising/re-ontologising—aporeticism reality to enable
prospective institutionalisation over the uninstitutionalised-threshold with the result that all
prospective institutionalisations are equally about annulling corresponding uninstitutionalised-
threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively
annulling the incrementalism-in-relative-ontological-incompleteness—
enframed/disontologising~conceptualisation and notional~disjointedness-as-of reference-of-
thought associated with procrypticism—or~disjointedness-as-of reference-of-thought for
notional~deprocrypticism implicited_attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity—contiguity-
<imbued—notional~cogency>—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—further-epistemically-
unconceal—the—very—ontologically—same—existential-reality ‘preempting the threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—attendant—
intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—
psychologism> of rational-empiricism/positivising-rules’. This consequent ‘postconverging—
dialectical-thinking—psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ reflecting/perspectivating/highlighting of the
prior/transcended/superseded registry-worldview of positivism—procrypticism (temporal-
dispositions-in-temporal-preservation-as-pseudointemporality—preservation) as
‘preconverging—or—dementing—apriorising—psychologism and dialectically—out—of—phase’ is so
about their non-committal (whether with respect to good or bad commitment as ‘good or
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> as conjugated-postlogism /preconverging-or-dementing/-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism ), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism /preconverging-or-dementing/-integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing-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 reflected as of ‘implicitiated_attendant–ontological-contiguity’–educated–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’ of existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiologisation/ontological-escalation<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> of notional–firstnatures-formativeness<as-to-eventualising–inkling-drive–or–seeding–misprising>—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 \(\{\text{implicated-epistemic-veracity-of-}
\nonpresencing-\langle\text{perspective-ontological-normalcy/postconvergence}\rangle\}\) of the social as metaphysics-of-presence \(\{\text{implicated-‘nondescript/ignorable–void ’-as-to- presencing-}
\absolutising-identitive-constitutedness \}\) (arising because of the decreasing social \textsuperscript{103}universal-transparency \(\{\text{transparency-of-totalising-entailing,-as-to-entailing-}
\langle\text{amplituding/formative–}
\text{epistemicity}\rangle\text{totalising–in-relative-ontological-completeness }\}\) of the cinglé’s postlogism \textsuperscript{77}-slantedness/disontologising-perverted-outcome-sought-precedes-existentially-veridical–
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism \textsuperscript{77}-slantedness in a social atmosphere where it is not \textsuperscript{104}universally transparent to be the denaturing \textsuperscript{16}of \textsuperscript{83}reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism \textsuperscript{-}and-its-conjugated-postlogism \textsuperscript{-}preconverging-or-dementing \textsuperscript{-}integration is upheld by temporal-preservation-as-pseudointemporality \textsuperscript{-}preservation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{-}<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \textsuperscript{-}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<-ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/\langle\text{amplituding/formative–epistemicity}\rangle\text{causality} \textsuperscript{-as-to-projective-}
\text{totalitative–implications-of-prospective- nonpresencing,-for-explicating–relative-}
\text{unreflexivity-relative reflexivity—ontological-contiguity} \text{construction}’ is what creates our virtue in superseding our vices-and-impediments\textsuperscript{105}, just as for instance, ‘medieval vices-and-
impediments weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge causality as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreﬂexivity-relative-reﬂexivity—ontological-contiguity 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—ﬁrstdenedness-formativeness—as to eventualising-inkling-drive or seeding-misprising—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by ‘maximalising-recomposing-for-relative-ontological-completeness’—unenframed/re-ontologising—conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology99 and value-reference as of notional—deprocripticism sublimating-epistemic—imbricatedness/threadedness/recomposing with regards to the ‘implications of postlogism—and-procripticism mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation—<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> (as elaborated in i, ii and iii above) rather as of ‘positivism sublimating-epistemic—imbricatedness/threadedness/recomposing referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold threshold—
existential–defect> on-the-other-hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the causality as-to-projective-totalitative–implications-of-prospective–nonpresencing—for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ is in a state of totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism / perversion-of–reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’–of–‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism re-engage mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from
of reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by the very inherent
nature of ontology/intrinsic-reality as preceding/superseding our reference-of-thought
conceptualisation as of its shallow limited-mentation-capacity—as subjecting ‘educed-
unlimitedness/existence sublimating–nascence’—to limitedness/human-subpotency such that
where our ‘reference-of-thought-as-to-preconverging/postconverging—dementating/structuring/paradigming—ontological-performance’—<including-virtue-as-
onontology>/morality/ethics/justice/etc. of ‘reference-of-thought conceptualisation’ is deficient
we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect
‘reference-of-thought-as-to-preconverging/postconverging—dementating/structuring/paradigming—ontological-performance’—<including-virtue-as-
onontology>/morality/ethics/justice/etc. is rather ‘construed in emotionally-laden terms’ with
respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the social like law, virtue, etc., as of
our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency sublimating–nascence,
disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality
is derived ‘wholly by apriorising/axiomatising/referencing—{of ‘prospectively–
implicated attendant—ontological-contiguity’—educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency’ }—conflatedness in {preconverging-disentailment by}—
postconverging-entailment’ or in other words ensuring the prospective relative-ontological-
completeness—of ‘reference-of-thought with respect to problematic prior relative-ontological-
incompleteness –of– reference-of-thought reflected by perversion-and-derived– persion-
of– reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, with no
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag allowed by intrinsic-reality/ontological-
veridicality. In other words as of metaphysics-of-absence:<implicated-epistemic-veracity-of-
nonpresencing<perspective–ontological-normaley/postconvergence>, 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>} in non-
positivism/medievalism with its <prespective–ontological-normaley/postconvergence>
reference-of-thought is inclined to relate to perversion-and-derived- perversion-of-
reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> phenomenon as a non-positivism/medieval postlogism
phenomenon such as notions-and-accusations-of-sorcery on the basis of non-
positivism/medievalism <reference-of-thought> <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-
incompleteness<reference-of-thought but then a <apriorising/axiomatising/referencing-
{of–prospectively–implicated_attendant–ontological-contiguity ‘–educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ }—conflatedness—in {preconverging–disentailment–by}—
postconverging-entailment of conceptualisation’ will convert such perversion-and-derived-
perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> in terms of the ‘Being defect as uninstitutionalised-threshold of the
so-called great living of non-positivism/medievalism\textsuperscript{8} reference-of-thought’ to arrive at the prospective relative-ontological-completeness\textsuperscript{97} of reference-of-thought of positivism opened-construct-of—meaningfulness-and-teleology\textsuperscript{99} which preconverging/postconverging—dementatively/structurally/paradigmatically resolves the vices-and-impediments\textsuperscript{105} of non-positivism/medievalism. This same process applies to our positivism—\textsuperscript{20} procrypticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived—perversion-of—reference-of-thought\textsuperscript{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to—shallow-supererogation} will elicit an ordinariness\textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—averaging-of-thought\textsuperscript{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ ignorable—void ’—with-regards-to—prospective-apriorising-implications\textsuperscript{}} procrypticism—or—disjointedness-as-of—reference-of—thought\textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—averaging-of-thought\textsuperscript{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—’nondescript/ ignorable—void ’—with-regards-to—prospective-apriorising-implications\textsuperscript{}} of ‘great living’ as of its prior relative-ontological-incompleteness\textsuperscript{97} of reference-of-thought but then a \textsuperscript{apriorising/axiomatising/referencing—of—prospectively—implicated_attendant—ontological—contiguity\textsuperscript{—}—conflectedness\textsuperscript{13}—in—{preconverging—disentailment—by}—postconverging—entailment of conceptualisation’ will convert such perversion-and-derived—perversion-of—reference-of-thought\textsuperscript{as-preconvergingly—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to—shallow-supererogation} in terms of the ‘Being defect as uninstitutionalised-threshold\textsuperscript{102} of the so-called great living of our positivism—\textsuperscript{20} procrypticism in disjointedness-as-of—reference—of—thought—amplituding/formative} wooden-language—imbued—averaging-of-thought—shallow-supererogation—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to—shallow-supererogation...
thought’ to arrive at the prospective relative-ontological-completeness\(^{57}\) of reference-of-thought of notional~ depocrypticism as preempting—disjointedness-as-of\(^{59}\) reference-of-thought opened-construct-of~ meaningfulness-and-teleology\(^{9}\) which preconverging/postconverging–de-mentatively/structurally/paradigmatically resolves the vices-and-impediments\(^{55}\) of our positivism— procrypticism; as basically, our intellectual-and-moral constructs as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{54}\) are shown to be of prior relative-ontological-incompleteness\(^{58}\) of reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism\(^{57}\) phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology\(^{9}\) exists beyond their <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 respective notional~ depocrypticism as preempting—disjointedness-as-of\(^{77}\) reference-of-thought and positivism\(^{55}\) reference-of-thought that carry the prospective relative-ontological-completeness\(^{57}\) of reference-of-thought opened-construct-of~ meaningfulness-and-teleology\(^{99}\). Ultimately, the very transversality<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising—as-of-prospectively-disambiguated–affirmed-and-unaffirmed-’motif-and-apriorising/axiomatising/referencing’>\(^{91}\)} between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^{58}\) of reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness–of–reference-of-thought is the ‘very paradox of meaningfulness-and-teleology\(^{99}\) explaining their discordance, construed as the
paradox of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness′-of-′reference-of-thought’ with the transcendental preconverging/postconverging–de-mentative/structural/paradigmatic causality as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing nature of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of a crossgenerational exercise and why such implied transcendental ‘meaningfulness-and-teleology’ might seem arbitrary when ‘meaningfulness-and-teleology’ is rather interpreted in terms of the prior ‘reference-of-thought. This further explains the ‘socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universalising and universalising 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-formativeness—as to eventualising–inkling drive or seeding misprising—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence’—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation (supererogatory–ontological–de-mentation–dialectical–de-mentation—stranding–attributive–dialectics) in that relative-ontological-incompleteness ‘of’ reference-of-thought ‘is not a logical issue/problem’ but a ‘Being/existential/ontological/axiomatic-construct problem’ with its
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional~cogency>’ } conflatedness ‘~in–{preconverging–disentailment by}–
postconverging–entailment’ in <amplituding/formative–epistemicity>totalising–self–
referencing-syncretising/circularity/interiorising/akrasiatic-drag implying an
uninstitutionalised-threshold of perversion-and-derived perversion-of reference-of–
thought~as–preconvergingly–apriorising/axiomatising/referencing-in–
nonconviction/madeupness/bottomlining-as-to-shallow–supererogation > reconceptualised as
prior relative-ontological-incompleteness reference-of–thought. Across all registry–
worldviews/dimensions, the specific association of postlogism to ‘denaturing’ of the form of
meaningfulness-and-teleology arises as of its 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-contiguity >;=in–shallow–
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>{}
physiological condition in relation to ‘prelogism as–of–conviction,–in–profund–
supererogation <existentially–veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness–precedes–disontologising–logical–
outcome–arrived–at> meaningfulness-and-teleology”, which at childhood postlogism is
more or less universally-transparent but with adulthood given
maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about
social lack of social universal-transparency  {<transparency–of–totalising–entailing,–as–to–

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completeness ⟩ inducing the conjugated-postlogism of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing’ of the form of meaningfulness-and-teleology’. Thus at that uninstitutionalised-threshold which highlight ‘denaturing’ of the form of meaningfulness-and-teleology’ as temporality/shortness in concatenation with apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ ]~conflicatedness } in {preconverging-disentailment–by}–
postconverging-entailment’ as intemporality, it is only a renewed apriorising/axiomatising/referencing-{of-‘prospectively-implicated_attendant-ontological-contiguity ’~educted–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional~cogency>’ ]~conflicatedness } 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-
representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> towards prospective notional~deprocrypticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-as-to–attendant-intradimensional’–prospectively-disontologising–preconverging/dementing apriorising-psychologism’ as procrypticism–or–disjointedness-as-of–reference-of-thought in endemising/enculturating it, thus in need of notional~deprocrypticism as preemting—disjointedness-as-of–reference-of-thought as an overall preconverging/postconverging–de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived–perversion-of–reference-of-thought-as–preconvergingly-apriorising/axiomatising/referencing-in–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness-of–reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness–of–reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of
notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of
notions-and-accusations-of-sorcery construed as perversion-and-derived-\(^{\text{perversion-of-}}\) reference-of-thought=\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\), as revealing of the grander framework of vices-and-impediments \(^{\text{inherent to the relative non-}}\) positivism/medievalism relative-ontological-incompleteness \(^{\text{of-}}\) reference-of-thought. Rather it is about articulating the ontological-completeness-of- reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, \(^{\text{universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-}}\) positivism/medievalism uninstitutionalisation, and prospectively notional~\(^{\text{deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism \(^{\text{associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion-of- reference-of-thought=\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\)}\) nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) and will equally be inclined to charade regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically preconverging/postconverging–dementative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of- reference-of-thought in overcoming \(<\text{amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) by prior/transcended/superseded non-positivistic or procrypticism \(^{\text{reference-of-thought–}}\)
extrication/temporal preconverging–de-mentating/structuring/paradigming with the elicited
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–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 ‘sublimating-epistemic–
imblicatedness/threadedness/recomposuring as of ‘implicit attendant–ontological-
contiguity’—educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>,<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’ (from the perspective of the
‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-
completeness as depth-of-thought’) thus take the form of postlogism-slantedness and its
conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-
affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and
conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical
meaningfulness’ always disambiguated creatively as a ‘supratransversality--in-sublimating-
existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing
transitioning construal’ of ‘ontologically-veridical meaningfulness with reference-of-thought–
contiguity ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context>’ of
psychologismic-subliminality of individuation—effusing/worlding imbued logical-
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology, as first-order faulty-mentation-procedure-deception-or-urge,
and thereafter the infinite logical articulations as second-order level deceptive-virtualities that
can be made from wrongly assuming the implied first-order faulty-mentation-procedure-
deception-or-urge as correct). Insightfully, humans actually come into existence which avows
an ‘implicited_attendant–ontological-contiguity’ ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<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 principles
(elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside—‘prospectively-implicited_attendant–ontological-contiguity’ ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’), but these rules and principles are divulged by
‘implicited_attendant–ontological-contiguity’ ‘~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to
eexistence-potency ‘~sublimating–nascence,–disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality' and the limits of such rules and principles are in effect their validation as amplituding-formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity within implicited_attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency> 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', with the implication that any naïve construal of such rules and principles (elaboration-as-to-mere-

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

'prospectively-implicited_attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
<imbued-notional-cogency>) out of the scope of implicited_attendant-ontological-contiguity-educed-

existentialising/contextualising/textualising_intelligibility/epistemicity/reflexivity-contiguity-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<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-existent-reality’ is ‘conceptually the very absolute
irreducible a-priori of all human ‘meaningfulness-and-teleology’ as it is divulged with human
limited-mentation-capacity-deepening—as-subjecting-limitedness/human-subpotency to
‘educed–unlimitedness/existence-sublimating–nascence’ in the construal of superseding–
onefulness-of-ontology. The reason for the disambiguation of transversality~for-sublimating-
existential-eventuating/denouement—from–‘thinking-at-first/pure-predisposition-preemptive-of-
prospective-disontologising/subontologising’—as-of-prospectively-disambiguated–affirmed-
and-unaffirmed–motif-and-apriorising/axiomatising/referencing’8 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-thought for the ontological-reconstituting–
as-to-confalatedness13 of ‘implicated–attendant–ontological-contiguity’~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’<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-existent-reality’ has to do with the fundamental basis
of the persion-of-reference-of-thought~as-preconcertingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation > behind all the postlogism^7/disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness of all registry-worldviews’^7 references-
of-thought including with regards to the phenomenon of psychopathy and social psychopathy
(as indicated at the beginning) of the positivism–^30 procrypticism registry-worldview, i.e.
specifically with the psychopathic/postlogic induced pre-valuation/pri-individuation/de-
individuation/commitment^44 perversion-of- reference-of-thought^<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation >; wherein this process is reversed (but beyond a temporal equivalence
and rather for an aetiologisation/ontological-escalation^<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> of the^10 universal implications as metaphysics-of-absence^⟨implicitepistemic-veracity-of-
nonpresencing^<perspective–ontological-normalcy/postconvergence>⟩ in re-establishing
ontological-veridicality of ‘implicitep,attendant–ontological-contiguity’^7 ^educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency⟩^46 ^<reifying-or-elucidating-of-prospective-relative-ontological-
completeness ^of- reference-of-thought devolving-as-of-instantiative-context as to
existence-potency^23 sublimating–nascence–disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality^8 reference-of-thought, wherein the
‘induced de-individuation^8 reference-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^8 reference-of-
thought of ‘notional-deprocripticism preempting—disjointedness-as-of-reference-of-thought
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative-implications-of-prospective
nonpresencing—for-explicating-relative-unreflexivity/relative-reflexivity—ontological-contiguity’ 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-
<ontological-veridicality commitment/otherliness transcending/compulsions-encumbered_transcending> 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/inauthenticity", implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation” reference-of-thought’ of psychopathic postlogism" and conjugated-postlogism in its virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existental-reference) of narratives is construed as SUBTRANSVERSALITY<<IN-DESUBLIMATING–EXISTENTIAL-EVENTUATING/DENOUEMENT>>OF-MOTIF-AND-
between a flawed apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (subtransversality\textsuperscript{56}in-desublimating–existential-eventuating/denouement\textsuperscript{83}of-motif-and-apriorising/axiomatising/referencing\textsuperscript{83}reference-of-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}, as preconverging-or-dementing \textsuperscript{20}apriorising-psychologism from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting (supratransversality\textsuperscript{56}in-sublimating–existential-eventuating/denouement\textsuperscript{83}of-motif-and-apriorising/axiomatising/referencing\textsuperscript{83}reference-of-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99}, as ‘postconverging-or-dialectical-thinking\textsuperscript{21}–apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). It is the idea of the <amplituding/formative–epistemicity>causality\textsuperscript{9}as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity–ontological-contiguity 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} processing’ in relation to ‘appropriateness-of-\textsuperscript{83}reference-of-thought-as-of-conflatedness\textsuperscript{13} processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/\textsuperscript{83}reference-of-thought of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{99} with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting functioning (the appropriateness-of-\textsuperscript{83}reference-of-thought-as-of-conflatedness\textsuperscript{13} in the middle to long run construed as of \textsuperscript{15}de-mentation\textsuperscript{13}supererogatory–ontological–de-mentation-or-
averaging of human thought in equivalence as logical-congruence of temporality/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

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\text{<amplituding/formative–epistemicity>} \text{causality -as-to-projective-totalitative–implications-of-}
\text{prospective– nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—}
\text{ontological-contiguity} \text{ as of ontological and virtue constructs, and be imposed as knowledge.}
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Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly

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\text{maximalising-recomposuring-for-relative-ontological-completeness — unenframed/re-ontologising–conceptualisation in grasping ‘implicated_attendant–ontological-contiguity ’—educed–}
\text{existentialising/contextualising/textualising } \text{‘intelligibility/epistemicity/reflexivity–contiguity–}
\text{<imbued–notional~cogency>’ } \text{<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> as to}
\text{existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic–}
\text{digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically–}
\text{unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due}
\text{to metaphysics-of-presence-(implicated–nondescript/ignorable–void –as-to– presencing–}
\text{absolutising-identitive-constitutedness }, and is creatively grounded on ‘on phased phases}
\text{construed in mirroring the fundamental insane/postlogism–fitment of the childhood–}
\text{psychopath perversion-of- reference-of-thought–<as-preconvergingly–}
\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to–}
\]
shallow-supererogation > mental-disposition structure as it induces conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{70}-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing\textsuperscript{16} nature of postlogism\textsuperscript{7} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{70}-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing\textsuperscript{16} of its mental-disposition is relatively socially-\textsuperscript{103} universally-transparent (enabling an understanding-of<-amplituding/formative–epistemicity>causality-\textsuperscript{70}as-to-projective-totalitative-implications-of-prospective- nonpresencing,-for-explicating-\textsuperscript{70}relative-unreflexivity/relative-reflexivity-ontological-contiguity-\textsuperscript{67}of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality\textsuperscript{52} by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism\textsuperscript{77} or conjugated-ignorance as its relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of- nonconviction/madeupness/bottomlining-in-shallow-supererogation-\textsuperscript{96}as-to-‘attendant- intradimensional’-prospectively-disontologising–preconverging/dementing-\textsuperscript{20}apriorising-psychologism-’ led it to align in-prelogic supplanting–conviction-as-to-profound- supererogation-\textsuperscript{96}–of–‘attendant-intradimensional’-postconverging/dialectical-thinking-\textsuperscript{21}apriorising-psychologismly (as-of-pseudointemporality\textsuperscript{52}) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality\textsuperscript{52}- preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism\textsuperscript{78}-as-of-conviction,-in-profound-supererogation-\textsuperscript{96}<existentially-veridical- ‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes- disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality\textsuperscript{52}) but is rather
reification—gesturing-and-accounting—of-epistemic–phenomenalism—in-
prospective_psychologismic–apriorising/axiomatising/referencing—of—‘prospectively–
implicated_attendant—ontological-contiguity ’—educed—
existentialising/contextualising/textualising—‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency’–conflicatedness—in—{preconverging–disentailment–by}—
postconverging–entailment}–understanding=<amplituding/formative–
nonpresencing.—for-explicating—relative–unreflexivity/relative–reflexivity—ontological–
contiguity| construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as
reality is above all ‘effectivity’ by its manifestation. But then given the relative social
<amplituding/formative–epistemicity>totalising—in–relative–ontological–completeness} at this
childhood stage, it is more likely that the whole situation will be explained to the visiting stranger
(as-of-pseudointemporality ) and will assume mostly an incidental/on-occasion conjugated-
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-dysfuntional and social universal–transparency —{transparency–of-
relative–ontological–completeness} 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
formativeness—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 

universal-transparency \{(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} of the underlying postlogism\textsuperscript{77}-as-of- ‘compulsing–nonconviction/madeupness/bottomlining

\{\langle\langle decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing\rangle\rangle-induced-disontologising’–of-the–‘attendant–
intradimensional–ontologising’–imbued–\langle contextualising/existentialising–attendant–
ontological-contiguity \rangle\rangle-in-shallow-supererogation <as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness\rangle\} 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-formativeness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ individuations teleologies/teleological-differentiations (as postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} in pseudointemporality\textsuperscript{77}/preconverging-or-dementing ‘–apriorising-psychologism, and supplanting–conviction-as-to-profound-
supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking—
apriorising-psychologism as to intemporal/ontological in non-pseudointemporality\textsuperscript{77}/thinking) ensue. It exclusively requires on an ontological postconverging–dementating/structuring/paradigming involving \textsuperscript{55}maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{87}—unenframed/re-ontologising-conceptualisation, as the explanation
given to the visiting stranger about its error and the childhood-psychopath mental state as
‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of
‘implicated\textsubscript{\textsuperscript{adjunct-ontological-contiguity}\textsuperscript{67}–
educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\textsuperscript{9}\textsuperscript{,}-<reifying-or-elucidating-of-prospective-relative-ontological-
completeness –of– reference-of-thought– devolving-as-of-instantiative-context> as to
existence-potency\textsuperscript{39}–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the
‘postconverging-or-dialectical-thinking\textsuperscript{21}–\textsuperscript{3} reference-of-thought in relative-ontological-
completeness\textsuperscript{87} as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a
‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his
brother did it on purpose, by supplanting–conviction-as-to-profound-supererogation —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 so, no elaboration-as-to-mere-
e-xtrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
‘prospectively–implicated\textsubscript{\textsuperscript{adjunct-ontological-contiguity}\textsuperscript{97}–
educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\textsuperscript{10} as the visiting stranger (as-of-pseudointemporality\textsuperscript{7}) wrongly
did (as the latter only arises where ‘apriorising–\textsuperscript{3} reference-of-thought/apriorising–registry—
elements (out of ‘implicated\textsubscript{\textsuperscript{adjunct-ontological-contiguity}\textsuperscript{67}–
educed–}
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>\textsuperscript{11} ,<reifying-or-elucidating-of-prospective-relative-ontological-
The completeness of reference-of-thought devolving-as-of-instantiative-context are ontologically-veridical as psychologismic subliminality of individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking apriorising-psychologism as prelogism—of-conviction—in-profound-supererogation 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—reference-of-thought/apriorising—registry—elements (out of ‘implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>, <reifying—or-elucidating—of—prospective—relative—ontological—completeness—of—reference—of—thought—devolving—as—of—instantiative—context> magician which is the psychopath foundational faulty-mentation-procedure—deception—or—urge as first-order level of faulty-mentation-procedure—deception—or—urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing—or—logical—implicitation—supposedly—apriorising—in—conviction—as—to—profound—supererogation once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure—deception—or—urge logically/elaboration—as—to—mere—extrapolating/constituting/abstracting/deducing/inferring—of—elucidation—outside—prospectively—implicated_attendant—ontological-contiguity’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—
narratives-and-acts’

its ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation~-<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
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<-ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
with respect to notional~\textsuperscript{18} deprocrypticism supratransversality<-in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-non-
pseudointemporality\textsuperscript{52}) and procrypticism subtransversality<-in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as-of-
pseudointemporality\textsuperscript{52}) in terms–as-of-axiomatic-construct of their implied intellectual-and-
moral implications (in a projection of a notional~\textsuperscript{18} deprocrypticism worldview where the mental-
dispositions and conventioning in a procrypticism 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 transcendentally be grasped in the archetype
characters of say a Socrates or Rousseau. Wherein within their respective registry-
worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future
conventioning, as supratransversality<-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/untreadedness/unrecomposuring,—as-virtuality-or-ontologically-flawed-construal (which is rather a ‘prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant–intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising–psychologism> reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping ‘implicited–attendant–ontological-contiguity’—duced—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency’—reifying-or-elucidating-of-prospective-relative-ontological-completeness—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’—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 asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a
intrdimensional’-prospectively-disontologising-preconverging/dementing [apriorising-
psychologism]’. The implication is that acting as-of-a-‘secondnatured reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not
enough for articulating prospective institutionalisation requiring ‘intemporal projection
<amplituding/formative–epistemicity>-totalising–renewing-realisation/re-perception/re-
thought’ for the requisite prospective ‘maximalising-recomposuring-for-relative-ontological-
completeness’–unenframed/re-ontologising–conceptualisation, and such conceptualisations
from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as-
of-’universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation
nature’ but is rather in ‘<amplituding/formative–epistemicity>totalising–self-referencing-
 syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence;
(implicitd-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness ). Thus institutionalisation seconndnaturedness is challenged by its very own
level of relative-ontological-incompleteness –induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-’attendant
intrdimensional’-prospectively-disontologising-preconverging/dementing [apriorising-
psychologism]’ marking its uninstitutionalised-threshold whether as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in
need for a renewed institutionalisation respectively as base-institutionalisation,
universalisation, positivism and prospectively deprocrypticism. This is rather addressed by
transversality<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-
prospectively-disambiguated–affirmed-and-unaffirmed-’motif-and-
apriorising/axiomatising/referencing’ as supratransversality<in-sublimating–existential-
eventuating/denouement> of-motif-and-apriorising/axiomatising/referencing non-
pseudointemporality\textsuperscript{52}—as-thinking-and-in-phase over subtransversality—\textsuperscript{in-desublimating—} existential-eventuating/denouement—of-motif-and-apriorising/axiomatising/referencing pseudointemporality\textsuperscript{52}—preconverging-or-dementing\textsuperscript{93}—and-out-of-phase so reflected in storied-construct/ontologically-valid-narration \textsuperscript{aetiologisation/ontological-escalation—}<ontological-veridicality-commitment/otherliness_transcending/compulsions—encumbered_transcending> evolving thematic and tone-as-temperament rather by \textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation} of \textsuperscript{sublimating-epistemic—imbriicatedness/threadedness/recomposing as of ‘implicated_attendant—ontological—contiguity —educed—existentialising/contextualising/textualising ‘intelligibility/epistemicty/reflexivity—contiguity—<imbued—notional—cogency>\textsuperscript{111}> \textsuperscript{reifying—or-elucidating-of-prospective-relative-ontological—completeness—of—reference-of-thought—devolving-as—of-instantiative-context> \textsuperscript{as to existence-potency\textsuperscript{93}—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—recomposing). The transcendental first-order-ontology/ontological-construal work derived by \textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation} (as intemporal-projection—longness-of-register—of—meaningfulness-and—teleology\textsuperscript{93}) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, \textsuperscript{maximalising-recomposuring—sublimating—nascence, disclosed-from-prospective-epistemic—universalisation, ununiversalisation inducing transcendental/intemporal-preserving universalisation,\textsuperscript{maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising—conceptualisation}}
unenframed/re-ontologising~conceptualisation (as intemporal-projection/longness of register of meaningfulness and teleology) in universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation (as intemporal-projection/longness of register of meaningfulness and teleology) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that 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/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~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/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation Copernicus, an
intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation Darwin, and so as a fact of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional-firstnatedness-formativeness—as to eventualising-inkling-drive or seeding-misprising—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–dementating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as to ‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-
psychologism> without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-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-authenticity/objectification/desubjectification-as-objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism> of thought, postures and teleology> above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a-priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within
a given registry-worldview, the everyday {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 doesn’t necessarily as of
solipsistic intemporal projection appreciate the ‘need for prospective
transcendental/’ maximalising-recomposuring-for-relative-ontological-completeness—
unenframed/re-ontologising~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–ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>
construct is rather about
intemporal/ontological/social/species/universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising~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-
depture-of-construal of reference-of-thought technique of distractive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing> given its applicative
pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-

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intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> underlying all uninstitutionised-threshold, and so beyond their
consciousness-awareness-teleologies; with the implication that (from a maximalising-
recomposuring-for-relative-ontological-completeness—unenframed/re-
ontologising–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 supratransversality-<in-sublimating–existential-eventuating/denouement>–of-motif-
and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality) is ‘profound’-or-
of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative-
implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a
retrospective insight of how the retrospective institutionalisations came about to the present, but
it will certainly be alienating to think the same of our present in those transcended terms from a
prospective transcending reference, even though the ontological insight points in that direction.
This ‘subtransversality-<in-desublimating–existential-eventuating/denouement>-by-
supratransversality-<in-sublimating–existential-eventuating/denouement> technique of
transversality-<for-sublimating–existential-eventuating/denouement, from ‘thinking-at-
first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’ as-of-
prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-
apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure
of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-
<ontological-veridicality_commitment/otherliness_transcending/compulsions-
encumbered_transcending> based on the underlying principle involved in the example of the
visiting stranger (as-of-pseudointemporality) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality) 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-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective—reference-of-thought’ (as lacking notional—deprocrypticism from an ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) arising from its procrypticism—or—disjointedness-as-of-reference-of-thought (as social universal-transparency ⟨transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity—totalising—in-relative—ontological-completeness⟩ about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality of sublimating-epistemic—imbribatedness/threadedness/recomposuring that ‘decentered’ (by maximalising—recomposuring—general—ontological—completeness)—unenframed/re—ontologising—conceptualisation) its meaningfulness as of threshold—nonconviction/madeupness/bottomlining—in—shallow—supererogation—as—to—‘attendant—intradimensional’—prospectively—disontologising—preconverging/dementing—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—ontologically—flawed—construal/being—construal—as—abstract—construal—as—of—flawed—and—shallow—non—veridical—existential—reference given the visiting stranger’s (as-of-pseudointemporality) ignorance—conjugated—postlogism, such that it was actually in ‘threshold—nonconviction/madeupness/bottomlining—in—shallow—supererogation’—as—to—‘attendant—
completeness\textsuperscript{87} as depth-of-thought’) reflecting their corresponding ‘perversion-of-as-preconvergingly-apriorising-axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, and these are ontologically never allowed to escape the intrinsic-reality of their threshold-of

<as-to-attendant-intradimensional'postconverging/dementing—apriorising-psychologism>

(notional—procrypticism, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-attendant-intradimensional'postconverging/dementing—apriorising-psychologism as of temporality/non–transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed/disontologising—conceptualisation in corresponding conjugated-postlogism 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 secondnaturing that is of universal implications as to aetiologisation/ontological-escalation—ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending for all times and all humans' by factoring-in the requisite supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional'postconverging/dialectical-thinking—apriorising-psychologism as of transcendental-projection/intemporal-
preserving/maximalising-recomposuring-for-relative-ontological-completeness —
unenframed/re-ontologising-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-
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-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>-
lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology"/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘notional-firstnaturedness-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence’ individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology"/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology"/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology"/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional-firstnaturedness-formativeness-as-to-eventualising-inkling-drive-or-seeding-misprising—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence of individuals action intradimensionally (and as
recurrently affirmed by the relative-unreflexivity/relative-reflexivity—ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{98} across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold\textsuperscript{102}, this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—firstnaturedness—formativeness—temporal-to-intemporal-dispositions—a-priorising/axiomatising/referencing—in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—conjugated-postlogism/preconverging-or-dementing-integration, grounded on extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\textsuperscript{102}—to—non-pseudointemporality\textsuperscript{52} (of intemporal mental-disposition inclined to account for pseudointemporality\textsuperscript{52} as ‘intemporal-preservation as to aetiologisation/ontological-escalation—ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending’) operating on a teleology/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—\textsuperscript{1} deprocrypticism teleology\textsuperscript{2}/teleological-differentiation by its—deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought \textsuperscript{18} \textit{implicated-attendant—ontological-contiguity}\textsuperscript{99}—educated— existing-lising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—\textsuperscript{<imbued—notional—cogency>}\textsuperscript{1}—<reifying—or-elucidating—of—prospective-relative-ontological—completeness -of—reference-of-thought—devolving—of—instantiative-context> involving existence-potency\textsuperscript{99}—sublimating—nascence—disclosed—from—prospective—epistemic—digression—rules—of—apriorising/axiomatising/referencing—that—further—epistemically— unconceal—the—very—ontologically—same—existential-reality ‘preempting the threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation’—<as—to—attendant—intradimensional—’—prospectively—disontologising—preconverging—dementing—‘—apriorising—psychologism> of rational—empiricism/positivising—rules’ is necessarily construed to stall the possibility of any uninstitutionalised—threshold ). This then validates the idea that teleology\textsuperscript{99}/teleological—differentiation is not a discrete construct but rather deterministic as of existential-reference/existential—tautologisation/ontology/ontological—veridicality of ‘implicated—attendant—ontological—contiguity—\textsuperscript{1}—educated— existing—lising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—\textsuperscript{<imbued—notional—cogency>}\textsuperscript{1}—<reifying—or—elucidating—of—prospective-relative-ontological—completeness —of—reference—of—thought—devolving—of—instantiative-context> (as a naïve free—willist conceptualisation may construe teleology\textsuperscript{99}/teleological—differentiation as discrete, as a conceptualisation of teleology\textsuperscript{99} is rather valid by ‘emanance/becoming/existential—intersolipsism notional—reflexivity—{veridical/sound}—relative—reflexivity—in—existence/relativising—from—limited—mentation—as—its—deepening/psychologism—<residualising—{decompulsing}—delinearity—of—cogency> by —{flawed/unsound}—relative—
unreflexivity—in-existence/absolutising—from-limited-mentation/psychologism—epistemically-acutisation—nonresidualising-imbued—linearity—in-eclecticism-of-prior-mere-formulaicity/ritualisation, with regards to reference-of-thought as to postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing—apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism) but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-performance—including-virtue-as-ontology/morality/ethics/justice/etc. or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling causality—as-to-projective-totalitave—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is notionally/epistemically/bindingnessly a contiguity construed as relative-unreflexivity/relative-reflexivity—ontological—
contiguity/or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology),
defines and structures teleology/teleological-differentiation in its derivation as ‘sublimating-
epistemic–imbricatedness/threadedness/recomposuring as of ‘implicit–attendant–ontological-
contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
imbued–notional–cogency’, reifying–or–elucidating–of–prospective–relative–ontological-
existence–potency–sublimating–nascence, disclosed from prospective epistemic–
unconceal–the–very–ontologically–same–existential–reality (from the perspective of the
completeness as depth of thought’). Beyond, the individuation–level and the intradimensional
perspectives, at the transcendental/transdimensional/interdimensional/ maximalising–
perspective–ontological–normalcy/postconvergence-reflected–’epistemicity–relativism–
determinism’) , this “maximising–recomposuring–for–relative–ontological–completeness”—
unenframed/re–ontologising–conceptualisation decentering drive in a dynamic–cumulative–
aftereffect (wherein prior relative–ontological–incompleteness–induced, ‘threshold–of–
nonconviction/madeupness/bottomlining–in–shallow–supererogation—'
as–to–'attendant–
intradimensional’–prospectively–disontologising–preconverging/dementing—apriorising–
psychologism” <amplituding/formative–epistemicity>causality—as–to–projective–totalitative–
reflexivity—ontological–contiguity on meaningfulness ‘as to social dynamism of threshold–of–
uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrustic by maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrustic; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking—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), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-{implicated-epistemie-veracity-of-nonpresencing-{perspective-ontological-normalcy/postconvergence}}, we’ll certainly grasp that a non-positivism/medievalism mindset/reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation thus failing/not-upholding-any meaningfulness requiring prospective positivising/rationality-empirical reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and that its pretence otherwise is nothing but totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the
completeness of reference-of-thought devolving as of instantiative-context as to

existence-potency\textsuperscript{87} 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 \(\langle \text{implicit} \text{ed} \text{d} \text{escriptor/ignorable} \text{void } \rangle \text{ as to presencing}

absolutising identitive constitutedness \rangle as \langle amplituding formative epistemicity \rangle 

totalising self referencing syncretising illusion of the present present

consciousness mirage, and thus the `rational need' for our own psychoanalytical
unshackling memetic reordering institutional recomposuring to supersede the vices and
impediments\textsuperscript{105} associated with a positivism procrypticism mental frame, even though we'll
possibly carry complexes complexé about the blunt fact, as all registry worldviews
dimensions prior to ours had equally done. Decentering thus fundamentally speaks of
human shallow limited mentation capacity as subjecting uneducated unlimitedness existence sublimating
nascence to limitedness human subpotency to deeper limited mentation capacity
recomposuring from ontological normalcy postconvergence point of reference
maximalising recomposuring for relative ontological completeness\textsuperscript{87} unenframed re
ontologising conceptualisation across all institutional cumulation institutional recomposure
\{as to historiality ontological eventfulness ontological aesthetic tracing < perspective on
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 teleology\textsuperscript{88}, as the
idea of pivoting decentering extends to the notion of the `self's own pivoting decentering for
understanding'. It is an aberration to construe `transcendental text' which puts into question the
\textsuperscript{83} reference of thought itself in non transcendental terms `as the transcendental reality (divulged
by human limited-mentation-capacity-deepening—as subjecting limitedness/human-subpotency to 'educed unlimitedness/existence sublimating-nascence' (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

{implicit-'nondescript/ignorable–void '—as-to- presencing—absolutising-identitive-constitutedness } conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the postconverging—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—dementativity 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 ‘meaningfulness-and-teleology’ but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought ‘meaningfulness-and-teleology’; having to do fundamentally with the human mind complex and reflex of failing/not-upholding←as-of-apriorising/axiomatising/referencing> to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity 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 relative-unreflexivity/relative-reflexivity—ontological-contiguity ~of-the-human-institutionalisation-process , 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- nonpresencing<-perspective–ontological-normalcy/postconvergence>}; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocrypticism, with the necessary de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence-
nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ’
and going by ‘projective-insights’/postdication/metaphysics-of-absence⟨implicated-epistemic-
veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ is equally
what can enable our own prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity in grasping a more profound intrinsic-
reality/ontological-veridicality as notional~ nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩
is put-into-question, and the notion of understanding itself is that our metaphysics-of-
presence⟨implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-
identitive-constitutedness ⟩ traditional/conventioning ⟧ reference-of-thought–categorical-
imperatives/axioms/registry-teleology is put-into-question, and the notion of understanding
itself is pivoted/decentered such as implied by the referentialism approach of this ⟧
hermeneutic/textuality/reprojecting/supererogating/zeroing/re-acuting,–
de-compulsing": delinearity—for-cogency design (as opposed to a categorisation constituting
elaboration basis for understanding). As the referential harks to the most profound concept
(intemporal-preservation-entropy-or-contiguity—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
uninstitutionalisation (which is ununiversalisation),
maximalising-recomposing-or-relative-
ontological-completeness — unenframed/re-ontologising—conceptualisation as suprastructural
or beyond-the-consciousness-awareness-teleology
of ununiversalisation core meaningfulness of reference’ is
reflected/perspectivated/highlighted as rather of threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation
—intradimensional’—prospectively-disontologising—preconverging/dementing—anteriorising—
psychologism> (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-
reordering/institutionally-recomposing’ into
universalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the
given maximalising-recomposing-or-relative-ontological-completeness — unenframed/re-
ontologising—conceptualisation); and, in universalisation—non-positivism/medievalism
uninstitutionalisation (which is non-positivism/medievalism),
maximalising-recomposing-or-relative-ontological-completeness — unenframed/re-ontologising—conceptualisation as
suprastructural or beyond-the-consciousness-awareness-teleology
of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation
—intradimensional’—prospectively-disontologising—preconverging/dementing—anteriorising—
psychologism> (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-
reordering/institutionally-recomposing’ into
positivism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the
given maximalising-recomposing-or-relative-ontological-completeness — unenframed/re-
ontologising—conceptualisation). Thus suprastructuralism as such validates the reality of an
underlying ontology-driven human ‘postconverging-or-dialectical-thinking’—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–


preconverging/postconverging–de-mentative/structural/paradigmatic perpetuation of the vices-
and-impediments\textsuperscript{105} preconverging/postconverging–de-
mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-
ontological-incompleteness\textsuperscript{102}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation’\textsuperscript{96}–as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’ and postlogism\textsuperscript{7} phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology <of–
preconverging-existential-extrication-as-of-existential-unthought> ) <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity at the individuation–level is that with respect to ‘socially-perceived-value as of
social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-
teleological differentiation of human mental-dispositions as of non-pseudointemporality\textsuperscript{92} as of
supplanting–conviction-as-to-profound-supererogation ~of–‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism and pseudointemporality\textsuperscript{52} as of
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}–as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> (including as derived/conjugated pseudointemporality\textsuperscript{92} as to
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{96}–as-to-
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism>), and so in contrast to the social/normal reflex of naively-and-
wrongly construing and falling back to the idea of \textsuperscript{56} meaningfulness-and-teleology (as of
\textsuperscript{83} reference-of-thought) rather essentially of non-pseudointemporality\textsuperscript{92} as of supplanting–
conviction-as-to-profound-supererogation ~of–‘attendant-intradimensional’–
postconverging/dialectical-thinking –apriorising-psychologism. For pseudointemporality\textsuperscript{92} as
of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^9\) -<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> and by its derivations (consciously, expeditently or unconsciously),
the representations of ‘meaningfulness-and-teleology\(^9\) are set/formulaic and the fundamental
essential/intrinsic/inherent attributions behind the representations of ‘meaningfulness-and-
teleology\(^9\) are irrelevant, and a parasitising/co-opting association that is alien to the fundamental
essential/intrinsic/inherent/intemoral attributions of ‘meaningfulness-and-teleology\(^9\) is just as
valid; basically due to the fact that our fundamental relative-ontological-incompleteness\(^8\) -
induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -
<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –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 / perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>_categorical-
imperatives/axioms/registry-teleology\(^9\)-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation at the uninstitutionalised-threshold\(^10\) that speaks of relative-
ontological-incompleteness \(^-\) induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
in-shallow-supererogation\(^9\) -<as-to–‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’. Thus a non-
pseudointemporality\(^5\) mental-disposition re-affirmatory (as maximalising) of the
essential/intrinsic/inherent/intemoral attributions behind the representations of
meaningfulness-and-teleology\(^9\) will put in question the reflex idea (in instances of
perversion-of\(^4\) reference-of-thought<-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation > and the corresponding amplituding/formative-
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-
contiguity ] to naively operate logic and its axioms as of a sound human 103 universal mental-
disposition for construing ontologically-veridical meaningfulness as virtuality-or-ontologically-
flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference, in order to account for such ‘parasitism/parasitising/co-opting-
meaningfulness’ by parasitising/co-opting association with the essential/intrinsic/inherent 
attributions behind the representations of meaningfulness-and-teleology 99, and so as ‘intemporal-preservation as to aetiologisation/ontological-escalation–<ontological-
veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>’ enabling prospective 32 reference-of-thought–'categorical-imperatives/axioms/registry-
teleology99,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 
that override such ‘parasitism of meaningfulness-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 pseudointemporality92 logic will tend to become one of 
conscious or unconscious ontological-bad-faith/inauthenticity64 that construes of the present (by
its reference-of-thought—a categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding—<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/ maximalising-recomposuring-for-relative-ontological-completeness— unenframed/re-ontologising—conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal 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 universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimetically-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 deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought sublimating-epistemic—imbricatedness/threadedness/recomposuring as of ‘implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ <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) 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-meaningfulness-and-teleology 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 reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity—as subjecting ‘educed-unlimitedness/existence sublimating–nascence’ to limitedness/human subpotency
(as of relative apriorising/axiomatising/referencing—of ‘prospectively implicated attendant—
ontological-contiguity ’ ~educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued–notional–cogency>’ conflatedness in {preconverging-disentailment by—
postconverging-entailment}’ pivots/decenters to reconstrue/reconceptualise ‘meaningfulness-
and-teleology’, most critically marked by suprastructuralism/meaningfulness-as-beyond-
temporal-consciousness-awareness-teleology as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness–
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 \textsuperscript{15}\textsuperscript{ \langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics} \rangle } of \textsuperscript{8}\textsuperscript{reference-of-thinking} 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 \textsuperscript{56}\textsuperscript{meaningfulness-and-teleology} \textsuperscript{99}. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human \textsuperscript{amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling} \textsuperscript{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}’ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency \textsuperscript{56}\textsuperscript{sublimating–nascence,–disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined \textsuperscript{meaningfulness-and-teleology} \textsuperscript{99}. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> in ‘grasping the uninstitutionalised-threshold \textsuperscript{12} reflecting procrypticism involving postlogism \textsuperscript{7} and conjugated-postlogism \textsuperscript{7}’, the knowledge construct will assume this same fundamental goal
of

‘human

<amplituding/formative–epistemicity>-totalising~renewing-realisation/re-

within-the-full-potency

of

as

subpotent-mimetic-echoness-derivation-

existence-as-of-its-mimetic-echoness/existence-in-

reverberation/existence-potency39~sublimating–nascence,-disclosed-from-prospectiveepistemic-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/re-ontologising~conceptualisation value and disposition reontologising 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 deprocrypticsm, as ontological-normalcy/postconvergence

epistemic-or-notional~projective-perspective), of temporal-dispositions individuations in
uninstitutionalised-threshold102 (recurrent-utter-uninstitutionalisation, ununiversalisation, nonpositivism/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

‘implicited_attendant–ontological-

contiguity67’~educed–
existentialising/contextualising/textualising_‘intelligibility/epistemicity/reflexivity–contiguity-

5703


imbued – notional cogency

reifying or elucidating of prospective relative ontological completeness of reference of thought devolving as of instantiative context

existence potency sublimating nascence disclosed from prospective epistemic digression rules of apriorising axiomatising referencing that further epistemically unconceal the very ontologically same existential reality

which ‘breaking’ existential decontextualised transposition by temporal dispositions (on the wrong basis of a prelogic supplanting conviction as to profound supererogation of ‘attendant intradimensional’ postconverging dialectical thinking apriorising psychologism mental disposition reflex that will wrongly reassumed soundness non perversion of reference of thought over and ignoring the reality of a postlogism as of compelling non conviction 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’ induced unsound perverted reference of thought as the breaking undermines implicated attendant ontological contiguity educed existentialising contextualising textualising intelligibility epistemicity reflexivity contiguity

imbued notional cogency 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 thus eliciting virtuality or ontologically flawed construal)

is what induces uninstitutionalised threshold mental

enframed/disontologising~conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising~conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness/relative-ontological-completeness—unenframed/re-ontologising~conceptualisation intemporal-disposition

〈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 reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension–levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence—(implicated—nondescript/ignoreable—void—as-to—presencing—absolutising-identitive-constitutedness ).

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation/<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness—<sterilising/anecdotalising/trivialising-of-prospective—re-ontologising_by-preconverging,—in-disontologising-formulae—dragging-out/hollowing-out—>
and distance of causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity/relative-reflexivity-ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising-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 wooden-language-(imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications) mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory-de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity\textsuperscript{4}, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
underhandedness, inductive-limitation (so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as
well. The implications for a truly ontologically effective social science can be construed as
follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion
in physics or chemistry, the ‘promptness of causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing.–for–explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity
intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without
undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is
intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of
differentness, infamy, status, significant-others basis of logic, repute, social authorities and
influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity,
imposturing, ontological-bad-faith/inauthenticity\textsuperscript{4}, implying an equivalence between
universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes,
underhandedness, inductive-limitation or so-called principle that is not articulated as a
universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness–
<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,-in-
disontologising-formulaic–dragging-out/hollowing-out> and distance of
<amplituding/formative–epistemicity>causality ~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for–explicating–relative-unreflexivity/relative-reflexivity—
ontological-contiguity \slash 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>causality –as-to-projective-totalitative–implications-of-prospective- nonpresencing.-for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity>, 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–<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending>, 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’ with the transcendental-enabling/sublimating/supererogatory–de-mentativity” with the transcendental-enabling/sublimating/supererogatory–de-mentativity-of-intrinsic-social-reality
ontological-contiguity. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as driven by postlogism —construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical—’attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’> postlogism\(^7\) and corresponding conjugated-postlogism\(^7\) conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^6\), respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> 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/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–dementating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with corresponding meaningfulness-and-teleology (so-reflected as to the <cumulating/recomposuring~attendant–ontological-contiguity >-succession of registry-worldviews/dimensions of the relative-unreflectivity/relative-reflexivity—ontological-contiguity~of-the-human-institutionalisation-process) inducing the maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re-ontologising–conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional–deprocrypticism (preempting—disjointedness-as-of-reference-of-thought, as-to-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation)’ 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 ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as
of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews/dimensions this has always imply sociologically that uninstitutionalised-threshold are in a transversality<for-sublimating–existential-eventuating/denouement–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing> of these two divergent mental-dispositions with respect to ‘meaningfulness-and-teleology’ whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity or conceptualisation in aggregativity/social-aggregation as of wooden-language-⟨imbued–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–‘meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology’ mindset of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-...
ontological-completeness\textsuperscript{87}—unenframed/re-ontologising-conceptualisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{9} and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology\textsuperscript{99}’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of ‘meaningfulness-and-teleology\textsuperscript{99}'. 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 ‘prospective postconverging-aporeticism-overcoming/unovercoming as the-Good/knowledge-reification-gesturing-and-accounting—of-epistemic-phenomenalism—of—prospectively-implicated_attendant-ontological-contiguity ’—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ }—confatedness —in—{preconverging-disentailment—by}—postconverging—entailment>/understanding/<amplituding/formative—epistemicity>causality —as—to-projective-totalitative—implications-of-prospective—nonpresencing,—for—explicating—relative-unreflexivity/relative-reflexivity—ontological—contiguity ’, in its <amplituding/formative—epistemicity>totalising—ratiocontiguity/ratiocination—as—referentialism—‘implicated_attendant—ontological-contiguity’ ”—educed—existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity—contiguity—<imbued—notional—cogency>’ ”;—phenomenal-abstractiveness—of-presencing-in—‘protensive—
consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-for-
operant-or-incidenting-predicative-insights-of ‘implicited_attendant–ontological-
contiguity’ ~ educed–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’, ~ reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought- devolving-as-of-instantiative-context> of of
intemporality’) will not factor in the inherent deficiency in value judgment of a non-
positivism/medievalism inclined ordinary mindset/ reference-of-thought from which such
accounts are coming from (given such a society’s state of paradox of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity of relative-ontological-incompleteness ~
induced,~ threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <
as-to–‘attendant-intradimensional’–prospectively-
disontologising–preconverging/dementing –apriorising-psychologism>’) about a figure
involved in ‘intemporal-prioritisation-of- reference-of-thought–as-conflatedness ~
onontological-reprojecting as partaking in the ‘inventing/creating’ of the
preconverging/postconverging–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
preconverging/postconverging–de-mentative/structural/paradigmatic human flourishing, with
the underlying fact being that inherently such a personality type rather as of a solipsistic-
intemporality ~ individuation disposition, by its contemplative reappraisal, is exactly what can
provide the opportunity for such transcendental possibilities (when we come to grasp that the
true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ 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 circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology 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— as subjection ‘educated-unlimitedness/existence sublimating–nascence’
to-limitedness/human-subpotency with respect to social 10 universal-transparency 104
(transparency-of-totalising-entailing–as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness) as of ‘implicitied_attendant–
ontological-contiguity’ ~ educated–
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–
<imbued—notional–cogency>’ ~ reifying-or-elucidating-of-prospective-relative-ontological-
completeness–of–reference-of-thought–devolving–as-of-instantiative-context> as of
ontological-completeness–of–reference-of-thought; as determining its value reference and
defining its underlying placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology”, and hardly addressing such a
more fundamental question as implied by ‘postconverging-or-dialectical-thinking–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/supercategorical–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-drag
construal but identify objective reality by its naturally constraining <amplituding/formative–
epistemicity>causality ~as-to-projective-totalitative–implications-of-prospective–
nonpresencing.–for-explicating–relative-unreflexivity/relative-reflexivity–ontological–
contiguity, 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—meaningfulness-and-teleology 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—meaningfulness-and-teleology 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
cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } wherein there is ‘parallel construed extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } meaningfulness-and-teleology -as-of-a-relatively-poor-institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By-and-large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } construal as more determinant when the principles of formal constructs are rearticulated operantly in extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } meaningfulness-and-teleology -as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional inefficiencies and failures of all sorts whether with respect to mismanagement, misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology } meaningfulness-and-teleology -as-of-a-relatively-poor-institutionalising-inclination over
disontologising–preconverging/dementing –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–dementativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (postlogism—and-conjugated-postlogism), whether as ‘procrypticism perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (psychopathy and social psychopathy), ‘Non-positivism/medievalism perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
apriorising/axiomatising/referencing–psychologism,

identitive-constitutedness


Such sanctified-conventioning-social-aggregation-enablers as to the prospective epistemic-projection implies a perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as enabling postlogism-and-conjugated-postlogism) wherein the
instigated postlogism\textsuperscript{77} (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and protracted-conjugated-postlogism\textsuperscript{77} mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the enabling point of ‘denaturing\textsuperscript{16} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{96}-orpreshimson\textsuperscript{77}-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’>\textsuperscript{76} and conjugated-postlogism\textsuperscript{77} as ‘conjoining looping narratives of flawed-existential-elevation-of\textsuperscript{87} reference-of-thought’ of postlogic-backtracking-<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} are ‘denaturing\textsuperscript{16} devoided-of-conviction-as-to-profound-supererogation\textsuperscript{96}-orpreshimson -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–dementativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising–reference-of-thought/apriorising–registry—elements (out of ‘implicated_attendant–ontological-contiguity’–educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-<imbued–notional–cogency>\textsuperscript{40} <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context>)’ of <epistemic-totalising\textsuperscript{11} psychologismic-subliminality-of-individuation—effusing/worlding imbued logical-dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{99} being utterly unfounded as a first-order faulty-mentation-
procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation—or-prelogism—basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism—mind). Even if this latter narrative is proven to be false (as it is another perversion-of—reference-of-thought—preconvergingly-apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially—disontologising/re-ontologising—aporeticism—real the ‘apriorising—reference-of-thought/apriorising—registry—elements (out of implicit_attendant—ontological-contiguity—educated—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity-
<imbued–notional–cogency>’ ‘<reifying-or-elucidating-of-prospective-relative-ontological-
completeness -of-reference-of-thought- devolving-as-of-instantiative-context>’ of epistemic-
totalising ‘psychologismic subliminality of individuation—effusing/worlding imbued logical-
dueness-or-scape-or-frame, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology’ such that the mere fact of engaging logically with it validates
these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge
paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-
or-urge operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to
postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being
of prelogic supplanting—conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’ postconverging/dialectical-thinking —apriorising-psychologism even if it is a
perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation —of—
‘attendant-intradimensional’ postconverging/dialectical-thinking —apriorising-psychologism’
(and not to be seen as being of postlogic —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>)’ since that will validate the ‘apriorising—’reference-of-thought/apriorising—
registry—elements (out of ‘implicated_attendant—ontological-contiguity’—educed—
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity—

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exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism 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’ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>) as ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism -basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, - when further undermined claim in ‘denaturing’ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism -basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism-and-conjugated-postlogism /perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold vices-and-impediments construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an
the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical—epistemicity—relativism-determinism implied <amplituding/formative—epistemicity>causality—as-to—projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-contiguity’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturig institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness—unenframed/re—
ontologising–conceptualisation) prospective emancipation come from and are of the stock of the prior \[ \text{reference-of-thought uninstitutionalised-threshold registry-worldview/dimension} \]

such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality\[ \text{longness} \]is a ‘potential construct of orientation’ as implied by ontological-normaley/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 intrinsicalness (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-subjecting ‘eduued-unlimitedness/existence sublimating–nascence’ to–limitedness/human-subpotency (as of relative apriorising/axiomatising/referencing–of–

‘prospectively–implicit–attendant–ontological-contiguity ‘–eduued–


maximalising–recomposuring-for-relative-ontological-completeness–unenframed/re-ontologising–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 positivistic individuation in non-positivism/medievalism,
and prospectively no notional-deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are ‘moulding’ 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-suprerogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold 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-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-suprerogation’ -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –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-suprerogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as the respective uninstitutionalised-threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold 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-suprerogation -<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is veridical or a most real idea with implications on psychical-
orientations/mindsets as structured by the ontology-driven `postconverging-or-dialectical-thinking`–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-supererogation <as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> conceptualisation of the `social as at its uninstitutionalised-threshold` threshold’ wherein the representation as `being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation` <as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –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-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to-`attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>` insight is suprastructural to it or beyond-its-consciousness-awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of `intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting—as-to-confoundedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but sublimating-epistemic—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 reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as—infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought sublimating-epistemic—imbricatedness/threadedness/recomposuring as of ‘implizited—attendant—ontological-contiguity’—educed—
digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically—unconceal—the-very-ontologically-same-existential-reality’—reference-of-thought—categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), just as the core non-positivism/medievalism mindset’—reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic
meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary-as-unenframed/re-ontologising/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking -‘projective-insights’/’epistemic-projection-in-conflatedness ’-of-notional~ deprocrypticism-prospective-sublimation⟩’ 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- nonpresencing-{perspective–ontological-normalcy/postconvergence}} implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness -of- reference-of-thought associated with the overall 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 relative-unreflexivity/relative-reflexivity–ontological-contiguity ~of-the-human-institutionalisation-process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as ‘universally applicable’, à la Kantian positivism registry-worldview/dimension <amplituding/formative–epistemicity>totalising–intervalist-as-categorising—‘implicated-attendant–ontological-contiguity’~/~educed–existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional~cogency>-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as preconverging/postconverging–de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of ‘meaningfulness-and-teleology’ of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag institutionalised positivism conceptualisation of ‘meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level-of–ontological-good-faith-
authenticity\textsuperscript{\textcopyright}/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\textsuperscript{100},
of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/superroratory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—\textsuperscript{18} deprocrypticism registry-worldview/dimension \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{9} which paradoxically preconverging/postconverging—de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism—\textsuperscript{30} procrypticism \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} at its uninstitutionalised-threshold\textsuperscript{111} as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism—\textsuperscript{30} procrypticism \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} is being called upon to evaluate as to a ‘meaningfulness-and-teleology\textsuperscript{99} world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—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—
is rather in shortness-of-register-of\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{79}/distractiveness to the former as of reference-of-thought-as-to-preconverging/postconverging–dementating/structuring/paradigmizing—ontological-performance\textsuperscript{77}–<including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness\textsuperscript{85}–of–reference-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\textsuperscript{99}–<for-sublimating–existential-eventuating/denouement–from–thinking-at-first/pure-predisposition-preemptive-of-prospective-disontologising/subontologising’–as-of-prospectively-disambiguated–affirmed-and-unaffirmed–motif-and-apriorising/axiomatising/referencing’</span>\textsuperscript{11} 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 postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} associated perversion-and-derived–‘perversion-of–reference-of-thought–<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation</span>\textsuperscript{74}; in that as of a human condition relations it is construed rather as (beyond-the-consciousness-awareness-teleology\textsuperscript{99}–<of–preconverging-existential-extrication–as-of-existential-unthought\textsuperscript{6}) postlogism -and-conjugated-postlogism -as-of- 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-contiguity >–<in-shallow-supererogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>\textsuperscript{72}}
prior relative-ontological-incompleteness\(^{88}\) of reference-of-thought ‘waylaying’, as wooden-language\(^{\langle}\) imbued—temporal—mere
ontological-incompleteness\textsuperscript{58} of \textsuperscript{57} reference-of-thought a prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involves the prospective \textsuperscript{57} reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology’\textsuperscript{58} of of-preconverging-existential-extrication-as-of-existent-unthought\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{99} as of organic-knowledge Being correction’ of the prior \textsuperscript{83} reference-of-thought, such that the prior \textsuperscript{83} reference-of-thought logical-dueness doesn’t even arise as the prospective \textsuperscript{83} reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology’\textsuperscript{99} over the prior \textsuperscript{83} reference-of-thought ‘effecting parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology’\textsuperscript{56}; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology\textsuperscript{99} over a non-positivism/medievalism alchemic material construal. This further explains the ‘socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness-formativeness<as-to-eventualising–inkling-drive–or–seeding–misprising>—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 transcedentally-enabling-level-of–ontological-good-faith-or-
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 causality ~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn’t in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn’t got a profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and
resolutions, and this is actually the point of a theory in-the-very-first-place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation–as-to-underlying,-ontological-commitment –<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –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 relative-unreflexivity/relative—
reflexivity—ontological-contiguity/of-the-human-institutionalisation-process by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (‘reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of <amplituding/formative–epistemicity> causality –as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating–relative-unreflexivity/relative-reflexivity—ontological-contiguity/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/supererogatory–de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’<sterilising/anecdotalising/trivialising-of-prospective-re-ontologising_by-preconverging,—in-disontologising-formulaic–dragging-out/hollowing-out> and distance of <amplituding/formative–epistemicity> causality ~as-to-
projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity/intrinsic-reality/ontological-veridicality/transcendental-enabling/sublimating/supererogatory-de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-relative-unreflexivity-relative-reflexivity-ontological-contiguity/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-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality-as-ant nihilism with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the
idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but
their first posture is to say authentically what is in front of them. This speaks of the essential
nature of all sciences wherein the researcher considers the most determinant element to be not
itself or other humans (who are together mortals; mortal because they/humans don’t really invent
any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover
them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by
intrinsic-reality/ontological-veridicality-as-the-transcendental-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 <amplitudding/formative–
epistemicity>causality—as-to-projective-totalitative–implications-of-prospective–
nonpresencing,—for-explicating—relative-unreflexivity/relative-reflexivity—ontological-
contiguity 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

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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>causality ~as-to-projective-
totalitative–implications-of-prospective~nonpresencing,~for-explicating~relative-
unreflexivity/relative-reflexivity—ontological-contiguity ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal/unenframing/re-ontologising,~elicited-from-prospective~profound-
supererogation ~<as-to-perspective–ontological-normalcy/postconvergence-implied-
prospective-aporeticism-overcoming/unovercoming”>. Sixth, thus the idea of deferential-
formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) 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 ‘reference-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

reference-of-thought as melee of common sense of temporality\(^\ddagger\)/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–formativeness—as to eventualising–inking drive or seeding–misprising—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor requiring skewing (‘intemporality\(^\ddagger\)-symmetrising-by-desymmetrising-subsumption-of-temporality\(^\ddagger\)\)', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards the intemporal/longness-of-register of meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality\(^\ddagger\)-symmetrising-by-desymmetrising-subsumption-of-temporality\(^\ddagger\)\)', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) in the relative-unreflexivity/relative-reflexivity—ontological-contiguity\(^\ddagger\)–of-the-human-institutionalisation-process 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 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 intemporality /longness in terms–as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality-<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 reference-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 reference-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-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology, as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—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 the relative-unreflexivity/relative-reflexivity ontological-contiguity of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center—be it conceptualised as an ‘sublimating-epistemic–imbricatedness/threadedness/recomposuring as of ‘implicated_attendant–ontological–
contiguity eluded–existentialising/contextualising/textualising intelligibility/epistemicity/reflexivity–contiguity–imbued–notional–cogency–reifying–or–elucidating–of–prospective–relative–ontological–completeness–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) 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 ‘human-subject-emancipating-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> 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/supercogency–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
reference-of-thought putting-into-question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles 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 meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential~disontologising/re-ontologising–aporeticism reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-[reifying{as-to-knowledge-developing}-and-empowering] in existence as ontological, so-reflecting disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation-and-derived-parameterising} and 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-panintelligibility/panreflexivity (existentially-imbued-and-educing-epistemic)

hermeneutically/textually/reprojectingly/supererogatingly/zeroingly/re-acutingly,

decompulsing-delinearity-for-cogency-epistemic-perspective-of-projective/reprojective-
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-conceptualisation,
as-herein-specifically-relevant-to-human-subpotency), 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 grasable by the ‘dynamics of metaphysics-of-absence (implicated-epistemic-veracity-of-
nonpresencing-perspective-ontological-normalcy/postconvergence)’ or postdication insight with respect to metaphysics-of-presence (implicated-‘nondescript/ignorable-void-as-to-
presencing-absolutising-identitive-constitutedness) involving diminishing-human-epistemic-abnormalcy-or-preconvergence/the increasing-relative-ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by
‘implicated-attendant-ontological-contiguity’-educed-
existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity–contiguity–<imbued–notional–cogency>’ }—confatedness in {preconverging–disentailment–by–postconverging–entailment⟩ development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphorical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential <disontologising/re-ontologising—aporeticism> veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence (implicited-epistemic-veracity-of-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 imbedded liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-confabulatedness//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–
years ago in establishing the positivising/rational-empirical mindset/ reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivism/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-of-reference-of-thought in construing-ontological-veridicality as determined-by its ‘implicated_attendant-ontological-contiguity’ ~educed-existentialising/contextualising/textualising ‘intelligibility/epistemicity/reflexivity-contiguity~imbued-notional-cogency’ ~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-teleology <of-preconverging-existential-extrication-as-of-existential-unthought>, rather than truly ontological-prime movers totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity’ (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-teleology〈of–preconverging-existential-extrication-as-of-existential-unthought〉 abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposing, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology〈of–preconverging-existential-extrication-as-of-existential-unthought〉 level of social thought involving notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought. More like in-many-ways the level of thought in the natural sciences is wholly divorced from our consciousness awareness teleology〈of–preconverging-existential-extrication-as-of-existential-unthought〉 and is fully transcendental-enabling/sublimating/supererogatory–de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory–de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory–de-mentativity this is not the case with the subject-matter
of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising —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~1 deprocrypticism as preempting-procrypticism or preempts—disjointedness-as-of-reference-of-thought) beyond the present just positivism/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism—procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experimentation has been made which is certainly simplistic as the very existential—disontologising/re-ontologising—aporeticism—state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity 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 preconverging/postconverging–de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to
positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity between prior-shallow-supererogation of mentally-aestheticised–preconverging/dementing–qualia-schema and prospective-profound-supererogation of mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology of preconverging-existential-extrication-as-of-existential-unthought of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/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–meaningfulness and-teleology as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation
of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather a ‘putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. 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 ‘intelectually 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-<disontologising/re-ontologising—aporeticism> 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 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-suprerogation.–<as-to-disontologising–perverted-outcome–sought–precedes–existentially–veridical–‘attendant–intradimensional–apriorising/axiomatising/referencing’–logical-dueness>)} as of its ontological-resolution (aetiologisation/ontological-escalation–<ontological-veridicality-commitment/otherliness_transcending/compulsions-encumbered_transcending>) 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-formativeness–<as–to–eventualising–inkling–drive–or–seeding–misprising>—temporal–to–intemporal–dispositions–<so–construed–as–from–perspective–ontological–normalcy/postconvergence>’–existentialism–form–factor. As we can grasp that an
aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> as resolution for non-positivism/medievalism world postlogism which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments of the state of non-positivism/medievalism and thus requiring preconverging/postconverging–dementatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of reference-of-thought will preconverging/postconverging–dementatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of–meaningfulness and-teleology preservation’. Likewise an articulation as of aetiologisation/ontological-escalation-<ontological-veridicality_commitment/otherliness_transcending/compulsions-encumbered_transcending> (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or
specific instances of psychopathy and social psychopathy but by pointing to the bigger picture
to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-refERENCE-OF-
thought relative-ontological-incompleteness -induced, ’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation ’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social
psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other
vices-and-impediments of procrypticism preconverging/postconverging–de-
mentatively/structurally/paradigmatically and comprehensively requiring a
notional–deprocrypticism ontological-completeness of- reference-of-thought will
preconverging/postconverging–de-mentatively/structurally/paradigmatically elicit a human
procrypticism sense of ‘temporal/shortness of-register-of– meaningfulness and-teleology
preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and
social psychopathy with their associated vices-and-impediments as abstractly and
ontologically unwarranted universally and such an approach may just be off-putting with
regards to the prospective implication for the need for notional–deprocrypticism ontological-
completeness of- reference-of-thought (as intemporal/longness of-register-of–
meaningfulness and-teleology) undermining of procrypticism relative-ontological-
incompleteness -induced, ’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation ’<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ (as the
temporal/shortness of-register-of– meaningfulness and-teleology’). Such an articulation
equally extends to the idea that notions overlooking vices-and-impediments associated with
psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-
worldview are just as of ‘temporal threshold-of–nonconviction/madeupness/bottomlining-in-
defect) as at adulthood, the postlogism77 ‘disjointedness-as-of- reference-of-thought’ misappropriated 56 meaningfullness and-teleology77 in arrogation tends to extend as conjugated-postlogism77 ‘disjointedness-as-of- reference-of-thought’ misappropriated 77 meaningfullness and-teleology99 in arrogation involving the temporal elicitation of derived- perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, 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 meaningfullness 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)!